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The Catholic Church in
Wisconsin

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Statue of Father James Marquette, S. J.,

Pioneer Missionary and Explorer, now in Statuary Hall, Washington, D. C.

The Catholic Church

IN

Wisconsin.

PROFUSELY ILLUSTRATED.

A HISTORY OF THE CATHOLIC CHURCH IN WISCONSIN FROM THE EARLIEST TIME TO THE PRESENT DAY.

Including an account of the founding and development of the Catholic Church in Wisconsin—History of the labors of missionaries and early priests—building of the first churches—organization of parishes, dioceses and archdiocese—statement of present condition of the church.

ILLUSTRATED BY PORTRAITS OF ARCHBISHOP, BISHOPS, PRIESTS, PROMINENT LAYMEN AND PICTURES OF CHURCHES, EDUCATIONAL AND OTHER RELIGIOUS INSTITUTIONS.

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CATHOLIC HISTORICAL PUBLISHING COMPANY,

T. J. SULLIVAN.

MILWAUKEE, WIS.:

1895-1898.

Written and Compiled by
Harry H. Heming, Milwaukee, Wis.

Copyrighted October 9, 1896,
by the
Catholic Historical Publishing Company,

Milwaukee, Wis.

PRESS OF THE
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MILWAUKEE, WIS.

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THE IMPRIMATUR

of His Grace, the Most Rev. Archbishop of Milwaukee, approving of the publication of "The Catholic Church in Wisconsin" printed herein.

IMPRIMATUR

F. X. KATZER,

Archbishop of Milwaukee.

"The Catholic Church in Wisconsin" is published by the Catholic Historical Publishing Company, of Milwaukee, Wisconsin, with the knowledge and approbation of His Grace the Most Rev. Archbishop Katzer, of Milwaukee, and of the censors appointed by him to revise the work, the same being:

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For the Diocese of Green Bay: The Right Rev. Prelate, Msgr. Joseph J. Fox, Vicar-General.

For the Diocese of La Crosse: The Right Rev. James Schwebach, Bishop of La Crosse.

Preface.

IN compiling a history of "The Catholic Church in Wisconsin," for the benefit and reference of students and adherents of the Catholic faith, it has been deemed advisable to enlarge upon many points which may not appear exactly analogous to the subject, or warranted in a work of such limited pretensions. It is evident, however, that to deal with the matter as only pertaining to the State, and to the utter exclusion of all which might thus be classed as extraneous, would result in a work so disjointed and unsatisfactory in its results as to make it impossible, even for the most ardent imagination, to grasp the enormity of the undertaking, or to form an adequate idea of the moral and physical effort involved in its execution.

The story of the Catholic Church in America finds mention in history's pages, almost side by side with that of the earliest explorers, and its growth and progress are so thoroughly interwoven and closely allied with that of the country itself that to separate them were impractical, even if possible. Of all anterior motives, that of redeeming the savage from a natural state of barbarism and false beliefs to a recognition of the Christian religion was the prevailing one with those pious and zealous men, whose self-inflicted martyrdom and holy fervor still challenges the admiration of the world.

It has been deemed advisable, therefore, that the reader should in these pages not only become informed of their personal experiences in the missionary field, but that they may be made more appreciably aware of the character of the work by means of a brief acquaintance, at least, with the country in which, and people among whom they labored. With this purpose in view, the following pages have been devoted to a short account of the travels and experiences of the early French voyegeurs, a description of the country found and settled by them, as well as of the manners and characteristics of the people dwelling in that region.

This, it is hoped and believed, while far from being as complete as the importance of the subject warrants and deserves, will at least place the reader in a position to appreciate the arduousness of the task undertaken, and the wonderful successes realized by the missionary Fathers.

In conclusion it is deemed but right and proper to acknowledge with thankfulness the generous assistance afforded in its completion by the Most Rev. Archbishop Katzer, Bishop Schwebach, Bishop Messmer and a large number of the clergy of the State, whose untiring interest in the matter has been of unusual value. The works of Charlevoix, Shea, Parkman, Carver, the Rev. Chrysostom Verwyst, the Minnesota Historical Collections and Writings of the Rev. Joseph S. La Boule and Mr. Henry C. Campbell of the Parkman Club, Milwaukee, Wisconsin, have also been largely relied upon for much information of both value and importance.

—THE EDITOR.

History of the Catholic Church in Wisconsin.

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CHAPTER I.

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AFTER the evacuation of Florida by the French, it seemed to be the prevailing opinion that they would thereafter renounce all interest to or in the settlement of the mainland of America. A brisk business, however, was still maintained in the whale and cod fisheries along the coast of Newfoundland, the parties thus engaged at the same time opening up a considerable trade with the natives in furs and peltries. A kind of connecting link was thus maintained with the country, the interest in which was to be greatly enhanced and strengthened by the conditions subsequently prevailing in France under the administration of Henry IV. It was after almost half a century of internal contentions that this enterprising, valorous but clement monarch ascended the throne, and it is due largely to his forethought and vivid appreciation of the wonderful possibilities to be developed in that almost unknown region, that the people took a renewed and emphatic interest in the work of further exploration and settlement. It was in the year 1598 that this desire for colonization again made itself evident in the people of France, the most active spirit among whom was the Marquis de la Roche, a Breton gentleman, who obtained from the King the same permission and power vouchsafed to Mr. D. Roberval by Francis I. By the letters patent thus granted he was created Lieutenant-General in the countries of Canada, Hochelaga, Newfoundland, Labrador, St. Lawrence River, or River of the Great Bay as it was then called, Norimbegue and other lands adjacent, the latter being a portion of territory which is now covered by the State of Maine and Nova Scotia. These rights and privileges granted to de la Roche on January 12, 1598, he at once set to making preparations for a voyage, being particularly anxious to visit and examine the country in person. During the same year he fitted out a vessel in which he embarked with one Chaedotel, a Norman pilot of much skill and experience. From authentic accounts of this journey we learn that the first land sighted by them was Sable Island, which lies about twenty-five leagues southeast of Cape Breton, and which is reputed as being the place where de Lery, nearly one hundred years previously, attempted to establish a colony. A more unsatisfactory spot could hardly have been found from which to form one's earlier impressions, for, as we are told, Sable Island is barren and uninviting, and in no particular adapted for the comfort or habitation of man. In area it is quite small; in form narrow and uneven, and it is entirely devoid of any harbor or accommodations whatsoever. From this altogether undesirable location, de la Roche made a short and unsatisfactory visit to Acadia, which is the nearest mainland from Sable Island. After a short stay at Acadia, he started on his return journey to France. Arriving there, he was soon after made prisoner by the Duke de Mercouer of Brittany, who, on account of his well-known and zealous activity in behalf of the Catholic religion, held him captive for some considerable period. He finally died without having had either time or opportunity to further pursue his investigations. The

unfortunate outcome of de la Roche's efforts, however, did not prevent others from renewing the attempt.

First among these was the Sieur de Pontgrave, a leading merchant of St. Malo, who had already become proficient in navigation through numerous voyages made by him to Tadoussac. Together with Mr. Chauvin, a mariner of considerable renown, he obtained all of the privileges and prerogatives attached to the commission of de la Roche. Two very successful voyages were made by them, after which Commander de Chatte fitted out an expedition which was placed in charge of Pontgrave, Chauvin having in the meantime died. At identically the same time one Samuel de Champlain was placed in charge of an expedition by the same Company to push investigations in Canada. Having reached Tadoussac and rested for a short time at that place, Champlain and Pontgrave, accompanied by five sailors, took a small boat and ascended the river to Sault St. Louis, which was as far as Jacques Cartier had succeeded in going. It was during this voyage that Champlain first heard of the Hurons and Iroquois tribes, of the Falls of Niagara and of the wonderful Lake Superior copper region. The next to venture on an expedition was a certain Sieur de Monts, who, being a Calvinist and having received permission from the King to freely exercise his religion in America, agreed on the other hand to settle the country and to use his utmost efforts in establishing the Catholic religion among the Indians there.

The country known as Acadia, in which de Monts continued the work of his predecessors, is, according to John de Laet in his description of the West Indies, a peninsula of triangular form. Numerous other historians describe it in the same manner, with the exception of Champlain and Denys, who differ in giving it an area of much smaller extent. De Laet, according to the historian Charlevoix, gives the name of Acadia only to the south side of the peninsula, while Denys, who was for a long time a resident of that country, is also almost identical in his manner of describing it. He divides all of the eastern and southern part of Canada into provinces, each of which—there being four—was under the domination of a proprietor who acted in behalf of the King. The first of these was called the province of the Etechemins, although it was previously known as Norimbegue. The second, which extended from St. John's River to Cape Sable, he called French Bay. The third, which was limited at the one extreme by Canceaux and at the other by Cape Sable, he named Acadia, the same being afterwards styled Nova Scotia by the English. The fourth province, extending from Canceaux to Cape des Rosiers, he named the Bay of St. Lawrence. In a further description of the southern provinces of New France, discovered by de Monts and de Champlain, the historian says: "There are perhaps none in the world possessing finer harbors or furnishing in greater abundance all the conveniences of life. The climate is quite mild and very healthy, and no lands have been found that are not of surprising fertility. In La Haive a single grain of wheat was seen which produced one hundred and fifty ears so long and full that an iron ring had to be put there to support them. The Sieur Denys who reports this fact, actually witnessed by himself, adds that in the same place he saw a field of wheat where the seeds that were least prolific had eight stalks, all bearing ears, the least six inches long. Finally, nowhere are there to be seen forests more beautiful or with wood better fitted for building masts.

"There are in some places copper mines, and in others mines of coal. The fish most commonly caught on the coast are the cod, salmon, mackerel, herring, sardine, shad, trout and many other kinds, all of which can be salted and exported. Seals, walruses and whales are found in great numbers. The rivers, too, are full of fresh water fish and the banks teem with countless game.

"Acadia is admirably situated for commerce; it is the head of North America and the nearest, surest and most convenient depot for the West Indies traders. It is two hundred and fifty leagues in circuit between the forty-third and forty-sixth degree north latitude. The currents are not troublesome and are navigable under any wind."

It was on the 6th of May that de Monts entered the harbor of Acadia. From this place he went to another which was called Port de Mouton. Here he landed with most of his people and spent several weeks, while his companion de Champlain ran down the coast in search of a place suitable for the establishment of a settlement. Finally they settled on a small island some twenty leagues beyond St. John's River, which they named the Isle de Sainte Croix. In Champlain's book of voyages it is stated regarding this particular journey, that he went only six leagues beyond Long Island to Port Ste. Margaret, and then returned to Port de Mouton. Accompanied by de Monts, he again set forth on the 16th of May, and soon after entered Port Royal, which owes its name to Champlain as the Bay of Fundy did its name of Baye Francaise, to de Monts. They then visited les Mines, crossed the bay and sailed west to Ouygoudy River, which they reached on St. John's day, when, according to this history, they pushed on to an island in Passammaquody Bay to which de Monts gave the name of Ste. Croix. They soon discovered that the location selected was a poor one, and as the winter came along,

found themselves much in want of both water and wood. As soon, therefore, as navigation opened, they sought for a new and more advantageous spot on which to establish the colony. They now steered in a southerly direction, ranging along the coast a distance of some eighty leagues to the Kennebec River, and then north and south to a place which during a previous visit Champlain had designated Malebere. Without forming any definite plans they now returned to Ste. Croix, where they were joined by de Pontgrave, who had but just arrived from France. De Monts at once embarked with Pontgrave with a view to making still further explorations, and during this trip ran into Port Royal. To this place, which he found was entirely to his liking, he soon after removed his colony. The only objection to be found with Port Royal seems to have been the difficulty of entering and going out, as well as the inconvenience arising from the heavy fogs which are quite frequent. According to one author, but one ship can enter at a time, and that must do so stern foremost, owing to the great strength of the currents and the tide. Of the formation and accommodation of the bay inside, it may be stated that it is two leagues in length and one in width, and that there is a small island in the center to which vessels can approach quite closely. At no point in the basin is the water less than four or five fathoms in depth, while at the entrance it is fully five fathoms. The bottom is good and the shelter also. As to the climate, it is temperate, the winter being less severe than in many other parts, while the landscape is charming and game very plentiful. Two leagues from Port Royal is St. John's River, in the region of which large copper deposits were said to exist. The entrance to this river is even more difficult than that into Port Royal, and its surroundings are more than usually remarkable. Of this, Shea in his translation of Charlevoix says: "Within common range is a rapid over which sloops and even barks can pass at high tide. At the descent of this rapid there is a whirlpool about four hundred paces in circuit, in which there was formerly to be seen standing erect a tree which seemed to float and never left its place, notwithstanding the force of the current. It appeared to be about the size of a barrel, but it was sometimes all covered by the sea for several days. It also seemed to turn, as if on a pivot, for it was not always seen on the same side. The Indians seemed to pay it a kind of worship, attaching to it the skins of beaver and other animals, and when they set out and did not perceive it, they augured ill of their voyage. Pontgrave, it would seem, was not altogether of the same opinion as de Monts regarding Port Royal, the advantages of that location yielding less attraction to him than to the others, while its advantages, on the contrary, were magnified to an unusual extent. In 1608 de Monts, who had met with many reverses at the hands of his enemies, made a settlement on the St. Lawrence River. A vessel was placed in charge of de Champlain, one of his associates, who finally decided on Quebec as the point of settlement.[1] This place, according to geographers, is located on the northern shore of the River St. Lawrence, about one hundred and twenty leagues from the sea, and between a little river which bears the name of St. Charles and a large cape called Cape Diamond. The Indians gave to this place the name Quebeio, or Quelibec, which in Algonquin and Abenaki means a narrowing end, because the river there narrows in until it is only a mile wide; whereas, just below Isle Orleans—that is to say, ten leagues further down—it still maintains a breadth of four or five leagues.

In this same year the King of France became urgent in his demands that something must at once be done towards the conversion of the Indians, and, furthermore, stated as his wish that Jesuits should be taken over to the new possessions for that purpose. To this end he at the same time directed his confessor, Father Cotton, to select from among the order a number physically and otherwise suited for such an undertaking. When the wishes of the King were made known, many members of the order at once volunteered their services, but of these only two were accepted—Fathers Peter Baird and Enemond Masse. It was after numerous setbacks and unavoidable delays that these two missionaries sailed for the field of their future labors, arriving at Port Royal on the 12th day of June, 1611. The circumstances surrounding the arrival of these Reverend Fathers in their new home evidenced anything but a friendly feeling towards them on the part of the people who had already settled there. In fact, the same condition of affairs prevailed as that experienced by them previous to their departure from France, where the actions of those under authority and with whom their transportation and safe conveyance was intrusted, were of the most unfriendly character. They, however, applied themselves assiduously to the duties of their calling, seeming or pretending not to see the expressions of displeasure and indifferent and unfriendly action of those from whom they might have expected the kindliest treatment. This most unhappy state of affairs was of course due to a condition of superheeded jealousy and religious intolerance on part of the Protestant settlers. But even from this, by continuous and consistent courtesy and an evident desire to perform their arduous task without murmur or complaint, they managed to win over a majority of those who at the beginning were so bitterly opposed to their coming. It was, how-

(1) Charlevoix's History of New France.

ever, a condition of strained neutrality boding but little good to the cause of religion, or the advancement of the interests of the Cross among the heathen. Nor was it alone in the new world that the opponents of Catholicism displayed these acrid and ungenerous sentiments towards the missionary fathers. The Calvinists in France, fearing for the result of zealousness displayed on the part of these pious and active men, foreseeing possibly the popularity to be gained by their unremitting and self-sacrificing labors, incessantly clamored against them, declaring that it was not so much to preach the religion of Jesus Christ as to enrich themselves, that the Jesuits ventured into the new world. In such acts were to be found the weakest spot in the armor of Calvinism, in that they presented themselves in a position of mortal rather than moral dread; fearing, it would appear, that the loss would be one of personal aggrandizement to them rather than of moral progression to the aborigines.

At the same time the personal affairs of de Monts were by no means experiencing as smooth sailing as might have been hoped and expected as a result of that intrepid voyageur's protracted efforts. Thus it transpired that while his interests at Port Royal took on a flattering and satisfying appearance, this very fact militated, to a marked degree, against his ultimate and most deserved success. In fact, a sense of jealous reprisal seemed to pervade the every act of a number of people whose natural perversity made it impossible for them to endure the preferment of others. In this case it was not so much the man as it was the achievements wrought by him that aroused their petulant dislike, causing them to work to his discredit—for to them all roads were one, if but leading in the direction they most desired.

So, as a result of these continuous machinations, de Monts found many of his rights and privileges withheld and petitions rejected, until it appeared as though his last hope had been swept into the vortex created by this passion for greed, which had become such a dominating power with others. Too slothful to work themselves and hating to witness the accumulating fruits of others' labor; too cowardly to dare the dangers and privations incident to such an undertaking, yet morbidly desirous of obtaining the benefits accruing therefrom, these people, in their bitterness of heart, satisfied a paltry revenge in accomplishing the downfall of an unoffending fellow creature. But in spite of this unexpected act of treachery on the part of these so-called friends, de Monts found many warm and staunch supporters, who, fully realizing the value of the man, came forward unhesitatingly to his assistance. And it was undoubtedly owing to this promptness of action on their part that an appalling and irretrievable disaster was averted.

That de Monts had made numerous and palpable mistakes there was no denying, but so, for that matter, had everyone who had preceded him; besides, these were on no occasion arrayed as testimony against him. Fortunately, too, the efforts of his friends prevailed, so that almost within a year his privileges were restored to him upon the sole condition that he would establish a settlement on the St. Lawrence River. This, of course, he readily agreed to, and it was under his guidance and direction that Champlain ventured a passage up the St. Lawrence and located a settlement at Quebec. Two years later (1610) de Monts visited the new settlement, where, taking everything into consideration, he found the conditions entirely to his liking. Grain planted during the preceding season had yielded a bountiful harvest, while in many other ways the general surroundings furnished abundant suggestions for the future success of the colony.

At this particular time, the Indians living in the vicinity of Quebec were known as the Algonquins or Algoumekins. With these and the Montagnais, who lived lower down towards Tadoussac, the French endeavored to form an alliance, which undertaking was made reasonably easy from the fact that they could ofttimes render them considerable and valuable material aid. The greatest advantage, however, gained by these Indians in forming an alliance with the French settlers was in the assistance they received from them in their warfare against the Iroquois, a predatory and blood-thirsty race, who were never so happy as when destroying the homes, interests and lives of all with whom they came in contact. Of the law pertaining to the rights of others they knew not a whit, but rather deeming in its broadest sense that every man was their enemy, meted out to him that peculiar justice which made everything and everyone coming within their reach a rightful prey. These Algonquins and Montagnais, of whom a more extended account will be given later, were tribes of the same stock, the former having, indeed, given its name to the whole family of kindred tribes occupying the greater part of North America. Of their actual locality and place of residence, many contending opinions are given, some locating it, as did Charlevoix, near Quebec, while De la Potherie puts the Montagnais on the Saguenay, and Algonquins to the number of fifteen hundred between Quebec and Sylleri, with others at Three Rivers, Saguenay and Inland, later historians differing as fully in their opinions. For instance, Gaineau in his Historie du Canada located the Algonquins on the St. Lawrence from a little below Quebec to the St. Maurice, with one tribe at Montreal; the Ottawas on the river of that name, and the Montagnais on the Saguenay and Lake St. John. The author of Cours d'Historie places the Algonquins around Quebec and up the St. Lawrence towards St. Peter's Lake, and the Montagnais on the Saguenay and

two or three other rivers. Another historian, de Laet, located the Indians from the Saguenay to the Gulf of St. Lawrence. Lescarbot's Historie de la Nouvelle France says the people of Gaspe and Chaleur Bay called themselves Canadacoa. Sagard and Champlain also place the Canadians there. Shea expresses it as his opinion that these Canadians were the present tribe of people known as the Naskapees. According to Sagard the Montagnais were so called by the French from the fact that they hunted during the winter in the mountains He locates them near to Quebec.

Early in the year 1609, a war party composed of Hurons, Algonquins and Montagnais, united with the intention of marching against their common enemy, the Iroquois. At about this time Champlain, who had wintered at Quebec, was joined by Pontgrave, and together they were induced to accompany this expedition. This of course was done without his having given a thought to that passionate jealousy which soon after brought dangerous and powerful opponents into the field, with whom the Iroquois, out of a natural desire for revenge and as a matter of personal safety, willingly allied themselves. Hardly a year elasped, in fact, before people of other European nations seeking for new conquests in the great and growing commercial arena, entered upon this field of competition, and at once evidenced both intention and ability to maintain their interests at all hazard. Thus, Henry Hudson, an Englishman, employed by the Dutch East India Company, while attempting to discover a passage to China north of America, landed at Cape Cod and finally, after many and devious wanderings, located at a point many leagues to the south of that place which he named Manhatte after the people inhabiting that portion of the country. But a year later trading vessels were sent to this place by merchants from Amsterdam, and some time subsequent to their coming—1615—a fort was built where the present city of Manhattan now stands. At a later period Fort Orange was built at a point considerably north of Manhattan. All of the territory thus occupied was called the New Netherland.

After associating himself with the Hurons and other tribes in their united effort against the Iroquois, Champlain discovered, all too late, however, the many dangers which menaced him and his country's interests on this continent, all of which came about unexpectedly although as a very natural result. In this act of his, Holland as well as England saw the opportunity for assuming an attitude towards the French government which was anything but of a pacific character, boding but little good for the spread and establishment of French interests on the American continent. True, the Dutch had really never declared openly against the French and become active aggressors as had the English on every available occasion; but they nevertheless had harassed the people by the gift of arms and ammunition to the Iroquois with whom Champlain, their representative, had so unhappily and unnecessarily become embroiled. It seems, however, to be the prevailing opinion of a majority of those who have written upon this subject, that Champlain's mistake was one more of the head than the heart, for it is evidenced in his actions throughout that it was his intention more particularly to humble that fierce and treacherous people, the Iroquois, with a view to establishing a permanent peace footing among the nations, rather than with the idea of effecting a contrary result, which his position in the matter most assuredly did.

In his expedition with the allies against the Iroquois, we are told that he embarked with them and entered a river which had for a long time been known as the river of the Iroquois, because it was the principal thoroughfare used by that tribe in the numerous raids made by them into the interior. Journeying some fifteen leagues up the stream, he at last reached the foot of the "Rapid," now called the Chambly Rapid, which effectually barred his further progress. He, however, sent his boat back to Quebec and continued the journey with the allies, being accompanied, also, by two of his fellow countrymen, who refused under any consideration to leave him. Here he met with fresh and trying difficulties in the carelessness and want of precaution exhibited by his companions in their march through the enemy's country, and also in the foolish confidence placed by them in the senseless impostures and juggleries perpetrated by their medicine men. The country through which this expedition led them, was reported by Champlain as being remarkably beautiful, the river islands teeming with wild life—stags, fallow deer and other game of similar character abounding. There were also large numbers of beavers, while fish absolutely swarmed the waters along which they traveled. Some considerable distance down this river, the party came upon a large lake some twenty leagues in length, and ten or twelve in width at its center, the shape of the entire body approaching somewhat that of an oval. This body of water, which was then known as Lake Champlain, was, according to the explorer's deductions, from eight to one hundred leagues in extent. On the south and west of the center of this lake were some lofty mountains ranging upwards from its shores for a distance of about twenty-five leagues. The most distant of these were almost perpetually hidden beneath a covering of snow, but the valleys between were found to be of an extremely fertile nature. These valleys were at that time inhabited by the Iroquois, or at least that was the statement made by the Indians accompanying the expedition, but there is no other authority

for it. After having compassed Lake Champlain, there was still another rapid to pass, after which the voyagers entered upon a second lake, smaller than the former one, being only from four to five leagues in length. This was called Lake St. Sacrament; it is now known as Lake George, and is called in the Mohawk language, Andiatarocte. To this body of water Champlain gave another name, the French term by which it is known having been applied to it by Father Isaac Jogues, one of the early pioneer missionaries. The objective point, for which the Indians were making, was still a considerable distance away and would, had they journeyed the entire distance, have occupied several days' time in its accomplishment. A portion of this undertaking, however, was spared them, the enemy happening across their path while they were still journeying along the waters of Lake Champlain. It was here that the inherent superstition of the natives made itself evident, when, on more than one occasion, they inquired of Champlain whether he had not seen the Iroquois in his dreams. Observing that his continued negatives to this query created much dissatisfaction and uneasiness among them, he at last, with a view to quieting the rising excitement, told them that he believed he had seen some Iroquois drowning in the lake. This was entirely to the liking of the allies, who from that time on acted as though assured of victory. The two parties finally met, not as anticipated in the village of the Iroquois, where the invaders expected to surprise them, but at a point which one authority thinks must have been Ticonderoga, while another locates it at Crown Point. The two parties came in view of one another in the evening, and, in consequence of the lateness of the hour, Champlain's allies did not land, but ranged their canoes side by side, at some distance from the shore; the craft being fastened together by poles so as to avoid drifting as much as possible, and for the additional reason, that such an arrangement would enable them, if necessary, to fight to better advantage. Thus they rested in security until the following morning, at which time, it had been mutually agreed, the battle should begin.

According to Charlevoix's account of the contest, the next morning at daybreak, Champlain placed the two Frenchmen who accompanied him and a number of Indians in the woods in order to effect a flank movement on the enemy. In his personal reminiscences, Champlain says that he and his Frenchmen were each in a canoe of the Montagnais, and that they landed in the morning. The enemy were some two hundred in number, being picked and determined warriors, whose endless successes in the field led them to imagine that the result would be short and altogether favorable to them. This proved a mistake, however, as in calculating their resources as compared with those of the Algonquins and Hurons, they had not taken into account the additional strength added to the latter in the persons of Champlain and his followers. Of the Indians, both sides were armed only with bows and arrows, and there was little doubt as to the ultimate outcome of the engagement, had it not been for the firearms carried by the French. These it was concluded to use against the chiefs of the Iroquois, of whom there were three, who were easily distinguishable from the others of the party by their adornments of birds' feathers or tails of larger size than those worn by the ordinary brave. According to our historian, the invaders made the first advances, leaving their entrenchments and moving some considerable distance[1] towards the Iroquois.

After traversing some two hundred yards, they divided into two bands, swinging to the right and left, respectively, and leaving the center open for the advance of Champlain, who thus took his position at the head of the party. In referring to this, he says: "Marching some twenty paces ahead, I was within thirty paces of the enemy when they perceived me and halted to regard me, and I them. As I saw them moving to fire at us, I raised my arquebuse and aimed directly at one of the three chiefs." The advance of Champlain evidently created no little excitement among the Iroquois, the character of his dress and style of arms being entirely new to them. Their surprise, however, was intensified to a boundless extent at the first report of his arquebuse, at which two of their chiefs fell dead and one dangerously wounded. This virtually ended the fight, throwing the enemy into a state of disorder from which they seemed entirely unable to recover. A pursuit followed, in which several of the Iroquois were killed and a number made prisoners.

It is here that we are brought into direct contact with the most undesirable characteristics of the natives, who, not satisfied with the sudden and bloodless victory on their part, and capture of extensive and valuable stores, were determined to work out the most inhuman and malign designs upon the unfortunate creatures who had fallen captives at their hands. After making some eight leagues on their return journey, the party came to a halt, and taking one of their captives from among the number, reproached him with the tortures he had inflicted on numerous of their tribes, told him to prepare for similar treatment at their hands, and sneeringly intimated that, provided he had sufficient courage to undergo the ordeal prepared for him, he would show it by singing. Cowardice is certainly not a prevailing char-

(1). Here again there is a slight variance of opinion as Champlain in his description of the fight claims that the Iroquois came out first, saying: "As soon as we landed, they began to run some two hundred paces."

acteristic of the Indian people, and although we are at times led to believe that a stolid indifference pervades to a great extent their marvelous will force in sustaining the tortures and indignities put upon them, there is a certain amount of manliness about their attitude at such times which appeals strongly to those who admire a valiant spirit, no matter how much the inspiration inducing such a condition may be at fault. No sooner had this suggestion been made than the captive, appreciating the inevitable, began by intoning his death chant, then his war song, and after that all others of a similar character that he knew. Death soon followed, his execution being attended with all of those horrors which pertained to human sacrifice among the aborigines. Nor did these barbarities cease even with death, for no sooner was the man dead than the Indians opened him, threw his entrails into the lake, cut off his head, arms and legs, which they scattered in every direction. All that they kept was the scalp, which they put with others captured under like circumstances, and the heart, which they cut into small pieces and gave to the prisoners to eat. Among these unfortunates was the dead man's own brother. The return of the war party was hastened by the dream of a Montagnais, in which he saw a determined party in pursuit. The flight was somewhat precipitous, but short intervals of rest being taken until they were far on their way towards home, and to all intents and purposes out of danger. Upon their return, the Algonquins remained at Quebec, the Hurons of the party returning home and the Montagnais going to Tadoussac, where soon after Champlain followed them. The general separation of the party took place at Chambly Rapids, from which point each went his own way. The reception given to the victors upon returning, by the people of their tribe, was most enthusiastic, the women in their eagerness jumping into the water and swimming out towards the approaching canoes. Here they secured from their warrior husbands the scalps of the enemy, with which they returned triumphant to the shore. Numerous presents were given by the Indians to Champlain, with the request that he show them to the King of France upon returning to his native country, for which he was about to sail. Failing to find a vessel for that purpose at Tadoussac, he went on to Quebec, where he soon after met Pontgrave.[1] Together these two embarked on September 5, 1609, the vessel in which they journeyed being in charge of Captain Pierre Chauvin of Dieppe. Upon arriving in France, Champlain met with a most flattering reception at the hands of the king, by whom he was given an audience, at Fontainebleau, whither he called him to render an accounting of his journeys and furnish a description, as far as his knowledge warranted, of the condition of affairs in New France.

It was at about this time that the name of Canada[1] was given to that territory.

For some time, de Monts had been making a final effort to recover the privileges formerly held by him under "letters-patent" from the French governor in New France. Particularly solicitous was he for the assistance and support of Madame de Guercheville, who had much influence in the quarter from which he desired to obtain favorable recognition. In this, however, he did not succeed, in spite of which his associates in the enterprise, Messieurs le Gendre and Collier, together with a number of others, still adhered to him, and as the settlement of Quebec had already been made in the name of their company, of which he was the recognized chief, he fitted out two vessels, giving the command of them to Champlain and de Pontgrave.

Here, then, Champlain's second expedition to the new continent began, as he and de Pontgrave embarked on this new enterprise at Honfleur on March 7, 1610. Almost immediately upon leaving, however, Champlain became seriously ill, as a result of which he had to be taken ashore. This, of course, created not a little delay, but having somewhat recovered, he at last weighed anchor on the 8th day of April, reaching Tadoussac on the 26th. Two days later he left that port, not, however, before reiterating his former promise to the Montagnais, that he would accompany them on another expedition against the Iroquois. To that end, indeed, they had waited for his return from France, and no sooner had they heard of his arrival at Quebec than they came to that place in a body to see him, and to urge an immediate advance into the enemy's country. Nor were the Algonquins behind in this matter, they also being in readiness and earnestly persistent in their request that he would neither cause nor sanction any unnecessary delay. The warriors of both tribes then started towards the Sorel River, where numerous other Indians had agreed to meet them for the purpose of accompanying the expedition. Soon after their departure, Champlain followed, but upon his arrival was disappointed, the number of warriors present being far less than what he had expected. Those who were present, however, were insistent upon an immediate advance, urging as their reason that a large party of Iroquois were then in the

(1). There seems to be some misunderstanding in regard to this. Shea, in his translation of Charlevoix, says: "But there is not a word about New France in Champlain here, and he gives a commission of 1608, in which the name occurs twice. The first use of the name known is on a copper globe of Euphrosynus Ulpius belonging to Buckingham Smith, Esq., dated 1542, in which the country is called Verrazana sive Nova Gallia. See Historical Magazine, VI., p. 203; IX., p. 169. It appears next in Cartier's Brief Recit, 1545 p. 46: "Hochelaga and Canada, autrement appelee par nous la nouvelle F": and from Mr. d'Avezac's—not noting any variance, the words must appear in all the manuscripts of the second voyage.

neighborhood, and that in order to surprise them an advance must immediately be made. To this undertaking he reluctantly consented, and at once set forth, accompanied by four Frenchmen, in the canoes of the natives, leaving the rest of his party to guard the vessel. On this venture they had gone but a short distance when seemingly for some altogether unaccountable reason, and without one word of warning, the Indians of the party sprang ashore, and without leaving guide or guard behind, disappeared at full speed into the woods. This left Champlain and his followers in a most undesirable and precarious condition, the country through which they were called upon to march being of a swampy and treacherous character, and entirely unknown to them. Thus, mile after mile, they traveled laboriously through the swampy ground, reaching far into the water at every step, and being driven almost to the point of distraction by myriads of mosquitoes and various other insects, which flew in clouds about them. Thus they journeyed without guide or path or compass by which to direct themselves until, when almost overcome by fatigue, they perceived a solitary Indian moving in the same direction, whom they begged to become their guide. But a short time after, an Algonquin chief came speeding back towards them, begging them to hasten as the war parties had already met and were engaged in desperate conflict. Upon arriving upon the scene of action, Champlain discovered the Iroquois in a strongly entrenched position, which the attacking party had attempted to force, only to be repulsed with considerable loss. Their courage, however, was revived at the sight of their French allies, in whose presence they renewed the struggle, which at once became furious. Hardly had Champlain reached the field when he was wounded by an arrow, and one of his men also received a slight injury in the arm. This did not prevent them, however, from keeping up a continuous fire upon the Iroquois, who, not yet having become accustomed to firearms, and the disastrous result attending their use, soon began to weaken, seeking shelter and safety by making a cautious retreat, and entrenching themselves in a less exposed and safer position. The Frenchmen had now expended all their ammunition, and the entire party under the direction of Champlain were about to charge upon the works of the enemy when a reinforcement of five or six of his comrades arrived on the scene of action. The battle was at once renewed, and resulted, as might be expected, in the almost utter annihilation of the Iroquois. The usual amount of savagery was displayed by the Hurons and Algonquins in celebrating this victory, as a result of which a number of unfortunate Iroquois were called upon to suffer the most horrible tortures. Some, however, were reserved for a better fate, among them being one given to Champlain by the Hurons. The Hurons on their departure for home also permitted a Frenchman to accompany them that he might learn more of the language and characteristics of the tribe. This, however, was only permitted on condition that a Huron should be allowed to accompany Champlain to France, from whence he might return with a fitting account of that kingdom to his people. During this same year—1611—Champlain did take a Huron with him, bringing him back at the time of his return voyage in the following spring. Champlain's return to France in 1611 was hastened by the death of the King, which event entirely ruined the interests of de Monts in New France. For one who had shown so much enterprise in the advancement of French interests in the new territory, this indeed seemed but a poor return; for, with the death of his master, the King, his credit entirely ceased, and, as a result, he was absolutely unable to carry matters any further. In this most unhappy condition he turned to his friend, Champlain, begging of him that assistance and support which his former attitude as counselor and friend warranted him in expecting. This was but a fitting tribute to Champlain and his sterling qualities as a friend, for throughout de Monts' accumulating difficulties he had never forsaken him, but, on the contrary, had on all occasions maintained a courageous front, with a view to securing, as soon as possible, a more powerful protector for his interests. Hoping to renew those favorable opportunities, which had been, to such a considerable extent, already advanced, and to lose which would mean utter and absolute ruin, Champlain applied in behalf of his friend to Charles de Bourbon, Comte de Souissons, by whom he was courteously and favorably received. As a result of this meeting, the Comte interested himself in the undertaking to the extent of obtaining from the Queen Regent all the necessary authority to perpetuate and improve what had already been done, and appointed Champlain his representative in the matter, for which purpose he gave him full and unrestrained power. It was not long after this very satisfactory arrangement had been effected that the Comte de Souissons died, the result being that the affairs of the colony and interests of de Monts were again, for the time being, jeopardized to a considerable extent. Fortunately for the further and ultimate success of the undertaking, the Prince de Conde accepted the position thus made vacant, retaining Champlain in the office to which he had been appointed by his predecessor. The appointment of the Prince as viceroy was made on November 20, 1612, while the new commission issued by him to Champlain bears the date of November 22 of the same year. Of this authority

Champlain was unable to avail himself during the entire year of 1612, owing to certain difficulties in regard to trade, which were attributable to the unhappy differences existing between the merchants of St. Malo and the government of the colony. It was therefore not until the 6th of March in the following year that he embarked in a vessel commanded by his former associate, Pontgrave, which had just completed the return journey from Acadia. On that day, they sailed together, reaching their destination, Quebec, on May 7th. Finding everything at the settlement in a thoroughly satisfactory condition, they, without further delay, ascended the coast to Montreal, from whence, after a brief stay, Pontgrave descended to Quebec while Champlain made a journey of investigation along the Ottawa River as far as the Algonquins de l'Isle, at that time commanded by Tessouat. He then rejoined Pontgrave[1] at Quebec, when both embarked for St. Malo, reaching that port on the 1st day of August, 1614.

During this visit to his native country he effected an arrangement with the merchants of St. Malo, Rouen and Rochelle, the same being confirmed by the Prince de Conde. It was at this time, when the commercial interests of the colony had fallen into the hands of such wise and wealthy people, and when everything pointed towards a state of general prosperity and ultimate success, that the opinion was promulgated among those who had the welfare of the settlement at heart that it would be both wise and expedient to devote some attention to the spiritual interests of the colonists. This suggestion came from Champlain, who, possibly more than any other, was in a position to judge of the necessity for such an arrangement. He therefore asked and obtained four Recollects, whom the Company which he represented supplied with all of the necessary requisites for their care and comfort. Under the guidance then of Champlain, they left their native country for the New World, arriving at Tadoussac on March 25, 1615. There they stayed for a short time, continuing their journey within a few days, and soon after reaching Quebec from which point Champlain immediately proceeded to Montreal.[2]

Upon arriving at Montreal, Champlain found a number of Hurons with a few others from the allied tribes, who together induced him to undertake still a third expedition with them against the Iroquois. Of this he says: "The Sieur du Pont and I considered that it was very necessary to assist them, both to oblige them more to love us, and to facilitate my enterprises and discoveries, which to appearances could not be made but by their means, and also that this would be a road and preparation to come to Christianity." By this means, it is believed, he obtained a better and more general knowledge of the country, which evidently proved of much advantage to the business relations which they desired to establish; besides which they offered an opportunity for the introduction of Christianity among a great many of the tribes, whose religions were composed entirely of superstitious rites and idolatry. But there was another side to this question, to be found in the growing want of respect shown to him by a people whom he was supposed to command, but who, in gaining such ready acquiescence to all of their demands made upon him, showed but little regard for his proper rank and position; besides, as the representative of the viceroy, he had duties of far more importance pressing upon him than to be traversing the country with a lot of wild and discourteous people, who regarded him more as a pliant tool than an exalted and saving medium. So far did these people forget the duty due his authority that they even failed in fulfilling their obligation to meet his party for departure to Quebec, but set out with a number of Frenchmen who had remained at Montreal and Father l'Caron, the latter wishing, by thus accompanying them, to familiarize himself with the mode of life among the people to whom he proposed introducing the Christian religion. Champlain's mistake was in not effecting immediate retaliation in the same form as the insult had been given. To the Indians, an act effected from virtuous motives is entirely lost, and to them no creed of respect is known saving that which is compelled by main force or similar means. To run after these people, after they had violated their word and deliberately left him, was therefore a weak and most injudicious act on the part of Champlain, although it is assumed that his principal reason for doing so was his fear that the priest who accompanied them might suffer as a consequence. He therefore, as soon as possible, started in pursuit of them, accompanied by two Frenchmen and a few Indians whom he found still waiting on his arrival at Montreal. By making long and arduous marches, he finally succeeded in overtaking the Hurons at their village of Otoucha—probably Touache—where he arrived August 1st by way of the Ottawa River and Lake Nipissing. Here he came upon them in the act of forming a large war party, which he was solicited to command. This charge he accepted and without further or unnecessary delay they marched towards the country of the Iroquois. To do this, they

(1). Here again we discover somewhat of a misunderstanding, as Champlain in his report of this voyage does not mention his association with Pontgrave at that time. It is further stated that he embarked near Sault St. Louis, June 27th in the ship of de Maisonneur, and reached St. Malo, August 26th.

(2). According to other authorities this company of missionary priests, consisting of Father Dennis Jamay, commissary, Fathers John d'Olveau and Jos. l'Caron with two Brothers, Pacificus and de Plessis, sailed from Honfleur April 24th and arrived at their destination on May 25, 1615. It is also stated that Champlain did not leave Quebec for Montreal by the first boats, but tarried at the former place for a short period, while Father l'Caron went up immediately to Riviere des Prairies and said the first Mass offered up in Canada on June 24th.

crossed the River Severn near its mouth, went up Lake Simcoe and Talbot River, and thence by a portage passed to Balsam Lake, and descended the chain of lakes and the Otonabee and Trent to Quinte Bay, where they reached Lake Ontario (Lac des Entouohonorons), in view of the Thousand Isles. They found the enemy well entrenched, and difficult to approach, for besides occupying a kind of fort, which was well and solidly constructed, they had taken the precaution to obstruct the approaches by a great abatis of trees and had also raised galleries around from which they could fire down upon the approaching enemy without having to expose themselves. The result of all this was that the first attacks were so far from being successful that it was deemed inadvisable to venture a second. After a while an attempt was made to gain entrance to this stronghold by setting fire to the obstructions, the idea being that it would sweep all before it, and clear a thoroughfare for the advance of the attacking forces. This undertaking, however, was defeated owing to the fact that the besieged had provided for such an attempt by having at hand a large supply of water. The Hurons then arranged a platform higher than those occupied by the Iroquois, on which the French arquebusiers were stationed. This was a stratagem of great value to the invading party, and would have succeeded to a considerable extent in thinning the enemy's ranks, had the Hurons done as they should have. Their numerical strength, however, made them unruly and presumptuous so that at no time during the engagement was Champlain able to control their actions. In addition to this, he had received a severe wound in the leg, which had such a depressing influence upon his native forces that they, instead of being victorious, were compelled to withdraw from the contest with heavy losses. Fortunately, Champlain soon recovered from his injury, but when prepared to start on his return journey to Quebec, met with a positive refusal from the Indians to furnish him with a guide, as they had promised. He was therefore compelled to remain during the winter among these people, which time he used to good advantage by visiting most of the Huron towns, and a number of those in which resided the Algonquins, which were located near to Lake Nipissing. He also succeeded in bringing into more friendly relations the Hurons and some of the neighboring nations. When the following spring arrived, being still unable to obtain the requisite guide, and learning also that the Hurons contemplated commanding his services as leader of another expedition against the Iroquois, he secretly embarked with Father l'Caron and a few friendly Indians, arriving at Quebec, July 11, 1616. During the months spent among the Hurons, the Reverend Father had also accomplished much good—journeying from village to village, becoming acquainted with the people, studying the language and formulating plans for the establishment of missions among the tribes.

After spending less than a month at Quebec, Champlain and Father l'Caron accompanied the Superior of the mission on the return journey to France, embarking with that intent on July 20, and reaching the end of their journey, Honfleur, on September 10, 1616. This left but one priest, Father d'Olbeau, and Brother Pacificus, the latter having been appointed as instructor to the children of the French and Indians, who had established themselves at Three Rivers. It was his good fortune, during the following year, to render an eminent service to the residents of the colony. It would appear that the allied Indians, having for some unaccountable reason become discontented, had plotted to do away with the entire French population. This, it is supposed, was brought about through their fear of some revenge, which they expected Champlain would wreak upon them on his return from France, as retaliation for the death of a couple of settlers, whom they had murdered. One of these, a locksmith, and Charles Pillet were killed in the month of April, 1617, the trouble arising out of the fact that the former had severely beaten an Indian. Having determined to annihilate the colony, eight hundred of the Indians gathered at Three Rivers, where they proceeded to devise the proper means for effecting their purpose. Of this fact and purpose, Brother Pacificus was warned, and through means of that knowledge, he was fortunately enabled to bring about a reconciliation between the offending tribe and the commandant. Champlain, however, remained persistent in his demand that the murderers be given up to justice. As a compromise, they sent him one of them with a quantity of furs, which were supposed to represent indemnity for the other. The Indians also gave two of their chiefs as hostages. After this, Champlain employed the major portion of his time in journeying to and fro between Quebec and France in order to obtain supplies for the colony, which however, were but seldom furnished in such quantities as were really required. On one of these journeys, he left Quebec on July 26, 1618, reaching Honfleur on the 28th of the following month. On this occasion, he was accompanied by the Recollects, Paul and Pacificus. Unfortunately for the welfare and rapid progress of the struggling colony, the court of France took but little, if any, interest in that new acquisition, and by leaving it in the hands of narrow-minded and prejudiced individuals, whose broadest views for its advantage were prescribed by the narrow limits of trade, left but small hope indeed, for its immediate benefit. The viceroy, Prince de Conde, was of the

opinion that he had done his share towards its advancement, by lending to the undertaking the prestige of his name, besides which, the troubles arising in the regency, which at that time cost him his liberty, and the numerous intrigues set on foot to deprive him of his title of viceroy and the effort to annul the commission of Marshal de Themines, by whom he was arrested at the Louvre in September, 1616, and to whom he had entrusted Canada during his three years of imprisonment at Vincennes, brought about an untoward condition of affairs which threatened annihilation to the little settlement. There was also a marked lack of unison among the commercial element, whose petty jealousies added still another warring factor to the interests of the colony; but in spite of these seemingly increasing obstacles, Champlain persisted manfully in his life's work, expending his entire time and energies in behalf of those, who had trusted to his ability to see their interests properly guarded and cared for, and without one thought to selfish or personal advantage. Still another change was effected in the condition of affairs, when in 1620, Prince de Conde transferred his rights and title as viceroy to his brother-in-law, Marshal de Montmorency. This nobleman, whose title was that of Duke de Montmorency, and who held a position as marshal until 1624, was the one who joined Gaston in his revolt against Louis XIII., and was finally taken at the battle of Castelnaudary and executed October 30, 1632. The new viceroy also secured the services of Champlain as manager of the colony. It was at that time, when this indefatigable worker had at last become convinced, by the general improvement in the surrounding conditions, that there was absolutely a future for New France, that he moved his family to the colony. Upon his arrival at Tadoussac in May, 1632, he found the traders of Rochelle selling firearms and ammunition to the savages against the express commands of the King. This materially added to the dangers and misgivings of the colonists, and it was within a year from the time of this breach of confidence as well as of the law, that the Iroquois made their way with arms into the very center of the settlement. They too, seemingly had their fears, believing that with an increase of French settlers, the Hurons and Algonquins would again overrun and devastate their country. They consequently decided to do away with the French before, by fortifying and otherwise formally establishing themselves, it would be a matter of impossibility to do so. Three war parties were therefore raised, it being arranged that they first should march towards Sault St. Louis, where they found a number of Frenchmen guarding the passage. These, however, though few in number, with the aid of some Indians repulsed the enemy, a number of the latter being killed, while some remained prisoners. Those who escaped succeeded in carrying with them the Recollect Father William Poulain, upon learning which the French immediately gave chase. Being unable to overtake the escaping party, those in pursuit released one of their prisoners, authorizing him to propose the exchange of the missionary for one of their chiefs. Fortunately, the man arrived in time to do so, although preparations for burning the captive were well under way. The proposition made by the French was favorably received, and the exchange as proposed effected. Another of the Iroquois expeditions approached Quebec in canoes, advancing up the St. Charles River with a view to investing the Recollect Convent. Here they fell in with a small party of Hurons, several of whom they burned, but after committing numerous other outrages in the vicinity they withdrew without making any further attempt to molest the convent. Of the third party no accounting is given, although it is understood that they started out upon the same errand. Realizing the dangerous situation in which he was placed and his inability to cope with these Indians, Champlain applied to the King of France and Duke de Montmorency for relief, citing as his necessity for doing so the disregard shown to all similar requests made by him to the company. On this purpose bent, he deputed Father George le Baillif to call upon and lay that matter before the King. Father Bailiff was well received at court, and, what is better still, obtained all of the concessions for which he applied in behalf of the colony. The first move to effect a new and more satisfactory condition of affairs was to suppress the original company, in lieu of which was formed one called the Montmorency Company, which consisted of William and Ezechial de Caen and William Robin, merchants; Francis de Troyes, President of the Treasurers of France, at Orleans; Jacques de Troyes, merchant; Claude le Ragois, Arnould de Novveau, Pierre de Verton and Francis Herve. Of this new arrangement, Champlain was informed by a letter from the viceroy. But with its seemingly increasing advantages, the colony took on anything but a sturdy growth, and in 1622 we find it consisting of but fifty souls, including women and children. The buildings of the settlement at this time consisted of a small fort, a merchant's house, a house owned by one widow Herbert and a small convent. Business also was extremely light, although quite a satisfactory trade was carried on at Tadoussac, while another trading post was in operation at Three Rivers, which lay some twenty-five leagues beyond Quebec. It was at about this time that the Sieur de Pontgrave, who had been an active co-worker with Champlain, was placed in charge of the interests of William de Caen, of the new company, whose health

compelled his immediate return to France. It was during the same year, 1623, that Champlain was warned that the Hurons were considering the project of abandoning their alliance with the French and joining forces with the Iroquois. In consequence of this undesirable trend of affairs, he sent among them Father l'Caron, who was accompanied by Father Nicholas Viel and Brother Gabriel Saghardt, both of whom had but recently arrived from France. During the next year, extra precautions were taken by the commandant, who built a commodious stone fort at Quebec. Immediately after the completion of that building, he once more returned to France with his family, finding upon his arrival that the viceroy had about completed a sale of his rights and privileges to his nephew, Henry de'Levy, Duke de Ventadour, to whom a patent was granted in March, 1625. The new viceroy had sometime previously withdrawn from the court, and had taken holy orders, so that this undertaking upon his part was far from being caused by any desire for the renewal of his acquaintance with worldly affairs, but rather for the purpose of carrying spiritual consolation to the Indians, and effecting their conversion. To that end, he laid the matter before the King, who readily assented to the proposition, the more willingly perhaps as it coincided with the express wishes of the Recollect Fathers.

The French in Canada—Continued.

CHAPTER II.

Five Jesuits and a Recollect Father embark in charge of William de Caen for Quebec.—Prejudice of Settlers against the former due to Calvinistic Influences.—First Home of the Missionaries.—Fathers de Daillon and Brebeuf go to Three Rivers.—Death of Recollect Father Nicholas Viel.—The Missionary Force is strengthened.—Deplorable Condition of the Colony.—A New Company is formed and Charter obtained.—The King's Grants.—An Unfortunate Contretemps.—The English advance on Quebec.—De Roquemont's Error.—Starving Condition of the Settlers.—Surrender of Quebec.—The English assume Possession of the Colony.—The French take their Departure.—Treaty between France and England.—Michel's Awful Death.—Champlain's Return to France. Richelieu's Peremptory Demands.—New France is restored to the French.

THE succession of Henry de Levi to the vice-royalty of the colony, the earnest and expressed effort on the part of Champlain, and the ready acquiescence of the Recollects, brought about the first concurrent effort for the spiritual welfare of the colonists and the evangelization of the savages. Immediate action was therefore taken to the end of at once carrying out the plans adopted for that purpose, and Father Charles Lallemont, Father Enemond Masse and Father John de Brebeuf, with two lay brothers, were assigned to the Mission. It was in the year 1625, all of the necessary preparations having been made, that these five Jesuits, accompanied by the Recollect Father Joseph de Daillon, and in charge of William de Caen, embarked for Quebec. In spite of the seeming willingness of the Recollect Fathers that the work inaugurated by them should be divided with the Jesuits, there appears to have been some misgivings on the part of those by whom the latter were sent. That this was not altogether uncalled for, was quickly evidenced in the reception given to the Jesuit Fathers on their arrival at Quebec.

The people of that settlement had become violently prejudiced against the Order, which unhappy condition was largely, if not wholly, due to the circulation of stories current among the Calvinists in France at that time. Fortunately, however, for the welfare of the Jesuits, as well as for the cause of religion, these unfavorable impressions were soon effaced, the people assuming a most friendly position toward them. Upon their arrival at Quebec the Jesuit Fathers were located in a house provided for them by the Recollects, which was situated at a distance of a quarter of a league from the town and on the St. Charles River. In this place they are said to have lived for two years, but a little while after effecting a settlement in Quebec, Fathers de Daillon and de Brebeuf started on a journey to Three Rivers, their object being to visit the country of the Hurons, among whom it was their intention to spend some considerable time. On their way there they fell in with a party of that tribe who at once offered to act as their guides. At this identical time, when about ready to continue their journey under guidance of the Indians, they received news which impelled them to immediately return to the settlement. It would seem that the Recollect Father Nicholas Viel, after nearly two years of persistent labor among the Hurons, determined to return to Quebec in order that he might obtain some much-needed rest. Making known his desire, he was at once offered the opportunity of accompanying a number of the tribe who were then preparing to make the same journey. On this occasion, in place of following the route usually taken, they traversed a channel called Riviere des Prairies, which separates Montreal Island and Island Jesus. Instead of avoiding the dangerous rapid which is located about midway in the channel, by making a portage, they endeavored to shoot it with their canoe. In making this attempt the canoe capsized and Father Viel, with another of the company, a young convert, were drowned. from the date of that occurrence the rapid has always been known as Sault au Recollect (Recollects' rapid), which name pertains to the present day. There was a strong suspicion at that time, and it may well be said to have continued to the present, that the accident was not altogether unpremeditated, but had been brought about by some of the party who were ill disposed toward the Missionary. This belief was emphasized by the fact that all of the Hurons escaped and that the personal effects of the priest were seized by and divided among them. This was the cause then, and a very reasonable one, too, that aroused the objection to an immediate departure by Fathers de Daillon and de Brebeuf for the Huron country.

About a year after the arrival of de Caen and his party of Jesuits at Quebec, Fathers Philibert Noyrot and Anne de Noue and a brother also arrived at that place in a small vessel which they had chartered for

the puprose at their own expense. With them they brought twenty mechanics, which enabled the people of Quebec to improve their residences and strengthen and fortify the town. These improvements were of great importance and value to the place, as prior to that time it had been unprovided with most of the essentials for either comfort or safety. In carrying out the extensive design for their additional comfort, the people of the colony were largely aided by Father Masse, whose experience and talent proved of unusual value; but even here, while working assiduously for the benefit of the colonists, he found an undercurrent of opposition, which, unless eradicated, was bound to prove fatal to the interests of the settlement. The Indians, too, caused great alarm and continued uneasiness. Colonists were slain by them with impunity, the numerically weak condition of the settlers making it impossible for them to demand or obtain redress. This seeming lack of nerve or moral force upon their part induced the savages to believe that they had nothing to fear from that source, and as a result the lives of the settlers were in constant peril.

After a somewhat extended visit to his native country Champlain returned to Quebec, where he found upon his arrival, that the affairs of the colony had fallen into a most unsatisfactory condition. Everything, in fact, appeared to be at a standstill; the buildings begun before his departure being in about the same condition as when he left them, while the lands which had long since been cleared and prepared for planting, remained uncultivated and unproductive. So it would seem that the new company of which the de Caens had been the originators and were the moving spirit, was lacking as an organization in many of the most important essentials, for while the leaders evidently lacked in that forceful and energetic spirit which success on such occasions of necessity requires, the other partners became wholly engrossed in the profits to be derived from the fur trade and other commercial pursuits, totally ignoring the settlers either as regards their temporal or spiritual condition. Thus under these depressing circumstances the colony had fallen into a most wretched condition and it became evident that, were not heroic methods applied and important action taken for its betterment, the direst results might be looked for. The matter as it stood was therefore laid before the King's council, and so palpable was the urgency of the request that that body interested Cardinal Richelieu in the matter and induced him to place the management of the commerce of New France in other hands. At the same time it was also urged that a company of one hundred members (to be called Morbihan Company) be formed for that purpose. The scheme, we are given to understand, was a most excellent one, and had the project been carried into active effect would have doubtless made of New France one of the most powerful and successful colonies in America. The plan for the organizing of this company which was presented to the Cardinal by Messieurs de Rouquemont, Houel, de Lattaignant, Dablon, du Chesne and Castillon, agreed: First—"That in the ensuing year, 1628, the associates would send over to New France two or three hundred mechanics, of all trades, and before the year 1643 they promised to increase the number of inhabitants to sixteen thousand; to lodge, support and supply them with everything for three years; then to assign them as much cleared land as would be necessary for their support, and to furnish grain to sow. Second—That the settlers should be native born Frenchmen and Catholics, and that care should be taken that no foreigners or heretics entered the country. Third—That in each settlement there should be at least three priests, whom the company undertook to supply absolutely with all required for themselves in person or their ministry for fifteen years, after which they might subsist by means of the cleared lands assigned to them." As a matter of compensation for all such expenses thus incurred, First—the King on his part assigned to the members and their representatives forever the fort and habitation of Quebec; "all the country in New France, including Florida, which his majesty's predecessors had settled, all the course of the great river and the streams emptying into it, or which in that extent of country reached to the sea[1]; the islands, ports, harbors, mines, according to the ordinance, fisheries, etc.; his majesty reserving only the right of fealty and homage, with a gold crown of eight marks' weight at each change of King, and support of the officers and supreme justices, to be named and presented by the said company when it should be deemed proper to establish them; power to cast cannon, build fortified places, forge all kinds of arms, offensive and defensive, and aid generally everything for the safety of the country and preservation of the trade. Second—His majesty conceded to them the right to grant lands in such quantity as they deemed expedient; to give them such title, honors, rights and powers as they chose, according to the qualities, condition and merits of the person, with such charges, reservations and conditions as should be deemed just; but that in case of the erection to duchies, marquisates, courtships and baronages, letters of confirmation should be taken out from the King on the presentation of Cardinal de Richelieu, grand master, chief and superintendent of the trade and commerce of France. Third—That the company might enjoy, fully

(1). The western limit ascribed to it was Lake Huron.

and peaceably, what was granted to them, his majesty revoked all concessions made of said lands, patents or portions thereof; he granted to the company in perpetuity the trade in leather, skins and furs; and for fifteen years only—commencing January 21, 1628, to the last of December, 1643—all other trade by land or sea, made in any manner whatever, in the extent of said country and as far as it might extend, excepting only the cod and whale fisheries, which his majesty wished to be free to all his subjects; revoking all conflicting concessions and especially the article granted to William de Caen, interdicting for the said time all trade granted to the said de Caen and his associates or others, under penalty of confiscation of the vessels and the goods to the profit of the company, unless Cardinal de Richelieu should give leave, passport or permission to any one of all the places mentioned. Fourth—The King intended, nevertheless, that the French settled in the same parts, who were neither supported nor maintained at the expense of the company, should be at full liberty to trade with the Indians for furs on condition that they sold their beaver skins only to the factors of the company, who should be obliged to buy them at forty sous tournois a skin, if good and well conditioned, with a prohibition against their selling to others under pain of confiscation. Fifth—The King agreed to present to the company two ships of war of two or three hundred tons each, but without supplies; that if these vessels should in any way whatever be lost, the company should replace them at its own expense, except in case of their being taken by the King's enemies in open war. Sixth—In case the company failed to send over in the first ten years fifteen hundred French of both sexes, it was agreed that it should refund to his majesty the estimated cost of the outfit of the two ships of war; and that if in the remaining years it again failed to send over the stipulated number of men and women, except in case of capture of ships by the enemy, the company was to make the same restitution, and be deprived of the trade granted it by the present articles. Seventh—The King permitted it to embark on the said vessel such captains, soldiers and sailors as it chose; on condition, however, that the captains on its recommendation should take their commissions or authority from his majesty, as should, too, the commandants of posts and forts already erected or to erect in the extent of the countries granted. As to the other vessels employed by the company, they might give command to such persons as they deemed proper, in the usual manner. His majesty also gave the company four bronze culverins heretofore granted to the Molucca Company."

The King did not limit his favors and precautions here, but to induce his subjects to emigrate to New France and to establish all kinds of manufacture there, he still further declared: First—"That all those mechanics whom the company agreed to send over should be reputed master mechanics, if they chose to return after plying their trade and business there for six years, and should be privileged to keep open shop in Paris and other cities on their bringing back authentic certificates of their service; and for this purpose there should annually, at each embarkation, be filed in the office of the Admiralty a list of those sent to New France by the company. Second—That goods of whatever quality, coming from said countries, and especially those manufactured there, would be the fruits of French industry, they should for fifteen years be free from all imposts and subsidies, although transported and sold in the kingdom; that likewise all munitions of war, provisions and other necessaries for victualing and embarking, to be made for New France, should enjoy the same exemptions and franchises during the said term of fifteen years. Third—That it should be lawful for all persons, of any rank whatever—ecclesiastics, nobles, officers, and others—to enter the said company without compromising the privileges granted to their orders; that those of the company might, at their discretion, admit to the association those who presented themselves; that if any were not noble by extraction, his majesty would ennoble to the number of twelve, who should thereafter enjoy all privileges of nobility, which should descend to their children born or to be born in lawful wedlock; that for this purpose his majesty would furnish the said associates twelve patents of nobility, signed, sealed and issued with names in blank, to be filed with those of the said twelve said associates, and that these letters patent should be distributed by the Cardinal Grand Master to those who should be presented by the company. Fourth—That the descendants of the French settled in said country and the Indians who should be brought to the knowledge of the faith, and make profession thereof, should be deemed and reputed native Frenchmen, and as such should be allowed to come and reside in France, at their option, and there acquire, dispose by will and take by devise, bequest and gift in the same manner as real natives of the kingdom and Frenchmen born, without being held to take out any letters of declaration or naturalization."

It would also appear that the King had pledged himself in case any marked disturbance, civil or foreign, should occur to prevent the carrying out or the fulfillment of his promises to grant to the company a similar or sufficient delay with which to meet or overcome such exigencies. He further agreed "to show and ratify in the proper office all letters necessary for the common execution of the preceding articles, and in case of oppo-

sition to their verification his majesty reserved cognizance thereof to himself."

The King also agreed that if in course of time the company found it necessary to expend or amplify any of the articles or aid any one, relief would be afforded according to the necessity or requirements of the case. It was also agreed that the company should be at liberty to draw up such articles of association, "rules and ordinances as they deemed necessary for the maintenance of their society; which articles, rules and ordinances being approved by the grand master, authorized by his majesty and duly registered, should thereafter be observed according to their form and tenor, as well by the said company as by those already settled or to settle thereafter in New France."

The foregoing articles were signed by Cardinal Richelieu on April 19, 1627, at which time also those who were responsible for the project attached their signatures. These articles were duly approved by the King in an edict given during the following month at Rochelle, which gives more fully and completely the details of the understanding than the statement heretofore presented. On the completion of these arrangements the Duke de Ventadour resigned his vice-regal authority.

Of the new company when formed there were one hundred and seven members, among whom were Cardinal Richelieu, Marshal Defiat, Commander de Razilli, de Champlain, the Abbe de la Magdelaine, and others, among them being a number of wealthy and influential merchants of Paris and other commercial cities. The arrangements in fact as to membership and detail were so satisfactory that it was hoped and seemed entirely probable that the company of New France, as it was finally decided to designate it, would not only maintain and improve these possessions in the commercial interests of France, but aid also in strengthening and ultimately establishing the success of the colony itself.

An unfortunate contretemps occurred at this time, which threatened to an alarming extent the welfare of the new enterprise. France was at that particular moment embroiled with the English, who were consequently awaiting the first feasible opportunity to retaliate with effect. This was furnished in the siege of la Rochelle, which afforded the necessary pretext for commencing open hostilities. To this end, they captured the first vessels sent by the French Company to America. Another source of disconifort was caused by one David Kertk[1] (by some called Kerque and Kyrcke), who was born at Dieppe, his father being a Scotchman. This man, it is claimed, became offensively aggressive to the interests of the colony at the instigation of William de Caen, who thought it an admirable opportunity to obtain revenge for the loss of his rights and privileges under the new arrangement. Accompanied by a large party, Kertk landed in the colony, which he at once proceeded to invest, penetrating as far as Tadoussac, from which point he sent out a formidable party to burn the buildings and kill the cattle at Cape Tourmente[2].

It is further stated that the man placed in charge of this expedition was instructed by Kertk—after completing his depredations at the Cape—to advance on Quebec and demand the surrender of that fort.

The attempt was actually made, Champlain and de Pontgrave, who had recently returned from a visit to France in the interests of de Monts, being personally in charge of the colony when the leader of the investing party made the demand. A meeting of the residents was at once called, and after careful and mature deliberation on their part, it was decided to make a vigorous defense. Encouraged by such unanimous support on the part of the people, Champlain answered the summons in such a bold and positive manner that the commander of the expedition concluded it most prudent to withdraw his forces. At this time the colony was in a most pitiable condition, being reduced to an allowance not exceeding seven ounces of bread for each person a day. The supply of ammunition was also reduced to a minimum, there not being to exceed five pounds of powder in the magazine when the summons for surrender was made. Of course, the invading party were entirely unacquainted with this state of affairs, or the result of the expedition might have been far different from what it was. When, however, the commander of the party reported to Kertk, the latter, believing that the conditions at Quebec were far more favorable than they really were, thought to obtain a more bloodless success

(1). David, Lewis, and Thomas were the sons of Jedvase (or Jervis) Kertk, who was born in 1568 in Derbyshire, England, the eldest son of a gentleman's family; later he became a merchant in London. In 1596 he married Elizabeth Goudon of Dieppe, by whom he had seven children. His sons, David, Lewis and Thomas, were aged respectively thirty-two, thirty, and twenty-six years, at the time Quebec was taken. They were all prominent members of the Merchant Adventurers of Canada. Jervase died December 17, 1629. David was knighted by Charles I., in 1633, as a reward for his services in taking Quebec, but (according to H. Kirk) neither he nor his heirs received any pecuniary recompense for the heavy losses he incurred in that enterprise, although in the negotiations for the restitution of Canada, the French king had agreed to pay the sum of 82,700 livres to Kirk. Brymner (Can. Archives, 1894, pp. viii-x) gives a document (probably 1693) detailing the claims of the Kirks to the territories of Nova Scotia and Quebec.

A colony had been established in Newfoundland in 1621, by George Lord Baltimore, who received from James I. a large tract of land in the southeastern part extending westward to Placentia Bay, which he named Avalon; but he abandoned it in 1629. The grant of the whole island was made by Charles I., Nov. 13, 1637, to the Duke of Hamilton, Sir David Kirk, and others, and Kirk, who after a few years became the sole owner of Newfoundland, continued as its ruler until his death (about 1653). He did much to develop the resources of the island—encouraging emigration, opening the fisheries to other nations as well as to the English, and protecting the industry.

As the Kirk family were devoted Loyalists, they suffered many losses under the Commonwealth, and Sir David's property was for some time sequestrated as that of a malignant. Finally, in 1660, his heirs were obliged to yield possession of Newfoundland to Cecil Lord Baltimore who claimed it under the grant made to his father.

A daughter of David Kirk became the second wife of Pierre Radison, the Hudson Bay explorer.—Thwaites, in notes to Vol. V. of the Jesuite Relations.

The name Kirk or Kertk, as used in the present work, is variously spelled Ker, Kerk, Kirke, Kyrck, Kirtk, Kyrcke, Kerque, Quer, Querch, Querq.

(2). Writers differ in regard to this, as neither Sagard nor Champlain charged de Caen as accessory to the raid, while Faillon offers a vigorous defense in his behalf.

capturing the fleet, which he learned had just been
ted by the new company for the colony. These ves-
were in the command of M. de Roquemont, in
se care had been placed a number of families and a
ntity of supplies for Quebec. Having arrived at the
dstead called Gaste, which virtually marked the termi-
ion of his voyage, de Roquemont sent a boat to Cham-
in, notifying him of the acquisitions he was bringing
the settlement, and sending to him the King's patent
ating him Governor and Lieutenant-General for
e entire territory comprising New France, with
ders to take a careful inventory of all effects and
operties belonging to the Sieur de Caen. Before
sufficient time had elapsed for the messenger to return,
de Roquemont learned of the approach of Kertk. It
was here that he evinced that indiscretion which
resulted so disastrously to the interests of the fleet
entrusted to his care, the settlement at Quebec and colony
in general, for instead, as he should have done, of
avoiding a meeting with the English forces, he imme-
diately weighed anchor and went to meet them. This
was certainly a most unadvisable move, against which
his better judgment should have warned him. Even had
the number of the forces and armament warranted him
in seeking a contest, the condition of his vessels, which
were heavily laden, and therefore cumbersome to han-
dle, should have forbidden any such attempt. The result
of the meeting was inevitable. The English, under the
skillful direction of their commander, and with vessels
in every manner better prepared for such a purpose,
maneuvered easily and rapidly around the French,
harassing and crippling them to such an extent that
they were soon compelled to surrender. Thus, through
a piece of thoughtlessness and unnecessary bravado on
the part of de Roquemont, the suffering colonists
were despoiled of the absolute necessaries of life. To
add to these difficulties, the harvest had yielded scant
returns, and the general prospects for obtaining the
barest sustenance were exceedingly gloomy. There was
nothing, in fact, to prevent the people of the settlement
from giving way to utter despair, save for the uncertain
yield afforded by the eel fishery, and a few elk which
were occasionally brought to Quebec by Indian hunt-
ers. The people were really in a most desperate condi-
tion, as there remained but one chance of their obtain-
ing the assistance so much needed to save them from
absolute starvation. Their entire hopes, therefore, were
centered in Father Philibert Noyrot, Superior of the
Jesuits, and Father Charles Lallemont, who had gone
to France for succor. Fortunately, they were success-
ful in that undertaking, procuring sufficient means
with which to engage a vessel and load it with provi-
sions. In this vessel, also, embarked Father Alexander
de Vieuxpont and a brother named Louis Malot. Here
again disaster followed, for the vessel intended for Que-
bec was driven by a southeast wind upon the coast of
Acadia, where it became a total wreck. Father Noyrot
and Brother Malot were drowned at this time, but
Father Vieuxpont succeeded in escaping and finally
joined Father Vimond on the Island of Cape Breton.
Father Lallemont also escaped and at once embarked
in a Biscayan vessel, to bear news of the disaster to
France, but was again wrecked near San Sebastian.
Thus the colonists were compelled to struggle along,
waiting and hoping in vain for the barest necessities
with which to keep body and soul together. Nor was
this all with which they had to contend, for the Indians,
noticing the strength and prestige gained by the Eng-
lish, slowly but surely became alienated from their
French allies. There were also internal disruptions,
which added still further to the general unhappy condi-
tion of affairs, caused by a division of feeling between
the Huguenots and others, the former, who had come
over with the expedition headed by Sieur de Caen, being
anything but loyal to the state government, then in
charge of Champlain.

With seemingly no hope for relief, and being without
knowledge of any further effort to be made in their
behalf, Champlain strongly advised another expedition
against the Iroquois, in whose country, he was of the
opinion, at least a living could be obtained. The aggres-
sive attitude of these Indians for sometime past gave
ample grounds for, and warranted the undertaking of
such an expedition, the only objection to the immediate
adoption of the idea being the scarcity of powder. This
necessitated a delay, during which time notice was
received of the return of the English expedition. This
was towards the end of July, at which time the provi-
sions of the colonists had entirely failed. While in this
condition, word was brought to Champlain that the
English vessels had been sighted near Pointe de Levi.
Their arrival at that time was looked upon by him more
as a deliverance than an occurrence to be regretted, as
owing to the prevailing condition of affairs in the col-
ony, it meant absolute salvation. A short time after-
ward, a boat landed, the officer in charge presenting to
Champlain a letter from Louis and Thomas Kertk,
brothers of Admiral David Kertk, who had arrived in
command of a part of the English fleet, which had left
Gravesend for New France on March 26, 1629. The
letter, though courteous, contained a summons to an un-
conditional surrender, and further stated that they were
aware of the sad condition of the colony, which informa
tion they had obtained from Sieur Boule, brother-in-law
of Champlain, whom the Governor had sent to the com-
pany in France for aid, but who had unfortunately fallen

into the hands of the Englishmen. To these demands for surrender, Champlain was compelled to agree, the conditions of the same being, as follows: "First—That before any further steps, the Messieurs Kertk should show their commission from the King of Great Britain, and a power from their brother, Admiral David. Second—That they should furnish him a vessel to proceed to France, with all the Frenchmen without excepting any, not even two Indian girls belonging to him. Third—That the military should march out with their arms and all effects which they could carry. Fourth—That the vessel to be given them should be fully rigged and provisioned, the last to be paid for in France, the surplus to be cared for by the owners. Fifth—That no insult or violence should be done to anyone. Sixth—That the ship should be given up three days after the arrival of the French at Tadoussac, and that barks should be given to convey them to that port." Thus everything was satisfactorily settled and on the day following, July 20, 1629, the three vessels in charge of Louis Kertk came to anchor near the shore. Champlain went on board to visit him, and having been well received, asked and obtained a sufficient number of soldiers to guard the chapel and to protect the two religious houses established by the Jesuits and Recollects from insult. Soon after, Kertk landed in Quebec, and took possession of the fort and stores. He was accompanied at that time by one Le Baillif of Armines, who, together with three other Frenchmen, Stephen Brule of Champigni, Nicholas Marsolet of Rouen, and Peter Raye of Paris, had gone over to the enemy. After taking possession, the commandant refused to allow Champlain to leave his quarters, but permitted him to have Mass said there. He also furnished him with a complete inventory of everything found within the fort at the time that it changed hands. The English commander very naturally deemed it undesirable for the settlers who had established themselves in the colony to leave as had been proposed by Champlain, and, to avoid any such move on their part, he made the most tempting offers to induce them to remain, assuring them that if at the end of the year they were still not satisfied, he would convey them, without expense, to France. Under these conditions, a majority of the people concluded to remain, being warned by Champlain, however, if at the end of that period the King had not reëstablished his rights in that country, it would be wrong for them to continue any longer in a place where they would be deprived of the Sacraments and other spiritual succor. Everything having thus been satisfactorily arranged, Champlain left Quebec for Tadoussac on the 24th of July. It was on the voyage down to Tadoussac that the vessel in which Champlain was a passenger fell in with one commanded by Emery de Caen, who was on his way to Quebec. An engagement followed, in which the French were again defeated, de Caen surrendering to Thomas Kertk, the commander of the English vessel. Charlevoix informs us that in this particular engagement the French would undoubtedly have been successful had it not been for a mistake made by de Caen. He, it seems, when on the point of victory, called out "Quarter" for the purpose of inducing the English to surrender without further contest. Kertk, on the other hand, understood the question to mean a desire on the part of the French to obtain it, and at once replied "Good Quarter." It was at this moment that Champlain came forward and also urged de Caen to accept the best terms possible, as the two consorts accompanying Kertk were now rapidly approaching. But for this error, it is probable that the French would have been enabled to return to Quebec, and reinvested themselves in those rights of which, through unmerited disaster, they had been deprived. Among those accompanying the English expedition against the colonists, we are told that, in addition to the ones already mentioned, who had proven traitors to their country, there was one James Michel[1], a valiant Calvinist, who had been persistently earnest in his endeavors to induce the English to undertake the expedition. While this condition of affairs prevailed in the colony, peace had been declared between England and France, and news of the investment of Canada by the English therefore came to the King of France as a surprise, for he continued, until so informed, under the impression that Kertk had received orders not to proceed against the colony, whereas he had already sailed before the definite arrangements for peace had been concluded. In the meantime, David Kertk paid his first visit to Quebec, which, he afterwards informed Champlain, he considered to be an admirable location. Matters, however, did not progress as favorably for Champlain and the Jesuits as had been anticipated, Admiral Kertk failing to prove as generous as had his brother Louis. Even the latter did not maintain his excellence of character to the last, and of this unfortunate change Champlain and his associates were made lamentably aware in the ill-treatment and many other inconveniences which they received at his hands. At this time, also, the man Michel, previously referred to as traitor and renegade, proved a thorn in

(1). James or Jacques Michel.
A native of Dieppe, this man was, as Father le Jeune expresses it, "one of a number of Huguenots who have thrown themselves upon this poor country, where they have done great damage, and have prevented the doing of much good." Father le Jeune again refers to him, saying, "This poor Jacques Michel, full of sadness at not having been rewarded as he desired by the English country, or by the renegade anglicized French—also a prey to conscience at having assisted these new Englishmen against his own countrymen—died suddenly some time after the surrender of this country. He was buried at Tadoussac. I have learned here, that the savages exhumed his body, and showed it every imaginable indignity, tore it to pieces, and gave it to their dogs; but such are the wages of traitors. I pray God that He may open the eyes of the others."—Le Jeune's Relation, 1632.

the side of the colonists, for he had led the English to believe that the Jesuits at least were extremely wealthy. The Kertks were under considerable obligations to this man for the success of the expedition, he being both a good sailor and brave soldier, but he was also avaricious, and from one cause or another soon began to exhibit considerable coolness towards the English, of whom he complained both loud and bitterly. He was also quite virulent and violent in his attacks upon the Jesuits and men of St. Malo. From this unhappy condition of mind, Champlain attempted to turn him, but to no avail, and it was after one of these protracted periods of frenzy that he at last fell in a lethargic swoon, in which condition he expired.

David Kertk employed the rest of the summer months in repairing and refitting his little fleet, after accomplishing which, he, in September, set sail for home, arriving at Plymouth on the 20th of October. The outcome of his expedition proved anything but a financial success to this adventurous spirit, who had anticipated such great returns from the enterprise. The settlement arrived at between the two countries, however, had entirely changed the condition of affairs, and, as a result, he found himself a ruined man.

It was a great blow to the French when they first learned of the invasion and investment of the colony by the English, although, aside from the question of honor involved, it is doubtful if it would have resulted in any particular loss to that nation. They became, therefore, rather conservative in their views regarding the reëstablishment of the nation's rights in that country, believing that, on the whole, it would be better to improve the home country, keep her citizens there instead of distributing them abroad, increase her own natural advantages for trade, and make use and turn to the best account the industries of her people. Others, of course, took just the opposite view, claiming that the climate of the colony, instead of being too severe as represented by some, moderated as the country became settled; that it was healthy, that the soil was exceedingly productive, and that with a limited amount of labor an excellent and comfortable living could be secured. It was also urged that the cod fisheries were a great wealth-producing source, requiring but slight outlay and providing an excellent school for sailors; that the fur trade was another means to almost unlimited wealth; that the forests, which covered the entire country, were among the finest in the world, and could be used to great advantage in the construction of vessels. That the colony had made such little progress since its first investment was shown to be due to the inadequacy and lack of interest shown by the numerous companies or associations in whose charge it had been given. Speaking of this, Champlain himself says: "While an association in a country like this holds the purse, it pays, gives and assists whom it pleases. Those who command for his majesty gain little obedience, having no one to assist except by the consent of the company's agents, who relish nothing as little as those placed there by the King (or viceroy), as not depending upon themselves, not desiring them to see and judge what they do, nor their conduct or action in such affairs; they wish to draw all to themselves; are careless of what happens provided they profit by it. They oppose forts and fortifications except when the moment of need comes, and then there is no time. When I spoke to them of fortifying, they thought it a grievance. In vain I showed them the evil consequences which might result; they were deaf; and all this was simply fear on their part that if a fort was built they would be mastered, and every law prescribed to them, and entertaining these thoughts, they left the country and as a prey to pirates or enemies. I wrote nothing to the gentlemen of the council. It needed someone to give orders, which never came; and if his majesty had only left trade free to the associations, to have their stores and clerks, while the rest of the men should be in full power of the King's lieutenant in the country, to employ them as he deemed necessary, either in his majesty's service or in fortifying or clearing the ground, so as to avoid famine, which might at any time happen if anything befell the ships—if this plan were adopted, more progress and advance would be seen in ten years than in thirty years by the course pursued." This and similar arguments prevailed upon King Louis, deciding him not to abandon the colony. There were motives of honor and religion to be considered in this matter, the paramount importance of which were made strikingly evident in the language and argument of Champlain than whom none were more pious or patriotic. With these arguments brought to bear upon him, therefore, the King immediately began negotiations for the recovery of Quebec from the British. To this end, we understand, Champlain endeavored to obtain a restoration through the French ambassador at London. After a delay of several weeks in that city, he, however, returned to France and brought the matter before the court. Another move in that direction was made by Richelieu, who, in November, 1629, ordered M. de Chateauneuf to press the demand; this the English refused to consider at that time, but in April, 1630, Chateauneuf was assured that all should be restored. Matters still dragged, however, and so, to impress the urgency of immediate action upon the British, six vessels were fitted out and placed in charge of Commander de Razilly. This had a remarkably good effect, the court of England at once restoring the property without further dalliance. The

treaty completing this arrangement was signed at St. Germain-en-Laye, March 29, 1632. This treaty restored to the French New France, Acadia and Canada, Port Royal, the fort of Quebec and Cape Breton being mentioned as fortified places. The readiness with which the English acquiesced to the demands made by the French for the restoration of Acadia were undoubtedly largely due to the fact that up to that time they had done nothing towards the settlement of that colony. Another reason was, perhaps, owing to the fact that that territory lay at a considerable distance from New England, and that it was inadvisable for them to undertake the conduct of this new enterprise when so desirable a point as that already occupied by them needed all of their energies to strengthen and maintain.

The French in Canada—Continued.

CHAPTER III.

Louis Kertk is notified of the Treaty.—The French again take Possession.—English Traders remain in the Colony.—Champlain again made Governor of New France.—His Arrival at Quebec.—Efforts to Re-establish Friendly Relations with the Hurons.—The Missionary Field.—Management of Colonial Affairs in bad hands.—Plight of the Missionaries.—Result of English Rule upon the Natives.—The French are welcomed back.—Increase in Missionary Forces.—Protestants forbidden the new Colony.—Champlain's Dream of Progress.—Missionaries prepare to enter the Huron Country.—More Trouble.—Indian Duplicity.—Origin of the name Huron.—Extent of the Nation.—Location.—Country and Climate.—Champlain renews his Project. Tribes begin to Trade more freely.—Indian Compact with the Dutch. Detriment of this Undertaking to the French.—Hurons refuse to receive the Missionaries.—More Uncertainty.—Missionaries obtain a Convoy.—Brutal Treatment by the Indians.—They reach the Indian Settlement and erect a Chapel.—Savage Character.—Missionary Labors.—The Jesuits in Danger.—Indian Superstitions.—Death of a Sorcerer.—An Awakening Interest.—Characteristics.

THE new treaty between the English and French, to which a somewhat extended reference was made in the preceding chapter, went into immediate effect, and as the de Caens had in all probability the largest interests at stake in the colony, one of them, Emery de Caen, was appointed by Louis XIII. as his duly accredited representative to bear tidings of the treaty to Louis Kertk, and to attend personally to its immediate execution. One of the articles of the treaty, it will be remembered, provided for the return to France of all effects found at Quebec, of which an inventory had been duly made by the investing party, and given by him to Champlain at the time of his surrender. In addition to the honor thus conferred upon de Caen by the king, his Majesty, desiring to award to him fitting remuneration for losses sustained by him during the war, surrendered to him the entire fur trade of the colony for the space of one year. Equipped, then, with abundant authority and with every seeming possibility for recuperating his wasted fortunes, he sailed for Quebec in April, 1632, and upon his arrival there presented his credentials, on the strength of which Kertk immediately surrendered the property to him. The English, however, continued to maintain their relations with the Indians, bartering and trafficking with them in furs, which traffic was expressly forbidden in the articles of understanding between the two countries, and proved a natural source of irritation to de Caen.

The French became more firmly established during the following year, assuming all of their former rights and privileges, and, in addition, the territory of Acadia was given to Commander de Razilly, upon the express condition, however, that he, without unnecessary delay, establish a colony there. In compliance with this understanding, therefore, he within a short time established a small settlement at Port La Haive, a most desirable point of location, easy of access and in every way conditioned to effect the most excellent results throughout the peninsula. It was also at about the same time that Champlain was reinvested by the king as governor of New France, for which place he immediately set forth with a valuable cargo and numerous following. With this party also went the missionary Fathers de Brebeuf and Masse. Upon arriving at his destination, Champlain found a number of settlers who during his former residence there had lived under his dominion, and upon these, as well as those who came with him at this time, he impressed the necessity of concerted action, and avoidance, as far as possible, of those faults and mistakes which had in previous times had so much to do with the troubles and distresses experienced by the colonists.

Having established himself, and arranged his immediate surroundings more to his liking, he then turned his attention to that most serious problem, of subjugating by friendly means, the Huron nation to his wishes. This he believed could be best and most satisfactorily effected by the means of religion, a proper inculcation of which would, to his mind, form a more indissoluble bond than any other measure which could be applied. Heretofore the efforts of the missionaries had been altogether of a preparatory character, in which they had endeavored to become acquainted with the characteristics of the people, to gain a familiar knowledge of their language, customs and beliefs, and as far as possible ingratiate themselves with them. Already had the persistent labors of the Recollect Fathers won a few to the cause, although quite a number had evinced a tendency towards the acceptance of the Christian faith. In the same direction, Fathers de Brebeuf and de Noue had also labored faithfully and with no little success, but had come to the realization of the fact, as had the Recollects, that the people, while willing to listen to their arguments, were to a great extent non-committal and exceedingly hard to convert. This

can scarcely be wondered at, for, while the Indians may have been, and undoubtedly were, favorable and friendly to the Fathers, the proposition was an entirely new one to them; and to ask them to at once accept everything in good faith, exploding theories and overthrowing the dogmas under which they had lived and worshiped for a lifetime, was asking too much of them. This condition was intensified from the fact that, while they undoubtedly had the gift of reasoning to a liberal extent, their fears and vindictive natures and crude methods of drawing deductions, coupled with excessive deliberation, or absolute indifference, made it unlikely, if not impossible, for them to immediately accept so great a change as that required of them. To carry out this plan of evangelization thoroughly then would require a long and exhaustive course of treatment, during which those who applied this spiritual panacea to these savage hearts must live among them, with them and become a very part of their actual daily existence. It was only by such means that they could gain the confidence and respect of these people, without which all efforts, no matter how well intentioned, would be in vain. To accomplish this work, it was also necessary that quite a number of earnest laborers be placed in the field, and this was a contingency which alone was hard to provide for.

Although the colony had again fallen under the domination of the company of New France, an organization deemed on all hands as the best, most progressive and liberal minded, which had as yet been given charge of these interests, there still cropped out from among the members of the organization a sentiment of selfishness, which evolved into the belief that all efforts and expenses save those associated directly with the commercial and pecuniary interests of the colony, should be curtailed, or at least reduced to a minimum. Following this particular line of observation, the company was among other things led to believe that in a young and struggling colony, such as theirs, mendicant religious would prove more of a burden than service, especially where it was all the time practically impossible to obtain the bare necessities of life. With this fact in view, strengthened by unhappy results accruing from former experiences, the Recollect Fathers were not returned to the field of their original labors. To this end, the king's advisors were also approached and induced to adopt a similar course of reasoning, and hence, for a brief period at least, the devoted services of this Order were withheld from the colony. The Jesuits, also, were meeting with similar rebuffs, so that they were compelled to apply for whatever they might require to the head of their Order in France. To these unhappy conditions was also added the fact of their former few successes and enormous losses, which to a considerable extent cooled the ardor of those who had previously contributed to their maintenance and support. Fortunately for the good of everyone, a new condition of affairs soon prevailed, a majority of those previously interested in the colony and its advancement feeling in duty bound to place the Order in a condition of absolute independence, as far as their support was concerned, and also to contribute to the further settlement of the country. This most necessary provision having been attended to, the Jesuit Fathers again went forth to the field of their former labors, the many trials and vicissitudes pertaining to which seeming rather to encourage than depress them in the work. At the outset, however, their entire attention was given to the instruction of the French settlers. About a year previous to the date last given, that is in 1632, almost directly after the English and French had come to an understanding regarding the ownership of New France, and the Treaty of St. Germain had been signed, Fathers Paul de Jeune and Anne de Nouië sailed for Québec. Here they found that a large portion of the labor effected by them during their previous residence at that place had virtually gone to waste, as in almost every instance the few proselytes at that time made in the neighborhood of Quebec had experienced a change in sentiment or grown negligent in well-doing. Probably it was the latter that prevailed to a greater extent, as it was not long after their arrival that they had the satisfaction of bringing all these recreants back to a proper condition of mind and realization of their duties as Christians. Perhaps another cause for this indifference is to be found in the fact that during their residence in Quebec the English had utterly failed in acquiring the good will of the Indians, and it was sometime after the return of the French to the colony before the Hurons, who had ceased entirely from coming, again began to regularly visit the settlement.[1]

The advent of the English had for a fact given to the Indians another view of the strange people who were gradually invading their possessions. They learned, for one thing, that the liberties which they had formerly enjoyed in their associations with the French, were not acceptable to, neither would they be tolerated by these others. Instead of the warm and friendly reception they were accustomed to at the hands of the French, they found themselves beaten and ignominiously driven from the doors of their successors. A few such lessons, however, proved sufficient, the Indians withdrawing from all communication with these unfriendly people. This condition of affairs aided the missionaries to a great extent in regaining the confidence and friendship of the natives, while they made no little use of the power thus obtained in inducing the Indians to accept the Christian faith, and

(1). To the foregoing statement, Shea objects, from the fact that he was unable to obtain any authority for it.

in attaching them still more firmly to the French nation. The spiritual force of the colony now consisted of Fathers le Jeune, de Nouë, de Brebeuf and Enemond Masse, to whom additions were made from time to time, until at the end of some fourteen or fifteen years there were fifteen working missionaries and three or four lay brothers established in the settlement. The effect of having this little band of pious and zealous men in the colony was soon made evident, and as the creed of the settlers was a universal one, a general and most gratifying result was soon made apparent among them.

Under the new regime, strict injunctions were issued by the Court of France that no Protestant should be allowed to enter or be received into the colony, which was, therefore, settled by none but those of the Catholic faith. Much care was also taken in the selection of desirable parties for the purpose of populating the colony, which rigid restriction was continued for a number of years. While to some this move appeared a most arbitrary and somewhat unnecessary course to pursue, it at least resulted in a source of inestimable comfort to the Rev. Fathers, who had undertaken and endured so much in behalf of religion, and who were in this manner aided to no little extent in bringing about a most desirable condition of affairs in the colony. To this most happy and satisfactory condition Shea, in his translation of Charlevoix, refers in the following language: "The annual relations which we have of these happy times and the constant tradition preserved in the country both attest that there was an indescribable unction attached to this Indian mission, which made it preferred to many others indefinitely more brilliant and even more fruitful. This doubtless arose from the fact that not finding anything there, either to afford the comforts of life or to flatter vanity, the ordinary shoal of brilliant success, even in the holiest ministry—Grace worked without an obstacle. Moreover, the Lord, who never allows himself to be overcome in generosity, communicated himself unreservedly to men who sacrificed themselves without reserve; who, dead to all, entirely detached from themselves and the world, possessed their souls in unalterable peace, and were perfectly established in that spiritual childhood which Jesus Christ has recommended to his disciples as their most distinctive characteristic." Here was a vivid picture, indeed, of the pioneer Fathers in the New World. Of those who returned from the terrible trials and privations to which they were subjected in their self-enforced labor, and of the dire effects which it had upon them physically, Charlevoix says: "I knew some of them in my youth, and found them as I have just depicted—bent beneath the labors of a long apostleship, and in bodies wasted by hardship and broken of age, preserving still all the vigor of the apostolic spirit."

It had long been the dream and desire of Champlain to establish a settlement in the country of the Indians by means of which the friendly relations between the settlers and the tribes would not only be enhanced, but a far better opportunity afforded for impressing upon the minds of these people the value and efficacy of a thorough and consistent regard for the church and its teachings. Upon his return then to the settlement, he again revived the project. As an experiment, the Hurons were selected as of the best idolatrous nations among which to operate, owing to the extensiveness of the field, which their location as well as numerical strength furnished for the missionaries. At his suggestion, then, several hundreds of these people came to Quebec and after being informed of the purpose of the undertaking gave at once their ready and unqualified assent to the proposed arrangement. But the Indian mind is vacillating and uncertain, and so it proved in this instance, for shortly after, and without giving any reason whatever for so sudden and unexpected a change, they came to the conclusion that the project must be dropped, stating as their only reason for so doing that they had no desire of imperiling their rights or fettering their liberty. In spite of the unfriendly position assumed by the Indians, Champlain insisted on carrying out the original plan, and to that end, together with Father le Jeune, at that time superior of the mission, effected all necessary arrangements for the transportation of Fathers de Brebeuf and de Nouë, who had been allotted to the task of locating and laboring among the Indians. At this time, when the indifference and unfriendliness of the natives had to a certain extent been overcome, and arrangements completed for the acceptance and transportation of the missionaries by them, an incident occurred which threatened the overthrow of the entire enterprise. A Frenchman had been murdered by an Algonquin, and it was deemed advisable by Champlain to make an example of the transgressor that would act as a lasting warning to the Indians in all their after dealings with the settlers. To this proposed course of action on the part of Champlain, the Indians readily acquiesced, expressing, indeed, as their unqualified opinion, that, to prevent such crimes, culprits must be unhesitatingly and summarily punished. With their usual inconsistency, however, when it came to putting into effect this proposed discipline, they assumed an entirely different and unexpected attitude. Waiting, then, until the last moment, and when about to take their departure for their home in the interior of the country, one of the chiefs informed Champlain that no missionary or Frenchman would be allowed to accompany the party unless the murderer was released and permitted to go with them. Here, of course, all arguments proved unavailing, and although readily admitting that the assassin

merited death, he said, "But the relatives, friends, all the youth of this man's village, have demanded him back from us, and they await us at the passage in the hope that we will restore him to their hand. If their expectation is defeated, and they perceive any Frenchmen among us, they will, without fail, fall upon us, and we cannot withdraw them from the fury of the tribe without being involved in a combat which will turn our allies into enemies. We cannot even answer for the result, and what grief we shall feel if we see those confided to our care slaughtered before our eyes and in our very arms." The French endeavored by all available means to diminish or set at rest the real or pretended fears of this chief, but without having the slightest effect upon him. Before the willingness expressed on the part of others of the tribe to arm, all responsibility failed in obtaining from him the slightest concession, his determination both lasting and emphatic being that no Frenchman should embark with the party until the prisoner had been released. This determined attitude on the part of the Huron chief convinced Champlain that he was acting in connection with, or at least in behalf of the Algonquins, and, therefore, concluded that under such circumstances it would not only be unwise to release the murderer, but foolish and imprudent to venture the lives of the Frenchmen by sending them into an almost entirely unknown country, and among a treacherous and dangerous class of people at such a time. "The conduct of this Huron chief," says Champlain, "portrays well the character of this nation, the ablest of all in Canada, but against whom we must always be on our guard. They carried the simulation to the excess not easily believed if it had not been experienced. This trait had contributed to make it feared and respected by other Indians, as much as its industry, its readiness, inexpedience and resource, its eloquence and its bravery. In one word, it is of all the continent the nation distinguished by most defects and most good qualities."

Regarding the name Huron, there are many conflicting opinions, even among writers most thoroughly conversant with the subject. By Champlain, the people of this nation were designated Ochasteguins, from a chief of that name. This, another authority insists, is wrong, his opinion being that Champlain had confounded the Hurons with the Iroquois, taking them all to be of one nation, owing to the marked similarity in their languages. Champlain has it, that their real name is Yendat, Wendat, or Wyandott as they are commonly called at the present time. The name Huron as applied to them, however, was derived from the French, who, upon first seeing them and noting the fierce and bristling manner in which their hair was dressed, exclaimed: "Quelle hures!" (what boars' heads), and so came to call them Hurons. The Jesuit Relations of 1639 describe this nation as consisting of two towns or tribes, the Attignawantan and the Attigneenongnahac, which called each other brother and sister. These in the course of time adopted two others: the Arendahronons and Tohontaenrat. In his writings of these people, Sagard refers to the former tribe, calling them Enarhonon or Renarhonon. On this point, as in fact in everything connected with the origin and progress of the nation, there can never be an absolute certainty, even the old men or elders of the tribes varying considerably in their accounts and opinions as given to the missionaries. The nation of the Hurons, however, it is shown, became vigorous and extensive beyond all others in that territory, which condition was in all probability owing to the fact of their adoption or assimilation of other and continguous nations. Thus, by acting and working together, they emphasized the truth of the aphorism, that 'unity is strength,' and, though numerically far smaller than the Algonquins, they carried more force with them, the latter being far behind their energetic neighbors in conduct and management of general as well as tribal affairs. The tribes, however, forming the great Huron nation, preserved at least a portion of their original personality by maintaining their primitive names, in addition to which they also took the generic name. The two spoke the same language, that is, with but very little or an almost unnoticeable difference. An exception to the latter statement may perhaps be observed in behalf of one tribe, the Ontaouonones, which name means, those who speak the best language. Charlevoix says: "This uniformity of language would even lead us to infer that the confederation or adoption of this tribe had only recalled them to their primitive stock; while the Iroquois and Andastouez,[1] who are certainly of the same stock, having never united after their separation, have also much more altered their languages, which are evidently Huron dialects, which I have elsewhere remarked. I have also spoken in the same place of the division, not only of the whole nation, but also of each canton or town in the three principal families; I content myself with remarking here, that the uniformity on this point, which prevailed throughout the whole nation, and thus sprung from it, at the time of the discovery of Canada, is a proof that if the three families are not branches of the same stem, their union is at least of very high antiquity, and dates anterior to the separation of the Iroquois and Hurons."

The territory in which the Hurons dwelt in the beginning of the seventeenth century was bounded on the south by Lake Erie, on the east by Lake Ontario and on the west by Lake Huron. The extent of this territory

(1). These people were so-called from andasta, a roof-pole.

is given by Father Lalemont as being 20 or 25 leagues long by 7 or 8 wide. Father de Brebeuf says: "It is not large; its longest extent may be traversed in three or four days." At this time the entire nation comprised between forty and fifty thousand souls, who occupied quite a number of towns scattered throughout this domain. The number of people given, however, by no means represented the strength of this great nation in its earlier days, and before it had become greatly diminished by its long protracted wars with the Iroquois. The character of the country in which this people lived was varying in the extreme, some of it being of a most fertile character. The greater portion, however, may be said to have been below the medium in this respect. However, there was no doubt that on an average, if fairly well populated with industrious people, it would easily have given sufficient returns for the comfort and support of the inhabitants. The climate was also noted as being remarkably healthy, for, while a few of the settlers suffered considerably from hunger and other conditions incident to the times, none died of disease, and but few, if any, suffered from any more than the most ordinary ills. Of the character of the country, we are told that there were extensive prairies suitable for cultivation, and raising of all kinds of grains. Forests were also abundant and full of magnificent trees, especially cedars, which were generally of remarkable size and height. The country, too, was well irrigated and the character of the water good. It was during this time, too, that the discovery of stones is mentioned "which melt like metal and have some veins of silver," but at that time but little credence, or rather attention, was given to the matter. The early settlers also spoke of two remarkable animals discovered in that country, one which they referred to as a bird that mews like a cat (the cat bird), and the other a kind of hare that sings like a bird and has a very delicate flesh (the wood chuck).

The unfortunate differences which arose between the party of Hurons and Champlain at the time when arrangements had been fully completed for the transportation of missionaries into the Huron country, by no means abated the desire on the part of the governor for the completion and carrying out of this idea. His firmness in this particular was emphasized by many strong and practical reasons, among which was his belief that the extra intelligence exhibited by this particular people, fitted them better in every respct for the reception of the Christian doctrines. By planting missionaries in their midst, he also hoped to prepare the way for a permanent settlement in their country, which would thus enhance the possibilities for increasing a most advantageous trade made doubly easy by the facilities for transportation afforded by a chain of lakes that almost encircled that entire section of the country to the extreme limits of North America. The project was a grand as well as wise one, and if carried to the full extent would have doubtless proved a wonderful blessing, both from a religious and commercial standpoint, to all of the parties concerned. Unfortunately, however, for the entire settlement, the inceptor of this grand and practical scheme was removed at the very time when his experience, forethought and energy were most needed, and those into whose hands the reins of government fell were careless as to the result, or inadequate to the task put upon them until the golden opportunity had slipped from their grasp, and it had become altogether too late to enable the Huron nation to regain its former strength and prestige, as well as that superiority in arms which the Iroquois had to no little extent already acquired over them.

From their view of the surroundings, the missionaries had also become convinced that it would be wise for them to establish their mission in the midst of the Huron country, which was then in the center of Canada, from which point all others would be more readily accessible, thus enabling them to carry the gospel, without discrimination, to all parts of the continent. The idea was well devised and the plan would undoubtedly have been carried to a successful issue had the one as suggested by Champlain been followed. Affairs, in fact, had taken on a most satisfactory look and condition; quite a number of the nations had begun to trade with the French, the Montagnez below Quebec, the Algonquins above, and from the island formed by the Ottawa River above Montreal and the remainder, the Nipissings, who dwelt around a lake by that name, and lastly, the Ottawas, who dwelt at various points along the river of which they claimed control to such an extent that they demanded toll on all canoes ascending or descending that stream. It remained, then, for the government to establish satisfactory and friendly relations with the Iroquois, which done, the balance of the task undertaken would have been accomplished with comparative ease. "A few men," says Charlevoix, "maintained in the Huron country, with three or four forts, would have been sufficient to impress upon the minds of these Indians enough of the strength and resources of France to impose the law upon them or at least turn the scale in favor of their antagonists, who were the allies of France, but the necessity was not perceived until it was too late." Historian Shea differs from this opinion of Charlevoix, stating as his belief that a simpler way out of the difficulty would have been for France to take possession of New Netherland as the English subsequently did. That once accomplished, the Iroquois, who were then entirely dependent upon the French for trade, would have had to come to satisfactory terms. Then too, it should have been born in mind, that

Canada—a long valley—presented no natural strength with which to oppose the ingress of a determined foe. For this reason alone, then, if for no other, the possession of New York was essential. At this particular time, too, the opportunity for making terms with the Iroquois was far better than at a later date and before they had formed associations with the Dutch, with whom the Mohawks made their first treaty at Norman's Kill in 1618. Three years later these Indians obtained fire arms from that source, and were thenceforth practically independent.

Champlain's attempt then having for a time miscarried, the missionaries awaited with considerable anxiety and patience for the return of a number of the Indians, who had promised to come after them. The promise was in part fulfilled, but the number of Indians who came was so small, and their equipment so meager and unsatisfactory, that it at once made itself evident to the missionaries, as well as to the governor, that their intentions were not strictly in conformance with their former pledges. As evidenced by their actions on numerous previous occasions, their intention was undoubtedly to furnish some plausible excuse for their noncompliance with the pledges given. Nor had they been long at the settlement before this was shown to be the case in the somewhat confused and numerous excuses offered by them when the subject was brought to mind. As one reason in particular, they urged the fact that their journey down had been a long and tedious one, that they had become fatigued and exhausted in their efforts to get there, and were scarcely in condition to make the return with their canoes empty, let alone the unwonted exertions it would require should they be loaded down with the additional weight of the missionaries and their belongings. From this determination nothing whatever would turn them, not even the continued pleadings of the Fathers, whose great desire to reach their destination and begin their life's labors caused them to offer to embark without baggage, or additional weight which might in any way prove irksome or burdensome to the Indians, excepting their chapel service. In addition to this, they offered to perform any of the duties necessary to assist the Indians on their return, to paddle for them and to aid them in carrying their burdens. To all of these friendly advances, however, the Hurons offered a stubborn and persistent refusal, and it was not until after much delay had been experienced and handsome presents made, that they were induced to reconsider their determination and agreed to give place among their party to Fathers de Brebeuf and Daniels and one servant. This, however, marked the limit of their concessions, so that Father Davost, who was also to have been one of the party, was compelled to await another and more favorable opportunity. Nor was the delay thus caused of protracted duration, as within a few days he made arrangements with another party of Hurons, more recent arrivals at Three Rivers, to carry him to his destination. In this journey Father Davost was attended by two Frenchmen. It was during the latter part of August that the good priest and his companions arrived at the place of their proposed location, where Fathers de Brebeuf and Daniels had established themselves some three weeks previously. Of the journey, all had but the most unpleasant memories to cite, as the Indians who accompanied them had during the entire time proved most surly and morose, failing entirely in pity at the sickness and suffering experienced by the missionaries, and enforcing to the utmost all of the promises made by them. Thus, though but little used to such violent and toilsome exertion, they were compelled to assist in paddling the canoes, an exercise both painful and exhausting when attempted by a tyro for any length of time. But even this was not the worst, for there were times during that journey when their lives were in deadly peril, or the best they could hope for was to be left stranded in the wilderness unaided by guide to direct them, and without food with which to sustain their physical needs. It was under such unfavorable conditions as these, which certainly indicated little that would prove beneficial to their interests, that the missionaries began their spiritual labors among the Huron nation. True it is, that a majority of these people extended to them a certain rude and uncouth courtesy, but even that detracted but slightly from the general unpleasantness and absolute horror of the surroundings. Thus, encompassed by a capricious and ferocious people, whose every act and characteristic was at variance with those to which the missionaries had at all times been accustomed, these good men were compelled to live and suffer. They therefore took up their residence in one of the Indian towns, Ihouhatiri or Ihonatiria by name, where they at once began the erection of a little chapel which, when completed, was dedicated to St. Joseph, the name which was also given by them to the town itself. For the first twelve months succeeding their arrival in this Huron village, the work was exceedingly laborious whilst the result of their continuous efforts was of a most meager and disheartening character. They, however, were made happy by the baptism of a few adults and the assurance of the eternal welfare of a number of children upon whom the Holy Sacrament of Baptism had been conferred. The principal trouble which confronted them in their dealings with the adults arose from their adsolute indifference rather than from any innate dislike for the principles of religion, or confirmed disbelief in its principles and teachings. A savage, then, may often be most

correctly judged by contraries, or as Champlain would say: "He must not be regarded as convinced as soon as he seems to approve the statements made him, because, in general, they dislike nothing so much as disputes." It would, therefore, seem, following out this and similar lines of argument, that on many occasions, dominated by their mere complacency, interested motive, or downright indolence and sloth, they ofttimes exhibit every mark of interested conviction in matters to which they had not given the slightest attention, or even understood. That they were erratic and inconsistent to an unusual degree is further emphasized by the fact that they have been known to frequent churches for years, exhibiting all of those traits consistent with an assiduous desire for improvement, modest deportment and reverential concern, and then without cause or warning have turned to the astounded missionary, who believed he had obtained in each an honest and earnest convert, and said: "Thou hadst no one to pray with thee. I took pity on thy loneliness and wished to keep thee company; now that others are inclined to render thee the same service, I retire." Here, then, were men who openly acknowledged that in order to please the missionary, or give satisfaction or comfort to him in his loneliness, they had willingly and unhesitatingly received Baptism and fulfilled with seeming edification, all of the duties pertaining to a consistent Christian life. The yoke, however, was certainly not a too burdensome one as evidenced in the ease with which it was cast aside. It must not be judged, however, from these peculiar actions on the part of the Indians, that they were entirely without belief in the story of the true religion as told to them by the missionaries. In fact, it has not unfrequently proved to be the case that a positive refusal on their part to submit to the dictates of the Church was by no means an evidence of their insincerity or want of belief. Others there were who, while readily admitting that they had no farther doubt as to the right of the faith as presented to them, would not for one moment entertain the idea of being converted. Obdurate and obstinate they were to a marked degree; yet even not more so, if as much, as many have proved who have been gifted with the advantages of Christian birth and training. Neither could they be said to be altogether indifferent even if obstinate, as is plainly illustrated in the case of an Iroquois. While lying upon his death bed, some fire fell upon the robe which covered him; others at once rushed forward to extinguish the flame, seeing which he said, "It is not worth while. I know that I shall burn for all eternity; whether it begins a little sooner or a little later, is not worth all the trouble you are taking." It was a long time, however, after the advent of the first missionaries among these people before they were given to making such admissions as these, and even then at but rare intervals. The work of educating the Indians was therefore exceedingly slow and laborious, their every act and thought being environed by a mass of superstitions which had accrued to them through a period which compassed many generations. It was first, then, the aim of the missionaries to penetrate this horrible mental darkness which enveloped and overshadowed every attribute of manliness or instinct of progressiveness pertaining to these people. It was like, or even worse than taking a savage animal of brutish tendencies and endeavoring to inculcate into it the ways of domestic life; for here, in addition to inbred cruelty, his predominating characteristic was the alertness of a higher condition of creation. An active mind full of subtile thoughts animated by the lowest passions and held subservient by deplorable and uncontrollable superstitions. As the light of intelligence dawned upon these unhappy people, the patient missionaries began to see an appreciable and satisfactory result for their manifold and unceasing labors. They had succeeded in drawing these people as a creature from its lair; had inducted new ideas into their mental system; had led them to overcome to a certain extent their groveling superstitions; had taught them to branch out, to think for themselves on other and different lines from those which they were wont to follow, and impelled them to work upon arguments not always favorable to their old-time customers and sophistries. Like children of our own times, the Indians often asked questions which were hard and almost impossible to answer. While, were the answers given, it was necessary to do so with utmost caution for fear that misunderstandings might arise. "You told us fine stores," said a Huron to Father de Brebeuf, "and there's nothing in what you say that might not be true; but that is good for you who come across the sea. Do you not see that, as we inhabit a world so different from yours, there must be another heaven for us and another road to reach it?" Here, then, they stood, and here the missionary met with his greatest difficulty, for the Indian was guided largely in his acts and beliefs by omens or what might be called actual demonstration. Everything which occurred, everything that he saw had some element of interest to him as directly pointing towards and acting upon his destiny. It was to the strenghtening and confirming of such beliefs inculcated into him from earliest childhood that the medicine man devoted his most seductive arts. This position was in fact a sinecure, which none knew better than the wretched charlatans who, while boasting their equality with the gods, trembled in their miserable skins for fear that their supremacy was endangered by the advent of the Christians among them. They were wary, in fact, of competition and fought it with hatred and determination, in which they were largely abetted by

the all-pervading and overwhelming superstition of the people. As a means to effecting this end, they endeavored in every way possible to cast suspicion upon everything said or done by the missionary Fathers. Motives were impugned, prayers and religious rites were portrayed as witchcraft, and so plausible indeed did these miscreants make their arguments, and so covert and subtile were their allusions that the missionaries found it necessary to say their breviary and perform their other devotions in secrecy and alone. The surrounding conditions of that particular period also had much to do in strengthening these convictions, all of which were more or less derogatory to the missionaries and their presence among them.

To these beliefs the Hurons were all too readily persuaded, their very condition seeming to warrant them in their conclusions. They had, in fact, become greatly reduced from their former flourishing condition, and now weakened and almost powerless, feared to assume an actively aggressive attitude towards their enemies, the Iroquois, whom previously they had been wont to seek out in their own territory. In addition to this, they were becoming fast depleted in numbers through the inroads of a terrible disease which had set its seal upon them. These untoward and depressing conditions, together with the artful representations of the sorcerers and medicine men, strengthened, though they did not confirm entirely, the Hurons in their belief that the presence of the missionary Fathers among them was a menace to their welfare and the crowning evil to their deplorable condition. They believed that there was a God of the Christians, whose influence, however, instead of doing them good, could only work evil to the weaker ones, in whom the Indian rested his belief. Indeed, as one remarked, "Every nation has its gods; our misfortune is to have gods weaker than yours, and unable to prevent our destruction." To cure them of this dangerous belief, which had become still farther emphasized by a prevailing drouth which threatened the entire country with a general famine, Father de Brebeuf made a direct appeal to God, which he informed his superior in a subsequent communication was soon after answered with an abundant rain. Still another similar instance is quoted by him at a later date. This had the effect of arresting the attention of the Indians, quieting their fears for the time, and might perhaps have proved of lasting benefit to the missionaries, had not other untoward circumstances arisen, which in the unhappy results accruing entirely overshadowed the benefits already derived from these seemingly miraculous occurrences. It was noticed by these people that a number of children, who, suffering from a fatal illness, had been baptised, died soon afterwards, and this in their bigotry and prejudice led them to believe that the Sacrament of Baptism was used as a spell by the priests for the purpose of bringing about their destruction. Fortunately, there were a few instances where people who had been given up as incurable recovered perfect health under the gentle and zealous ministration of these Fathers, a change for the better happening to occur soon after they had received the sacrament of regeneration. These remarkable occurrences led the savages, for the time being, to exhibit a more friendly feeling and kindly consideration for the missionaries. But even then the good impression made upon them was soon lost and forgotten, owing to the endless and perverting spells which were cast upon them by the medicine man. Sometimes, as one writer upon this subject has assured us, "the profound ignorance of these savages, which made them so frequently attribute to supernatural causes many things in which there was nothing to exceed the powers of nature, led them to the opposite extreme; as happens to those who have fear of being overcredulous, rush into an incredulity that reason itself disavows. But these changes in minds arraying themselves irrationally, and with no certain rule, against religion, were not frequent among a people who are little for what does not strike the senses; and the troubles and disgust of the apostolical laborers arose almost always from their excessive credulity." Thus every act, no matter how unconsciously performed, by the missionaries, which in any of its details was new to the savage understanding, or any instrument or article seen in their possession in the uses and purposes of which he was not thoroughly conversant and well informed, was regarded by him askance, as a means or medium to be used for his injury and destruction. Thus it devolved upon the missionaries to keep all such articles, implements or utensils under lock and key, or hidden away from the view of these people. For this reason, we are told, the Fathers were compelled to keep in hiding a clock and weathercock, the former of which the Indians believed brought death, whilst the other was certain to assure bad weather. In this most unfruitful field, however, the three missionaries continued to labor with unabating zeal, making light of fatigue and the general horror of their surroundings, ignoring the many unnecessary brutalities which were thrust upon them, and in every way possible exerting themselves that they might become better acquainted with the characteristics and peculiarities of the Indians—the only remuneration or recompense for which they looked or hoped being the regeneration of these people and their conversion to the true faith. Nor in spite of all their exertions did times or conditions improve. One day, after they had been located among the Indians for a considerable time, Father de Brebeuf was called before a Council of the Elders, whose reception of

him convinced him that his life was in imminent peril. In unmeasured terms he was berated and reproached for the many evils and discomforts that had of late fallen upon the Huron nation, and which they claimed had all come to them since the arrival of his party in their midst. The generally unhappy condition of the people, the limited supplies of food, the threatened drouth, encroachments of disease, were all in fact charged as the direct result of witchcraft wrought by him and his associates. Even in this perilous condition he was not dismayed, but without fear or hesitation stoutly denied the charges made against him and at once diverged into a lengthy and thorough explanation of the principles of Christianity. That they had suffered to a great extent, he was ready to admit, but that those sufferings had come to them as a result of witchcraft he denied, still asserting, however, that it was more likely that these conditions had been dealt out to them as strokes of justice by the God whom he represented—that the God he worshiped was a jealous God, who punished in this manner their hesitancy in acknowledging him as the one Supreme Being. Thus he ably wrought upon them, showing that how in the perfect ignorance which had maintained among them previous to the introduction of the teachings of the Church, there might have been both reason and excuse for their unbelief. Now, however, conditions were all changed; they could no longer hide behind the cloak of ignorance, or even indifference, for they had already admitted their belief of the existence of this God and in his power. This method of subduing them proved successful for the time at least, and when he paused in his discourse to them, many of the Indians begged for further instructions in the Christian religion, but his surprise—and he was surprised at the result of his efforts—was intensified when, on leaving the Council Chamber, he saw one who had always been most active and defiant in declaring against the missionaries and their religion tomahawked at his very side. The victim, he was told, was a sorcerer, of whom it was deemed time to free the village. The determined stand taken by Father de Brebeuf at this time resulted in a decidedly better condition of affairs, which it was hoped would be lasting in effect. It was not to be, however; hardly had the missionaries become possessed of the idea that they had already effected a satisfactory inroad upon the superstitions of the savages, than an event occurred which caused the vexatious conditions previously prevailing to become more strikingly apparent than ever. It seems that other elements besides those existing among the Indians were arrayed against them, for upon the return of a number of the tribe from Manhattan they stated that the Europeans located at that point had warned them against the missionaries and their religious teachings; nay, further, they went so far as to allude to them as men of pernicious habits, who wrought trouble and spread desolation wherever they went, for which reason they had been driven from Holland. Fortunately for the good Fathers, there was an undercurrent of feeling working among the Hurons, many of the more thoughtful and intelligent among them beginning to realize that it might be far better for them to be less impulsive and to judge rather from what they saw than by what they heard. They even went so far as to make a study of the habits and characteristics of the missionaries, which resulted in establishing an impression quite favorable to them and to the work they had undertaken. Here the march of progress took a steadily upward turn, the Indians awakening as it were to the belief that through the mediation and exertions of the Fathers were to be accomplished great and lasting good for the Huron nation. It was now that a number of the most highly esteemed among the tribes declared openly in favor of the Christian religion. This awakened interest in the work; an evidence that their labors had proved far from futile came like a lasting benediction to the holy men, who had already unmurmuringly suffered so much for the advancement of the cause. With renewed energy, therefore, they continued to instruct the savages in the faith, doing everything in their power to strengthen and increase such feelings of reliance as the Indians had evinced towards them and their teachings. Of their feelings towards the missionaries at this time, Charlevoix writes: "Three things especially tended to free the Hurons from prejudice, and arm them against the seduction which had so long kept them in error. In the first place, they made solid reflections on the sanctity of the religion preached to them, and on the purity of its moral code. The missionaries were extremely surprised to hear them express themselves on these two points, as men who had overlooked none of the maxims and principles of Christianity, but saw clearly the connecton between these principles and the consequences which their instructors deduced from them. In the second place, they soon conceived a high idea of these religious men, and never wearied in admiring their ability, prudence and the justness and force of their arguments. The great examples of virtue which they saw them practice, made still greater impression on them. They were especially struck with their courage and disinterestedness and with their contempt of life. It did not seem reasonable to believe that such men were mistaken in the affair of religion. In the third place, they agreed that one must have lost all sense to imagine that men who had no interest in leading them into error would, merely to do it, have undertaken such long voyages, run such risks, expose themselves to so much hardship, exile themselves so far from friends and kindred to spend their days

with unknown tribes and remain there in spite of the cold welcome they had received and the manner in which they continued to be treated. These reflections, made at first only by a few individuals less rooted in prejudice, soon spread to the masses, and suddenly changed the face of affairs; but the missionaries had yet another reason for acting cautiously with this people, and not receiving into the number of neophytes all who presented themselves.

"This was the reluctance which most evinced to renounce practices, indifferent in themselves, but suspected by the missionaries as not exempt from superstition. These Indians in vain protested that they did not acknowledge anything supernatural in them. All appeared suspicious in a dissembling nation, borne by an almost irresistible bent to attribute everything to spirits. After all, laudable as mistrust and strictness are in this matter, they should not be excessive. Missionaries afterwards admitted that they had carried their precautions somewhat too far, and had thus retarded the work of God."

The same character of work at that time effected by the Reverend Fathers in the Huron country was also being carried out at Three Rivers, which by this time had begun to assume the dignity of a rendezvous for the northern nations dwelling in the neighborhood of Quebec and at Tadoussac, and was used as a means for enlightening for the cause of religion the Algonquins, Montagnez and other tribes with whom the French had dealings or relations. Among these people, too, the same conditions may be said to have prevailed, the labors of the missionaries at first bearing but few, if any, results of a desirable nature, while the stoical attitude of the natives as a whole was marked and unappreciative to a degree. The only difference to be found was in the individual characteristics of the people, for with all a terrible incubus of superstition prevailed, numbing the intellect and making it absolutely irresponsive and unaffected by the teachings of the missionaries. With one tribe, then, would be found excessive rudeness combined with marked simplicity; in some docility of heart leashed to a mind of adamant, while in others an abnormal condition of extravagance would stand forth preëminent. Another difficulty prevailing, especially with the Algonquins, was the nomadic character of the life led by them, which prevented any reliance being placed on individuals, some of whom would absent themselves from the settlement or village for months at a time, and thus lose the benefit of what little effect religious training may, up to that time, have had upon them. There were also other marked differences between the people of the Algonquins and Huron tribes. With the latter, we are told, were to be found hearts more rebellious, but a firm and consistent endurance in well-doing when the teachings of religion had once been accepted. Among the others, you would be sure to find pliant natures, which were more easily subdued; but with these unfortunately there was also less determination and a more limited conception of the duties of adherence. Both, then, were susceptible to religious training and many, as history has shown us, have embraced the faith with confidence and reliance, and adhered to it with a steadfastness of unquestioned and enduring power; but this condition, be it remembered, was only arrived at after years of toilsome labor and many noble lives had been sacrificed to the cause.

The French in Canada—Continued.

CHAPTER IV.

A Noticeable Improvement.—A College at Quebec.—Death of Champlain.—Effects of Educational Advantages upon the People.—Montmagny becomes Governor.—Indian School for Boys.—Father Daniels Returns to Quebec.—Progression Retarded.—Bad Effect upon the Indians.—The Iroquois become Aggressive.—Their Treachery towards the Hurons.—A Menace to the Settlement.—An Indian Treaty.—Open Hostilities towards the French.—Missionary Force Increased.—An Epidemic and its Consequences.—But few French Succumb.—Awful Mortality among the Indians.—The Missionaries as Nurses.—A Point Gained.—The Indians Convinced.—Benevolent Institutions.—De Sillery's Great Work.—The Indian Town.—Its First Occupants.—Effect of Religious Life upon the Indians.—Moral Responsibility.—Talk of a School.—The Movement in France.—Patroness of a Hospital.—Hospital Nuns of Dieppe.—Mme. de la Peltrie and the School.—An Ursuline Convent at Quebec.—A New Superior-General for the Missions.—Arrival of the Sisters at Quebec.—General Rejoicing.—Smallpox at the Ursuline Convent.—The Epidemic spreads.—The Company again at Fault.—A Laborious Undertaking.—Fresh Hostilities.—The first Iroquois Convert.

WHILE the good Fathers were devoting their entire energies to the cause of religion among the aborigines, the interests of the colony, both spiritual and temporal, were progressing with pleasing certainty. To augment these happy conditions, there was at this time (1635) established among the settlers an institution which undoubtedly aided much in the general prosperity of New France. This was brought about by René Rohault, who, at the time—some ten years previously—when the first Jesuits went to America, became a member of the Society of Jesus. He was the eldest son of the Marquis de Gamache, who, knowing of his ardent desire to see a college founded at Quebec, and being anxious to abet him in this most laudable undertaking, communicated with Father Mutius Vitelleschi, General of the Jesuits, proffering a gift of six thousand gold crowns with which to carry the project to completion. The work, however, was necessarily delayed, owing to the fact that it was at about that time that Quebec fell into the hands of the English. Regarding this enterprise[1], we are told in the Relation de la Nouvelle, France, that in letters issued by him Father Mutius Vitelleschi established, Nicholas Rohault, Marquis de Gamache, Baron of Longroy and Hincheville, Signeur of Beauchamp, Marieuil and Bonnicour, etc., and his wife, Frances Mangot, founders of the college. Here also appears somewhat of a discrepancy regarding the amount of the donation, one giving it as sixteen thousand gold crowns, while by another it is stated as being forty-eight thousand lievres.

The colony now having come under the domination of the English, it became necessary to await such time and conditions as would bring about the most benefit for the settlers by the establishment of this institution. It was not until December, 1635, then, that active work was begun upon the building. It was at this time, also, that the colony experienced a terrible shock, in the almost irreparable loss of its governor, Champlain, who died December 25, 1635. Of this excellent and pious man, it can safely and most truthfully be said that his entire life was one continuous example of unselfishness spent in behalf of his fellow men, and the religion which he had always so faithfully served. Champlain was born at Brouage, in Haitonge, in 1567 or '70, his father being reputed a nobleman, who during the civil wars fought for the King of Brittany, under d'Aumont de St. Luc and Brissac. An uncle of his also held high rank in the Spanish navy. It was after an extended voyage to Mexico in the service of Spain that Champlain was first induced to go to New France, with which country, until the time of his death, his career was thenceforth identified. He married Helen Boullé, sister of a fellow navigator, who, though at the time a Protestant, returned to the ancient faith, and on her husband's death became an Ursuline nun, under the name of Mother Helen de St. Augustine. She died at Meaux December 20, 1654, at the age of fifty-six, in the convent which she had founded. They left no issue. Of Champlain's personal character, the historian Charlevoix says: "Mr. de Champlain was beyond contradiction a man of merit, and may well be called 'The Father of New France.' He had good sense, much penetration, very upright views and no man was ever more skillful in adapting the most complicated affairs. What all admired most in him was his consistency in following up his enterprises; his firmness

(1). In the notes attached to volume six of the Relations, 1633-1634, we find the following, which throws a more positive light upon this enterprise and its conception: "Rene Rohault, eldest son of Nicholas Rohault, Marquis de Gamache (or Gamaches) a nobleman of Picardy, was born May 25, 1609, near to the city of Ameins, where he early became a pupil at the Jesuit college. He became a novice in that order March 9, 1626, at Paris, largely through the influence of Coton, then Provincial of France, whose death occurred about ten days later. Upon entering his novitiate, Rene persuaded his father to give the Jesuits a part of his own patrimony, for the establishment of a school in connection with their Canadian mission. De Gamache accordingly gave them for his son 16,000 ecus of gold (Charlevoix erroneously says 6,000); and added as a personal gift from himself an annuity of 3,000 livres, to be paid as long as he lived. Rene pursued his studies successively at Paris, Ameins, Eu and La Fleche, and preached three years at Eu, where he died June 29, 1639."

in the greatest dangers; a courage proof against the most unforeseen reverses and disappointments; ardent and disinterested patriotism; a heart tender and compassionate for the unhappy, and more attentive to the interests of his friends than his own; a high sense of honor, and great probity. His memoirs show that he was not ignorant of anything that one of his profession should know; and we find in him a faithful and sincere historian, an attentively observant traveler, a judicious writer, a good mathematician and an able mariner.

"But what crowns all these good qualities is the fact that in his life, as well as in his writings, he shows himself always a truly Christian man, zealous for the service of God, full of candor and religion. He was accustomed to say, what we read in his memoirs, 'that the salvation of a single soul was worth more than the conquest of an empire, and that kings should seek to extend their domain in heathen countries, only to subject them to Christ. He thus spoke especially to silence those who, unduly prejudiced against Canada, asked what France would gain by settling it. Our own kings, it is known, always spoke like Champlain on this point; and the conversion of the Indians was the chief motive which, more than once, prevented their abandoning a colony the progress of which was so long retarded by our impatience, our inconstancy, and the blind cupidity of a few individuals. To give it a more solid foundation, it only required more respect for the suggestions of Mr. de Champlain, and more seasonable relief on the part of those who placed him in his position. The plan which he proposed was but too well justified by the failure of opposite maxims and conduct."

In spite of their great and seemingly irretrievable loss, the Jesuits at once proceeded without unnecessary delay to establish the institution towards which liberal donations had already been made. But aside from the original purpose of this institution, there were other and weighty reasons why immediate benefit might be expected from its establishment in the colony. Principal among these was the fact that many natives of France, being made aware of the possibilities thus afforded for giving their sons an education unattainable in many parts of their native country, would remove to the new colony and settle there. It also had its effect upon the Indians, who, becoming duly impressed with the power of a nation which could carry out such a mammoth and elaborate undertaking with ease and confidence, flocked in great numbers from all parts of the country to the neighborhood of Quebec. The influence thus brought to bear upon the Indians also proved of much material benefit in carrying out the general plan for their evangelization. This was made still easier by means of food and other comforts which were distributed with a liberal hand among them, thus making them docile and far more approachable when the question of religion was brought up for discussion. Thus they became, to a certain degree, civilized and acquired a liking and friendliness for the French, which not only effected a better and more desirable condition throughout the settlement, but also aided largely in the advancement of the interests of Christianity. It was even proposed to introduce a number of Indian boys into the college, where their spiritual and material interests would receive constant and watchful care; but the undertaking failed of fulfillment, owing to the scarcity of funds with which to carry on the work.

After the death of Champlain, the government of the colony was administered by Mark Anthony Bras-de-fer (de Chateaufort), governor of Three Rivers, who remained in charge until the arrival of Mr. de Montmagny, who was appointed March 10, 1637, and reached his destination, Quebec, on June 10th or 11th. Mr. de Montmagny was a Knight of Malta as also was Mr. de Lisle, who was given charge of Three Rivers. One of the first improvements attempted by the new governor was to establish and bring into active operation a school for Indian boys in connection with the college as already proposed by the Jesuit Fathers. The experiment, for such it may be deemed, was begun with the Hurons, who were regarded as farther advanced in religious matters and in their general condition than those of other tribes. It was also believed that these children would to a certain extent stand as hostages for the good behavior of the people. The Hurons readily acquiesced in this proposition, promising to send their children at a stated time to Quebec to be instructed in all matters pertaining to the Catholic religion and the general amenities pertaining to a civilized existence. When the time arrived, however, for fulfilling these promises, so great was their affection for their children, and so marked their dislike for parting with them, that they absolutely refused to let them go. At this time Father Daniel, who was to have acted as convoy to the party and who, in fact, did make a portion of the journey with some of them, paid a visit to Quebec, arriving there in a canoe accompanied by three or four Indians. A letter of Father le Jeune's reporting this occurrence describes him as being barefooted, and completely exhausted, his breviary hanging to his neck, a shirt falling to pieces, and a tattered cassock on his attenuated body, but with a happy countenance, charmed with the life he led and by his air and words inspiring all with the desire of sharing the crosses to which the Lord imparted so much unction. So impressed were all others at his words, and with the undoubted sincerity of his professions pertaining to the greatness of the work, that before the end of the year 1636 there were no less than six members of the Jesuit Order located in dif-

ferent towns throughout the Huron nation. Here was the opportunity, then, which had been so incessantly sought by the lamented Champlain, and no less desired by his worthy successor to establish a permanent settlement among the Hurons. This most desirable undertaking, however, was sadly retarded by the want of both men and money.

Here was the great desideratum upon which hinged the progress and prosperity of the colony, as well as in fact everything pertaining to a well-defined condition of affairs; for aside from the fur trade, which enriched but a few directly interested in that branch of commerce, nothing whatever prospered. As a result of this extreme inertion there was but little, if anything, in connection with the settlement and its affairs, which could be said or written at that time, to arouse an active interest among the moneyed class of France, or those who were ever on the alert for safe commercial investment. From the missions, of course, came voluminous and interesting recitals which were given willing audience in every home throughout the nation, but had not the slightest bearing or effect on other equally important though less spiritual affairs. Thus was evidenced, as in the present day, that calculating coldness which marks the progress and supremacy of commerce the world over. The view then which had been taken of the colony, as a commercial investment by those who had ventured their money in the undertaking, was far from satisfactory to the interests of the struggling settlement. This was, to say the least, strange, especially with such a magnificent stretch of territory at their command, such unrivaled possibilities, and such generous concessions as had already been made to them. True, the journey was long and hazardous, and the land of their investment practically unknown to them, though they had the word and experience of such a man as Champlain, and others equally reliable, upon which to form an opinion and guide them safely in their deliberations. Yet they faltered and became indifferent at the very time when assistance was most needed, and a helping hand stretched forth in the fulfillment of their obligations would have saved much misery. Better still it would have brought to the cause of commerce as well as religion a new tenure of life, re-enforcing the spent energies of the settlers with a buoyancy pregnant with renewed hope for the future, and unabated confidence in those who had pledged themselves to see the undertaking safely through.

Then, too, these conditions had an ill effect upon the Indians, and changed in a marked degree their attitude toward the settlers. Many of the nations had regarded an alliance with France in the light of an assurance that such an arrangement would insure them success in their raids upon the enemy. They relied, in fact, more upon the physical force thus made available than moral influence, about which, at best, their knowledge was of a most limited and superficial character. There is no doubt remaining in the minds of many that these relations with the natives were effected all the more easily from the fact that they relied implicitly upon the promises made. Nor can the breach of confidence be questioned, knowing as we do that prominent among these people were the Hurons, Tionontates, or Petuns, Algonquins and Nipissings, all of whom suffered defeat more or less severely at the hands of their enemies, from having placed reliance upon a volume of specious promises, which led them into the still greater error of negligence and want of preparation when forced into the presence of the foe.

Nor was the enemy slow to take advantage of the situation. Of all the tribes that roamed for leagues around, or, for that matter, within the bounds of the continent, none were more crafty or subtle, more devilish in device and inhumanly cruel, than the Iroquois. They never rested in their course of wanton destruction, but with hands ever raised against their fellows, made of life one continuous carnival of blood. Their greed, their insatiable desire for slaughter, their purpose of annihilation kept them ever wakeful, alert and vigilant, while with the dash and energy of conquering legions, or deep dissimulative art, they carried this war of extermination into the very lodges of the foe. A scheme of unparalleled treachery adopted by them was to treat for peace with one portion of the nation, while slaughtering those dwelling at remote distances from the center of the territory. To pacify and lull suspicion as far as possible, when these depredations became known, they offered the plausible excuse that such occurrences were the outcome of private grievances and quarrels, in which they, as a nation, had no interest whatever. And so suspicion slumbered among their less astute and crafty foe, until all too late they found this rapacious and merciless destroyer at their very door. They woke to be blinded by the glare of the firebrand and smoke of their burning lodges, and die with the groans of their fellows and shrieks of victory uttered by the foeman ringing in their ears. Then, assured of the dominance and strength of their unconquerable forces, the Iroquois became emboldened, and, casting aside the mask, declared openly for a war of extermination.

Thus they became a menace to the entire community, both white and red, although upon the latter the effect was most deplorable as well as lasting. It seemed as though time but added to their discomfort, the panic among them increasing to such an extent that they became absolutely demoralized and unable to comfort themselves or direct the affairs of the tribe with their old-time judiciousness and skill. Uncontrollable panic

seized upon them, every move became a blunder, every effort redounded to their loss, until, driven hither and thither, the victims of endless adversity, they dropped into the monotony of a useless and almost aimless existence.

Following the last expedition made by Champlain against the Iroquois, that tribe effected a treaty with the Hurons. The war, however, went merrily on under the guidance of the master minds of the nation, who nevertheless strongly protested that the depredations committed by their people, from time to time, were but the outcome of personal grievances, and had no general significance whatever. These repeated protestations on part of the Iroquois lulled into security any rising suspicions, which unchecked might have precipitated the coming storm. As it was, however, the Hurons failed to perceive the evidences of their growing insecurity, which must be admitted were guarded with consummate skill. Thus the cloud, at one time no larger than a man's hand, grew ominously thicker, bearing in its spreading shadows the gloomy forebodings of a nation's peril, and beneath its curtained depths the iron hand of a fierce and vengeful people reached out menacingly toward them.

But matters were not even to remain in this semi-pacificatory condition for long, and toward the spring of 1636—the Relations also refer to certain attacks as having been made as early as 1634—the Iroquois, openly avowing their intentions, appeared in the enemy's country, fully armed, and in a manner which left no possible doubt as to their subsequent intentions. Fortunately for the welfare of the Hurons, there were a number of Frenchmen in the settlement whose presence there, together with the determined stand they took, impelled the enemy to retire without making any active demonstrations. Here again the Hurons made an egregious mistake, for no sooner had the enemy taken their departure than, instead of acting as former experiences would warrant, and at once preparing for open and aggressive warfare, they relapsed into their former condition of absolute indifference, from which neither argument nor urging could induce them to arouse.

Towards the close of the year 1637, a number of additions were made to the missionary force at St. Joseph, which made it possible for the permanent location of one at each of the principal towns throughout the nation, besides leaving a number who could be sent out among the neighboring tribes. At this particular time the missionaries thus employed devoted considerable attention to the Indians residing in the neighborhood of Lake Nipissing, in which direction, therefore, a majority of their expeditions were made. Among those engaged in this hazardous and laborious field of labor were Fathers Garnier and Chatelain, who, although almost overwhelmed by physical exhaustion and its attendant miseries, fought the good fight with great bravery, extracting much moral comfort from their labors, and rejoicing because they were enabled to administer the Sacrament of Baptism to many dying ones, thus affording divine unction to their speeding souls.

Of the tribes thus visited by the missionaries there were the Byssiriniens[1] (doubtless the Nipissiriniens or Nipissings as the real Algonquins were sometimes called). To these the Fathers refer in their extended memoirs, although later historians, it would seem, were somewhat, if not entirely, uncertain as to which nation they belonged—the Hurons or Algonquins. A little later and no reference whatever is made to them, thus leaving the impression that they were one of the numerous tribes who suffered extermination at the hands of the Iroquois.

The first journeyings of the missionaries among the more distant tribes resulted in little, if anything, to repay them for the dangers and privations they had undergone, or reflect any return for the efforts they had made to implant the germ of a Christian life in their midst. For years they followed out the same dangerous routine, never hesitating, although realizing the imminent peril in which they stood. Moreover, their labors still evidenced the same want of success as when first they ventured forth upon this self-imposed mission. So, even under these most trying conditions, it was not with the stolidity born of despair that they went forth, but with joyful acquiescence, praying, hoping, believing that their work was not in vain, and that it would repay their labors, anxieties and sufferings a hundred fold in the time to come. They felt also that they were accomplishing the commands of their Lord and Savior, who bade them go forth into the world and preach His gospel unto every creature, and that God in His good time would reward their labors with a bountiful harvest. It was indeed a labor of love, of beneficence and of implicit confidence in a divine power, that urged and upheld these noble men in the pathway so void of life's smallest complacency. Another cause that abetted the powers of evil in their warfare upon these missions was to be found in the ever-dreaded presence of the Iroquois, who kept the entire settlement in a continual state of anxiety and excitement.

(1). Byssiriniens, also supposed to be the Nipissiriniens or Nipissings, who lived in the neighborhood of Lake Nipissing, were called the "sorcerers" the reason that more medical men were found among them than among any other tribe. Charlevoix refers to them as the true Algonquins, whom, he assures us, alone had retained the Algonquin language without alteration.

Of this, another writer says: "This was an Algonquin tribe of Nipissings at the lake of that name. They were also called Bissiriniens; and their Huron name was sometimes spelled Askicouaneronons. Like other northern Algonquin nations, they rendezvoused at the lake only in the winter season. During the later wars between the Hurons and Iroquois they withdrew towards Hudson Bay, to avoid the fury of the latter, and there mingled with other nations. In recent years graves and other remains of this tribe have been found on Biscuiting Island and at other points along Lake Nipissing."

This aggressiveness on the part of the Iroquois had naturally been anticipated to a certainty, although it was both hoped and believed that the precautions already taken would prove sufficient in a great measure to impress them with the strength and formidable conditions of the French. In fact everything had been done to cover up and make as little apparent as possible the true condition of the colony. Such hopes, however, proved vain and illusive, the Indians satisfying their already aroused suspicions in regard to the true condition of affairs by making a thorough investigation. The result, as might be expected from a people whose only idea of justice was measured by the power to coerce, was that they determined to await the arrival of a band of Hurons, then on their way to Quebec with a load of furs, and attack and capture them in the very presence of the Governor, thus openly ignoring him, and setting his authority at defiance. This they succeeded in doing, marching away with their prisoners and trophies of war without the settlers being able to raise a hand in defense of the Hurons or their own honor.

This occurred during the month of August, 1637. But there were other and severer trials yet to come. Within a very few months of the time that the foregoing incident occurred, the entire country was visited by an epidemic so virulent in form, and disastrous in result, that it threatened to exterminate the entire population. Nor were its depredations by any means limited to the natives of the soil, the French being fully as subject to its attacks as were the Indians. With the former, however, there were but few indeed who succumbed, while with the Indians it in a majority of cases proved fatal. This difference in conditions, as will readily be surmised, was largely owing to the effect of the altogether more efficient nursing given to their invalids by the French, while on the other hand, though skillful and adept in the handling and treatment of wounds and fractures, the Indians knew absolutely nothing of internal diseases, their cause or treatment, and were, therefore, as in this instance, totally at the mercy of the pestilence. But the very fact of their want of success in treating their patients, while the French were in almost every instance successful, in itself proved a means of benefiting the missionaries and advancing them in the estimation of the savages. For even with all there was to command their attention during this period of affliction, the Indians found time to watch the French in their manipulation of the stricken, and to form an opinion of the value of their methods.

Heretofore anything unknown or unthought of by them, no matter of how necessary or common occurrence it might be, was attributed to witchcraft, and, as such, regarded with fear and hatred. As such, as remarked elsewhere, were deemed the most ordinary vocations of life, while in the performance of their religious duties the poor missionaries were often compelled to seek out some isolated spot where the ban of condemnation and consequent intolerant usage could not be put upon them. But in this instance superstition made ready place for art, while success verily trampled upon those bonds of ignorant unbelief which regulated to a great extent the Indian mind with unrestricted vigor. But even this modicum of success proved a welcome and valuable acquisition, inasmuch as to it alone was due that change in feeling without which the condition of the French would have become desperate indeed. But the Indians saw the French recovering when their own people were dying with rapidity which threatened absolute annihilation; they watched, and by so doing learned to treat their ailing ones in a manner so appreciably better that the percentage of fatalities was quickly and noticeably reduced. They noticed, too, that the missionaries hovered ever around the pallets of the sick, fearing nothing, and in fact oftentimes themselves becoming victims of the dread complaint.

Here, then, they discovered an exhaustless amount of fearlessness, constancy and gentleness which touched their savage nature in a manner entirely different to anything they had formerly experienced in the way of friendliness for the black gowns. It was something, in fact, that they could readily understand, could measure as to its value, or, if need be, condemn. To these creatures of stoical nature, among whom the power for physical endurance was of all powers the most admired; who learned from earliest youth to suffer and be silent, and who listened to the cry for mercy with derision, the reckless generosity of the missionaries did not appeal in vain. They saw these tireless workers labor without faltering, toil without murmuring; anxious, zealous and earnest in their ministrations, and, above all, by artful methods and generous remedies restoring to a renewed tenure of life many who had seemed hopelessly stricken. And it appealed all the more powerfully to them in that they had a most abiding and inherent fear of the disease themselves.

So, by one means and another, although they were not altogether to be regarded as the result of considerate and logical reasoning, the Indians came to regard the missionaries in a manner entirely different from that which had heretofore dominated their views concerning them and their coming among them. Nor was this the opinion of a few of the higher and broader minded, but may rather be regarded as the consentient opinion of the people.[1]

(1). According to the writings and records of the Jesuit Fathers pertaining to this particular period (1637), is would seem that this of

But this most admirable regard for the spiritual condition of the savages, as well as the much expressed desire for their immediate conversion to the Catholic faith, was by no means limited to those occupying that particular locality, where this work of progress was being carried on. On the contrary, it was far reaching in its purpose, finding many godly and zealous adherents throughout Europe. Most particularly, of course, was this the case in France, where the motive first originated, and from which country the greater portion of this work had thus far emanated. This spirit of desire was naturally to a great extent evoked through the efforts of the Jesuit Fathers, whose letters to their native country were full of hope and promise for the undertaking and evangelization of the Indians. Thus they represented, as their firm conviction, that a strong hold might be gained on these people, in a spiritual sense, through the medium of relief which might be afforded to their temporal requirements. This was hardly to be considered in the light of a new idea, neither was it to be regarded as a novel one, except so far as it might pertain to the case in question, where the same means applied in reducing a wild beast to a reasonable state of submission was in this instance used for inculcating the doctrine of civilization in the savage. However, be that as it may, the cause was of sufficient interest to awaken the people of France to a sense of their duty as Christians and promulgators of the true faith. Thus inspired, many individuals readily contributed to the undertaking whatever they could afford, while religious organizations in Paris, as well as throughout the entire country, made diligent and concerted effort in behalf of the work. There was inaugurated, in fact, a popular movement associated with which were to be found, not only the actual workers and their own immediate supporters, but also a greater number of the nobility and even royalty itself. It was also proposed to broaden the scope in which this work applied, and to that end it was decided to establish a number of benevolent institutions throughout the new colony. This but intensified the interest of all classes of people, the result of the new proposition being that many Sisters of different religious orders tendered their services to the cause, earnestly soliciting their selection as candidates for the position. The priests and their pious associates were also greatly comforted and assisted at this time by the earnest and active support of Commander de Sillery, who was recognized as an ardent and zealous worker in every undertaking which tended to advance the interests of the Church.

Nor was it by word of mouth alone that he qualified his adherence and strict integrity of purpose, taking active participation in whatever of value might be brought to the surface for the advancement of the undertaking. It was then a matter of eminent satisfaction to him when a project for the establishment of an Indian town was broached. This organization, it was proposed, was to consist of Christians and proselytes only, who should be sheltered from depredations of the general enemy—the Iroquois—by the French. It was further stipulated that these Indians should as far as possible be made self-supporting, being taught to till and cultivate the soil, and otherwise provide through more modern channels for their general comfort and support. So heartily, in fact, did de Sillery favor this movement, that he individually incurred the expense of sending a number of artisans to Quebec in 1637 for the purpose of erecting the necessary buildings, and otherwise placing the settlement in perfect working order. In this connection, also, he addressed himself to Father le Jeune, under whose immediate supervision he had placed this force, urging him to take immedate action in the matter. The first thing, of course, was to select a suitable and advantageous location, which was found at a point on the river about four miles above the city of Quebec. Here, then, they began work on this grand and novel undertaking, giving to the place the name of Sylleri, after him whose beneficence had made it possible for them to thoroughly test the feasibility of the plan.

It was not long after the commencement of this work that some of the Indians began to take cognizance of it, inquiring of the missionaries its purpose, and in many other ways exhibiting their interest and curiosity. Some even went so far as to suggest that it would be considered acceptable shelter by them, should the missionaries deem it expedient to devote it to that purpose. On this subject, however, Father le Jeune preferred to remain non-committal, although fully aware of the ultimate disposition to be made of the property. So he told them that he could give no definite answer at that time, but that they must wait with patience till the arrival of the owner and master of the settlement. This uncertainty and delay but increased their desire for possession, a condition altogether in keeping with the wishes of the missionaries.

During the year following, de Sillery gave his consent to the proposed investment, and soon after two large families of the Montagnais took possession of the place, and made their residence there. From that time on there was not the slightest question as to the success of the undertaking, so that within a few years the settlement had grown into a town of considerable size, the entire population of which was composed of Christian Indians.[1]

Of the man who, though he did not project this under-

all times was the one when the missionaries experienced the greatest and most persistent persecution. With such undeniable evidence with which to contradict them, it is hardly to be wondered at that the statement is received with considerable allowance; in fact the Relation of 1639 by no means justifies its acceptance.

(1). These were the families of Negabamat and Nenaskoumat. In his account of this enterprise, Charlevoix has given the number of families as twelve, but this, Shea says, is wrong.

taking, furnished the plans and sinews with which it was carried out, there is but little more to be said than has already been intimated—that he was a zealous and consistent Christian, whose hand was ever active in doing good, and whose voice never failed in proclaiming the beauties and advantages of a Christian life. The Chevalier de Sillery was born during the month of December, 1577. He belonged to a wealthy and opulent family, whose prestige, in addition to his own great personal merits, gained for him many positions of trust and confidence within the gift of the King of France. Thus as ambassador from that country to the courts at Madrid and Rome, he was not only regarded for his personal qualifications, but also for the great magnificence in which he lived. At a later date he withdrew from the world, and, receiving orders, thenceforth lived in retirement. A zealous Christian, he proved of great assistance to his friends, St. Vincent de Paul and St. Jane Frances de Chantal, in their works of charity and spiritual reform. He died on September 26th, 1640, and was buried in the Church which he had founded. Many years after (1835), when this property had come into the possession of a Protestant congregation, his body was removed by the Visitation Nuns to their convent in the Rue St. Etienne de Mont, and later to the Rue d'Enfer.

The Indians took very kindly to their new surroundings, following implicitly and with much earnestness the direction of their reverend preceptors and in every particular attempting to vie in their manner and mode of living with the Christian families who surrounded them. This evident desire on their part to do right, was of much comfort and solace to the results accruing from their long and arduous labors. But it must not be forgotten that this most desirable condition of affairs was, to a great extent, brought about by means of the laity, whose model and exemplary manner of living was duly accepted by the savages as the true type of a perfect and Christian life.

Of this cause and the success which followed, Charlevoix says: "The neighborhood of Quebec and the exemplary conduct of its people contributed not a little to ground the new inhabitants of Sylleri in piety, and inspire them with a kind of government suited to their character. All led a very regular life and most of them displayed a fervor which filled old Christians with shame, impressing them with the importance of not being outstripped in piety and regularity by savage neophites."

Another thing which operated strongly in favor of religious progression at this time was the fact that the earlier French colonists in North America were formed largely of a class of honest and industrious working people, who were ever engaged in performing the duties of their calling, while a few of higher class came there from choice, desiring to live a more retired life and thus be enabled to devote a still greater portion of their time to religion. Of course, as in every state and condition, the unleaven to a certain extent was bound to appear, so that, occasionally, men were to be met with in Quebec who, as the saying goes, "had left their country for their country's good." These, however, came in such insignificant numbers and their actions were so carefully watched, that not the slightest difficulty resulted from their presence. On the contrary, we may even go so far as to say that quite a number of them, being thus brought under the influences of Christian life, sought consolation in its teachings and thereafter became consistent and respected members of the community.

It will therefore be readily gathered from the foregoing that the patient labors of the missionaries were already reaping an abundant harvest, while the seed which had at first apparently been planted on stony and unfruitful soil, was yielding of returns an hundred-fold.

There is a certain line of progression which marks the growth of every community where the refining influences of civilization have been brought to bear upon it. One condition succeeds the other with almost the same regularity that marks the revolution of the earth upon its axis, or notes the flight of time. In life, there is really nothing new, so that, taken as a whole, the growth of the Catholic parish in our country to-day is but the repetition, perhaps, in a somewhat modified form, of spiritual evolution or progression two or three hundred years ago. Then, even as now, a nucleus was necessary, although while at the present time it consists of men already imbued with the spirit of Christianity, which then lay deep and dormant within the unawakened souls of the untutored savage. Then, too, as now, the missionary Fathers came to labor and impress, only, that formerly, the work was accomplished through a thorough arousing and regeneration of the spiritual system while now their coming is always anxiously awaited; and so the similarity continues; the congregation is formed, mission established and church erected. Here, then, the pastor finds something tangible to work upon; a body of people banded together for the purpose of upholding and perpetuating the faith of their Fathers, and, as though to give further assurance of their earnestness and sincerity in the work, giving and dedicating a structure to the service of Almighty God. Then in the natural course of evolution comes the school, that equalizing and uplifting force which clears the mind of its numberless inherent sophistries and leads it to that higher plane from which alone the good, the pure and beautiful may be appreciated and understood.

And so in this new colony, where under the most advantageous conditions the surroundings were but crude and prospect most uncertain, having obtained a momentary foothold and created, as it were, a general feeling of moral responsibility among the people, the missionaries turned their attention and bent their energies towards the establishment of a school. In connection with this undertaking, it was also deemed advisable, if possible, to arrange for the erection of a hospital. In doing this, their purpose was evidently twofold, the object, so far as the hospital was concerned, being to care for the colonists and Indians alike, while the school would afford an education to the children of the latter as well as to those of the French.

The erection and establishment of a hospital at once found favor among the people of France, a number of whom worked diligently in behalf of the undertaking. Foremost among these was the Duchess de Aiguillon, a niece of Cardinal Richelieu, who desired to become foundress of the institution. As a consequence of all this, three Sisters of the Hospital Nuns of Dieppe were chosen, although many others cheerfully urged their claims for choice, and prepared to start for this new and untried field of labor, as soon as the first opportunity should be afforded them to do so.

As regards the school, however, matters did not, by any means, progress so favorably, which may be accounted for by the fact that the company controlling the settlement at that time deemed the undertaking an inexpedient one and therefore not to be considered.

Naturally enough, most of the prominent individuals who were subsequently approached with a view of obtaining their assistance in the furthering of this matter were also disinclined to act upon the proposition or, for that matter, give it any consideration whatever. Matters therefore looked exceedingly unpromising, and the effort for the time being, at least, was about to be abandoned, when a widow lady, Mme. de la Peltrie, assumed the responsibility of the undertaking, devoting both time and fortune to that purpose. This noble and self-sacrificing creature, whose memory will ever be revered by pious Catholics, was a daughter of Mr. de Chauvigny, Sieur de Vaubegon, and was born at Alencon in 1603. When seventeen years of age she married Charles de Grival Seigneur de la Peltrie, a gentleman of the house of Tourvoys, who died five years later. She never became an Ursuline, but devoted her life and services to them, and finally died in the convent at Quebec on Nov. 18th, 1671, aged sixty-eight years.

Having fully decided upon the undertaking, Madame de la Peltrie exhibited commendable activity in carrying out the details and making all necessary arrangements for immediate departure. She at once left Alencon, where she had previously resided, and proceeded to Paris, there to complete whatever business there was to be done regarding the establishment of the Ursuline[1] Order in New France. From Paris she went to Tours, where she obtained the assistance and co-operation of two Sisters, and thence to Dieppe, where she secured still another to add to her little family.

Here, too, she ordered a vessel to be in readiness, in which they embarked on the 4th of May, 1639, for their new home. On the same vessel also sailed Father Bartholomew Vimond, who was on his way to Quebec to succeed Father le Jeune as Superior-General of the missions, having for his companions an additional force of priests and proselytes for the missionary field. The party at length arrived safely at its destination, landing at Quebec on August 1st, 1639.

With the arrival of this much-needed and valuable contingent in the colony, new life was infused into the people, each of whom seemed to fully realize the importance of the acquisition as a means of still farther impressing upon the Indian mind the benefits to be gained through a firm alliance with the French. They also created additional interest among them by demonstration, showing how anxious these people must have been for their spiritual condition, and how self-sacrificing, too, to brave the perils of a long and tedious journey, leaving the calm tranquillity and even luxury of their former homes to care for them, and to instruct their children in the ways of civilization and in the Christian religion. Nor was such an appeal as this made without effect; even the mind of the untutored savage seemed to a certain extent to grasp the wonderful self-denial which such action meant.

The arrival of this band of workers was the cause of great and unrestricted joy to the people of the colony, who regarded their coming in the light of new tryst with the motherland, and general benefaction. So they received them with demonstrations of great rejoicing, the entire population turning out to bid them welcome. Nor were the newcomers less affected than those among whom they came. Here, then, Madame de la Peltrie and those accompanying her took up their life's work, devoting wealth, energy, comfort and even life itself to the regeneration of the savages and proper education of their children. Here, too, Madame de la Peltrie was in her element, and being a woman of sound judgment and exalted views, proved an ideal leader in this most

(1). In the Brief Relation (1632-33) of his journey to New France, Father le Jeune makes reference to this Order as follows: "We are under peculiar obligations to the benevolence of Monsieur le Curé of Havre, and of the Ursuline Mothers; for as we had not foreseen our departure, if Father Charles Lallemant of Roüen and these good people in Havre had not assisted us in the hasty preparations we were obliged to make, we should without doubt have been very badly off."

The Order of the Ursulines was founded Nov. 25, 1535, at Brescia, by Angela Merici. To the three vows of St. Augustine it added a fourth, requiring the instruction of girls. It became established in France by the end of the sixteenth century, thence spreading to Germany.

noble undertaking. Already she had given her fortune to the cause—a slight test to one who had never desired to be rich—but this was not enough in her estimation, so that she further emphasized her determination by resolving to spare herself in nothing where the salvation of souls was to be effected. But aside from her power as a moral force, she was an ever present and active factor in the more material undertakings of the colonists. Thus it was no uncommon occurrence to see her tilling the soil, while in her goodness of heart she quickly bereft herself of absolute necessaries, in order that the children might be properly clothed. "Such and other acts of heroic charity," says the historian Charlevoix, "have forever endeared her memory to all New France, where the fruit of her good work is perpetuated to the great advantage of all that colony."

Here, then, we find in the year 1639 representatives of two great religious orders—the Ursulines at Quebec and Hospital Nuns at Sylleri—well established and in a position to wonderfully assist in the advancement of moral progress and its extension throughout the land. At the latter place the effect was really marvelous, the number of Indians drawn to that settlement by the establishment of the Sisters there increasing day by day.

But there were many drawbacks to contend with, one of the greatest being the limited quarters afforded by the convents. Be it said, however, to the honor of the Sisters, that whatever distress and inconvenience was caused by this unhappy lack of accommodation, it was all cheerfully and uncomplainingly borne by them, nor were its ill effects felt at any time by either patients or pupils. But there were harder trials yet in store for these tender-hearted souls which bid fair to decimate the entire colony. The small-pox came, and, having first attacked the Ursuline seminary, spread with great rapidity throughout the settlement. As quickly as discovered, those attacked were conveyed to the hospital, but so rapidly had the epidemic spread, and so many were its victims, that soon there was no further available space to be had. Through all of these fearful experiences the good Sisters staid faithfully at their posts, doing as best they could with the limited means at their command and caring for all with the utmost solicitude and devotion. It was indeed a matter of wonder how it could be possible for these people of gentle birth and tender nurturing, to so happily withstand the extreme change in life, climate, food and general surroundings as they did. It is still more surprising to learn that, in addition to the distress as well as the multitudinous duties thus put upon them, they also found time to acquaint themselves to no inconsiderable extent with the Indian language. It is not to be wondered at, then, that the tender solicitude exhibited by the Sisters for the wants and comforts of others, and entire forgetfulness of self, should have had very marked effect upon the people, and thereby lent a generous impulse to religious force throughout the colony. Among the Indians at this time, changes were particularly noticeable, and so generally apparent did it become that great hope was expressed that ere long the entire people would come under the dominion of the Church. In fact, as the historian has said: "The outlay made at Sylleri to gather the newly converted and those who were anxious to be instructed; the convent school and hospital; all of the missions reinforced by unwearied men who never spared themselves; the piety and charity of the chief settlers, who refused nothing to aid them, even to lending their own beds for the use of the sick, made this one of the most precious moments which it is of importance to seize, and which never returns when allowed to pass without being improved to the utmost."

About now it also seemed to have become the general opinion in France that a more active interest should and must be taken in the welfare of the colony; that it afforded an abundant and resourceful field to those who for want of means, or from desire to obtain still greater acquisitions, were compelled to seek out a new home, and that everything possible should be done to exploit the advantages thus offered, and, if possible, impel a tide of emigration in that direction. It was, of course, regarded as a certainty that an increase in the population meant an improvement in business, which to the thrifty people of the French Capital and other cities of note was a most desirable theme to dwell upon. But in spite of all this public opinion, which augured so well for the colony, the Company of One Hundred associates and others, in fact, who should have shown the most evident interest in the settlement, became noticeable for their lack of appreciation and want of sympathy or whatever it may be proper to call it.

Hence the situation was reversed from what, under normal conditions, it should have been. The missions and other religious institutions proved the sole support of the colony, which with a properly conditioned environment should have supported them. This really placed the colony in a rather precarious condition, as the very resources from which it drew its sustenance were themselves dependent upon a well-meaning, though uncertain patronage. Indeed, this unfortunately proved to be the case so that it was but a short time afterwards that there was a perceptible diminution in the resources of the missionaries, which was sadly felt by that zealous and struggling little community.

In addition to these most natural causes for disquiet, which with men of less pertinacity and noble intent would undoubtedly have had a most disheartening effect,

fresh disturbances arose among the Indian tribes, resulting in a renewal of fierce hostilities among them. In this again, however, the Iroquois must be recorded as having had the upper hand, a natural consequence to their career in the field, which, as we have heretofore related, was one of unqualified and continuous success. But although the Hurons, disheartened and subdued by many consecutive and crushing defeats, were wont to be regarded as entirely inadequate to the task of maintaining their own against such a powerful and aggressive enemy, their inherent habits of bravery maintained to a remarkable degree, causing them to throw off that indifferent and lethargic tone which had marked their general condition for some time past, and even aided them in regaining a portion of that prestige for which they were heretofore renowned.

It was during this last outbreak that an incident transpired which marked an epoch in the annals of missionary labor. There had been a fierce encounter between the Hurons and a prowling body of the Iroquois, which had resulted disastrously for the latter, one of whom fell into the hands of the victorious enemy. He was brought back to the Huron village and burned, but before passing through this most fearful ordeal he was baptized in due form by Father de Brebeuf, who was present, and an eye witness to that which followed. This was undoubtedly the first case on record where any one of the Iroquois nation had submitted to the influence of religion to such an extent, and, therefore, it is deemed worthy of more than passing notice at the present time. Of this occurrence, the historian, Charlevoix, writes: "As soon as the prisoner reached the village, the sachems held a council to decide his fate, and the conclusion was that he should be put into the hands of an old chief in order to replace, if he so chose, one of his nephews taken by the Iroquois, or to dispose of him as he saw fit. On the other hand, Father de Brebeuf was no sooner informed of what was passing than he hastened to the prisoner, determining not to leave his side till he had opened to him the way of salvation. He first perceived him amid a band of warriors, clothed in a new beaver robe, with a wampun belt around his neck and another around his head, like a diadem. He was made to sing without giving him a moment's relaxation, but he was not ill-treated. What most astonished the missionary was that he was as tranquil and had a countenance as serene as if he had suffered nothing, or was sure of his life; yet he had endured much in the first days of his captivity, and had more to fear than to hope from the future.

Father de Brebeuf was invited to make him sing according to custom, but he excused himself, and approaching a little nearer, he remarked that one of his hands had been crushed between stones and one of his fingers torn off; that two fingers of the other hand were gone, cut off with an axe; and that the only dressing applied to these wounds was a few leaves bound with strips of bark. In addition to this, the joints of his arms were burnt, and on one he had a deep gash. He had been reduced to this state on his march, for from the moment he had entered the first Huron town he had received only good treatment. Every cabin had feasted him, and a young woman had been assigned him to act as his wife. In a word, to him among these Indians no one would suppose that the people who showed him so much friendship would be so many demons furiously tormenting him.

Father de Brebeuf, who had free liberty to converse with him, began by telling him that, although he could do nothing to mitigate his pains, he wished at least to teach him to suffer them—not precisely as a brave, to acquire a glory that would be useless to him after death, but from a more solid and elevated motive; that this motive was the well-grounded hope that his pains would be followed by a perfect and endless happiness. He then briefly explained to him the most essential articles of Christian doctrine, and he found him not only docile, but, contrary to the usual custom of Indians, very attentive and taking pleasure in what was told him. He profited by this good disposition, and believed that he saw Grace working powerfully in the heart of this captive. He completed his instruction, baptized him and called him Joseph.

He then obtained permission to take him with him every evening and keep him with him during the night. He would have desired more, but the fate of the prisoner did not depend on those from whom he could have obtained his deliverance. His wounds gave him much to suffer, as they swarmed with worms. He earnestly asked that they should be taken out; but it was impossible to do this, the vermin burying themselves at every attempt to extract them. The feasts continued always in his name; and he did the honors, singing till he was hoarse. He was then taken from town to town, compelled to sing all the way; he had no rest except when Father de Brebeuf or some other missionary had permission to entertain him. Then he was not only interrupted, but all the Indians gathered round to hear the Father, and many profited by what they heard.

At last they reached the village of the chief to whom the prisoner had been given, and he had not yet declared the decision to which he had come. Joseph appeared before this sovereign arbiter of his destiny with the countenance of a man to whom life and death are indifferent. He was not long in suspense as to what was to befall him. "Nephew," said the old chief, "you cannot conceive the joy I feel in learning that you are mine. I had imagined

that he whom I had lost had risen again, and I had resolved to put you in his place. I had already prepared a mat for you in my cabin, and it gave me great pleasure to think that I was to spend the rest of my days with you; but the condition in which I see you forces me to change my resolution. It is evident that with the pain and trouble you endure life can be but a burden, and you will doubtless thank me for shortening it. It is those who mutilated you thus who put you to death. Courage, then, nephew. Prepare for this evening. Show that you are a man, and be not depressed by fear of torture."

The prisoner heard this as though it did not concern him. He replied in a firm tone, "this goes well." Then a sister of the one whom he was to replace came and offered him food, as if he had really been her brother, serving him with every appearance of the most sincere and cordial friendship. The old chief himself caressed him, put his pipe in his mouth; and seeing him all drenched with sweat, wiped it off, and gave him all possible marks of truly fatherly affection.

Towards noon the prisoner made his farewell feast at the expense of his uncle; and all being assembled, he said: "Brothers, I am going to die; enjoy yourselves boldly around me; think that I am a man; and rest assured that I fear neither death nor any torture you can inflict upon me." He then sang, several warriors joining with him, after which food was served up. There is no invitation to these banquets; everyone has a right to go; but most of them bring no platter, and come as mere spectators. The banquet over, the prisoner was taken to the place of torture, a cabin set apart for this use. Each village has one of this class, styled "the cabin of blood or of severed heads," and it is always the cabin of a war-chief. As soon as a prisoner sets foot in it, it is no longer in the power of any one to spare his life. It is not, however, always the place of execution, which may be performed anywhere.

Towards eight o'clock at night eleven fires were lighted about six feet apart. All arranged themselves in line on either side, the old men behind on a sort of platform, and the young men, who were to be actors, in the front rank. As soon as the prisoner entered, an old man advanced, exhorted the youth to do well, adding that this was an important action and that Areskouy[1] would look down upon them. This short harangue was received with applause, or rather with yells wild enough to strike terror into the stoutest. The captive at the same time appeared amid the assembly, between two missionaries, and the cries redoubled as he was seen. He was next seated on a mat, and his hands bound.

He then rose and went around the cabin, dancing and singing his death-song. This done, he returned to his place, and sat down on the mat again. Then a war chief took off his robe, and, showing him thus naked to the assembly, said: "Such a one (naming another chief) takes this captive's robe; the inhabitants of such a village will cut off his head, and give it with an arm to such a one (whom he named again), who will make a feast of it." Then began a most tragic and horrible scene; and Father de Brebeuf, who was present at the whole, gives a description that makes one shudder. This missionary induced the executioners from time to time to give their victim some relaxation. He profited by it to exhort him to offer his sufferings to a God who could reward him for them, and who had himself undergone for us every indignity and torment.

While he spoke, all kept silence and listened attentively. Joseph replied to all as though he felt no pain; and during his whole torture nothing escaped him which his charitable instructors could rebuke. He even spoke at times of the affairs of his tribe as though he were in the midst of his family and friends. His tortures were prolonged, because the old man had declared that it was important that the rising sun should find him still alive. As soon as day broke he was led out of the village and no longer spared. At last, when they saw him about to expire, for fear he should die otherwise than by steel, as his sentence required, they cut off his foot, hand and head. The distribution was made, as had been directed, and the rest of the body was put into the kettle."

(1). Areskouy, Areskoui or Agreskoui, a deity of Iroquois mythology, for whom claims of supremacy were made. "His most prominent attributes are those of a god of war. He was often invoked, and the flesh of animals and of captive enemies was burned in his honor. Like Jouskeha, he was identified with the sun, and he is perhaps to be regarded as the same being under different attributes. Among the Iroquois proper or "Five Nations" there was also a divinity called Tarangowagon or Teharoniawagon, whose place and character it is very difficult to determine. In some traditions he appears as the son of Jouskeha, who had a prodigious influence; for it was he who spoke to men in dreams. The Five Nations recognized still another superhuman personage—plainly a deified chief or hero. This was Taounyawatha or Hiawatha, said to be a divinely appointed messenger who made his abode on earth for the political and social instruction of the chosen race, and whose counterpart is to be found in the traditions of the Peruvians, Mexicans and other primitive nations."—Parkman.

Instances of sacrifices to Areskoui were by no means infrequent. One is mentioned by Father Jogues in a letter dated August 5, 1643, in which he refers to an occurrence witnessed by him, when a female prisoner was burned to Ariskoui, and two bears offered to him to atone for the sin of not burning more captives.

Regarding the Indian deities there is quite a diversity of opinion, some writers going so far as to assume that Areskoui is the Devil and Tarenyowagon, God. Parkman, however, tells us that the Iroquois name for God is Hawenniio, sometimes written Owayneo., which word used in that sense was wholly due to the interpretation put upon it by the missionaries. Hawenniio is an Iroquois verb, meaning, he rules, he is master, but there is, the historian assures us, no Iroquois word which in its primitive meaning can be interpreted the Great Spirit or God.

Early writers, we are told, failed to discover any trace among the aborgines of a belief in a Supreme Being, although it is said that the Foxes and Sacs believed in a great genie who lived not far from the French settlements.

The French in Canada—Continued.

CHAPTER V.

Indian Peculiarities.—Their strange Views regarding Justice.—Appreciation of Kindness and Affection for their Children.—Perplexities of the Missionaries.—Religion and Brutality.—The Condition and Progress of the Huron Missions.—General Interest taken by the French in the Missions of New France, and their Eagerness for News from the Colony.—Ill Treatment of the Missionaries by the Hurons and other Tribes.—Sorrows of Father Lalemant.—How the Mission Services were conducted.—Doubts.—Charlevoix's Views.—Tribes among which the Missionaries labored.—Animosity of the Iroquois towards the French.—Their Unreliability.—The Three Rivers Mission, and those who attended it.—The Mission at Tadoussac.—Indian Resorts along the Shores of the Gulf of St. Lawrence and at Miscou Island.—Trade in Fish and Furs of but little Benefit to the Colony owing to the extreme Selfishness of Individuals.—The Gaspesians, and how they acquired their Name.—The Case of Father Tursis.—His Works and Death.—Missionary Plans.

IN nearly every walk of life, we are at times confronted by conditions so seemingly at variance with our interests and intentions, that we are prone to look upon them as distinctly antagonistic to our general interests and well-being, and therefore treat them with that careful deliberation which marks the course invariably pursued by people of conservative ideas. But these deviations are, as a rule of rare occurrence and short duration, while in many instances they prove to be a means to the end which we have most properly mapped out for our own use and business direction. How different were the conditions surrounding the lives and labors of the missionary fathers! Here they were assailed on all hands by a state of affairs from which no possible or satisfactory deduction could be drawn. They found themselves compassed about by people whose ways were utterly at variance with anything with which they had heretofore been familiar, whose thoughts had been formed in a different mould, whose minds were teeming with numberless superstitions, whose sense of justice was mosaic, whose reasoning powers were limited to those of animal instinct, whose natures partook largely of the brutal and the bestial, and whose very lives proved an ever-existing state of uncertainty and bewilderment. On the other hand, they displayed a really genuine affection for their children, and showed a ready appreciation of any kindly or generous act. In the latter case, however, this sense of acknowledgment was limited by the scope of their understanding, which was strikingly deficient. In religious matters, also, there was that same peculiarity, which to the eyes of the missionaries made the question of their moral regeneration one full of vexatious perplexities. For instance, they would stop while inflicting the most hideous tortures upon an enemy, to listen with patience, docility and respect to the missionaries' story of the Cross, and then with unabated vigor renew the attack upon their quivering victim. It was undoubtedly these repeated and ofttimes unexpected transitions from good to bad which solaced the Jesuits with the belief that there must be a moral tone underlying the peculiar characteristics of these people, which, though at that time dormant, would ultimately result in a vigorous as well as generous fruition.

In the Huron missions we find a plentiful example of this state of contradictions with which the good fathers were called upon to cope. They found themselves ever confronted and even dismayed with these extremes of good and evil, being at times surprised almost overwhelmingly by the seeming conscientious interest shown by the Indians in their own regeneration, while on the other hand their vindictive and vicious excesses would almost lead the missionaries to believe that their efforts as a means of saving these depraved and misguided creatures had been entirely in vain. It was, in fact, in a state of endless suspense that they from time to time, under the most painful and harrowing conditions, brought themselves to indite long accounts of their daily experiences among the aborigines, and the lives which they were in consequence compelled to endure. These writings or histories were received with unbounded satisfaction by the people of their native land, who devoured them with interest. This interest was made all the more apparent because they appreciated the earnestness and honesty, the candor and simplicity, with which they were evidently written. It was, in fact, in a spirit of self-abnegation that these experiences were given to the world, in which it was made evident that all the work attempted and accomplished and all the sufferings endured, had been rendered in the service of God, and for the good of mankind.

Of this peculiar condition of affairs, the historian Charlevoix says: "The details they give in their letters are truly touching; and these letters are written with so much simplicity and candor, that we cannot be surprised that they excited the interest of so many people of piety

in the conversion of the heathen in Canada. On the one hand, we see savages, drawn by the secret impressions of grace and by the charity of their masters in Christ, presenting themselves in crowds for baptism; numbers of Iroquois entered, like this one described, into the way of salvation and by the same gate as he, and showed till the last sigh sentiments that touch their very enemies; finally unhoped-for conversions, where the finger of God makes itself felt even by the most incredulous.

"On the other hand, they showed the preachers of the Gospel, ever on the point of falling victims of a popular outbreak, excited by some unforseen incident; by the resentment of a father who imagined that the prayer or baptism caused the death of his child; by the caprice of some ill-disposed man, in whom a pretended dream or evil report has heated the bile or disordered the imagination."

But it was by no means at the hands of the Hurons alone that the missionaries experienced all of their harsh and discourteous treatment, as will readily be realized by what follows. Of this particular incident, which clearly demonstrates the viciously superstitious condition of this entire people, Parkman relates: "Father Francis Du Peron came up the Ottawa in a Huron canoe in September, 1638, and was well treated by the Indian owner of the vessel. Lalemant and Le Moyne, who had set out from Three Rivers before him, did not fare so well. The former was assailed by an Algonquin of Allumette Island, who tried to strangle him in revenge for the death of a child which a Frenchman in the employ of the Jesuits had lately bled but had failed to restore to health by the operation."

Another authority tells the story in this way: "Father Jerome Lalemant,[1] brother of Father Charles Lalemant, of whom I have already spoken, was on his way to the Hurons by the way of the great Ottawa River. He met some Algonquins who had pitched their cabins on the banks of that river, and his Huron guide thought fit to stop some time with them. The missionary took the opportunity to recite his breviary, and retired a little apart. He had scarcely begun when he was called and taken to a cabin. Here he was told to sit down beside an Algonquin, whose dark and angry brow heightened the sinister expression of a malignant face.

"The missionary was no sooner seated beside him, than the Indian, looking at him askance, reproached him that a Frenchman passing through his village had bled one of his sick relatives and killed him. With these words he burst out in fury, seized an ax with one hand and a rope with the other, and told the missionary to prepare to die, to appease the manes of his kinsmen, and that he only gave him the choice of the mode of his death. The Father could only use reason with the madman, but he was in no condition to hear it. He even sprung on the missionary and endeavored to strangle him, but either his fury had not reached its height, or left him too little self-possession to know what he was doing. His cord got entangled in the collar of the missionary's cassock, so that, though he pulled with all his might, he could not do him much harm.

"After toiling in vain, he perceived his stupidity and wished to loosen the collar, but failing to do so, raised the hatchet to tomahawk the missionary, who escaped from his hands. The Hurons stood by, unmoved spectators of this scene, as a thing that did not concern them in the least; but two Frenchmen, attracted by the noise, rushed violently on the Algonquin, and were going to kill him, when Father Lalemant interposed, representing the consequences that might ensue from the death of this man. He added that it was better to tell the Hurons plainly that the Governor-General would hold them responsible if anything befell a missionary confided to them; and the Frenchmen followed the advice.

"The Hurons then held a council, after which they told the Algonquins that Father Lalemant was under their safeguard. This declaration at first had no great effect, and as those who made it went no further without sustaining the Frenchmen, and the Algonquin was well attended, the missionary was still for a time in very great danger. At last, seeing the savage a little calmer, either because weariness had mitigated his fury, or because he had really never intended to go to extremes, the Hurons told him that if he would release the Father they would cover the dead man—that is to say, would make him some present—to console him for the loss of his kinsman. This proposal completely calmed him. The Hurons gave him some furs, calculating shrewdly that they would be no loosers, and at once embarked with the missionary.

"This was not the only unpleasant adventure that befell Father Lalemant on this voyage, and there was not one of his fellow missionaries who did not experience something of the kind."

In spite of this, however, the missionaries continued with zealous persistence to offer the consolation of religion to their savage persecutors, and to do everything in their power to win them from their gloomy and unrepentant condition to one of moral ascendency and spiritual progress. It was, in fact, their sole object and aim in life to humbly and uncomplainingly bear the cross and its attendant sufferings, rejoicing even when in direst necessity, did the result but strengthen their hopes by bringing a sinner to the foot of the cross. Call it what

(1) The spelling of this name is somewhat diversified, some writers using but one, while others prefer the use of two l's, thus, Lalemant, Lallemant.

you please; view it from whatever standpoint you may desire; regard it with general commiseration, or frown upon it as a needless waste of energy and life, and yet as age makes dim the vista of its accomplishment, and the personality of those who wrought is lost amidst the length and breadth of centuries, the echo of their still resounding foot-falls, the breath of their ceaseless exhortations, the sigh of their martyred and departing spirits, live on to tell the magnitude of the undertaking and the glory of its achievement.

They went forth to battle for the right, and having placed their hand to the plough, not one moment of time remained to them but was devoted to the cause they so faithfully upheld. From early morning until late at night, they labored continuously, calmly enduring whatever fate might be their portion, and sparing themselves in nothing, so long as the work be carried forward to an abundant harvest. In this great undertaking in which each had his allotted duties to perform, some, we are told, visited the sick, others went out into the fields and cultivated the soil, while some persisted in their missionary labors, journeying throughout the country from town to town, and thus affording those located at the remotest distances from the mission an opportunity of acquiring some knowledge of the Christian religion and its purposes.

The very fact of this activity on the part of the missionary Fathers had its good effect, for the reason that through their continued presence among them the Indians became more accustomed to their manners and actions so that they no longer regarded their every movement as having some sinister intent. Gradually, indeed, their useless prejudices gave way before the refining influences of civilization. They readily agreed to the baptism of their children, and though tenacious of previous customs, became more susceptible to religious influences themselves when ailing. In fact, so tractable had many of them become that instances where individuals absented themselves from the Sacraments for an entire week became the exception. Then again the Indians had come to appreciate the wonderful healing qualities of the medicines offered to them when sick, learned to welcome the missionaries' gentle ministrations, and in many different ways expressed their confidence and good will. Thus an altogether better feeling was aroused among the natives, which resulted to a certain extent in bettering their condition by causing them to not only see the fallacy of many of their superstitious views and customs, but to totally abandon many of them for ways more decorous and in every respect better suited to their more enlightened condition.

During this period of evolution, one at least of the missionaries remained in the village or town, conducting religious services with exacting regularity, maintaining the schools and attending to the moral enlightenment of the many Indians who from curiosity or an earnest desire to obtain a more thorough knowledge of the Christian religion continually thronged about the mission. It was indeed an interesting study to note the workings of these minds, so immature in all pertaining to a civilized understanding as well as working under the bonds of an education and surroundings fraught with the superstition of generations. And so towards the close of each recurring day they gathered together in solemn conference, making known their individual doubts, as well as impressions concerning what they had heard or had been taught. These occasions pertain more especially to meetings led by the neophytes and proselytes, which were always conducted in the little mission chapel, for when a general meeting was to be called one of the missionaries with bell in hand would go around through the entire village and immediate vicinity, calling earnestly upon every one to follow him, and listen to the words about to be spoken for their benefit. Generally speaking, a large number would gather together on such occasions and listen respectfully to the exhortations of the missionaries, and the Relations tell us that but few indeed were the occasions when a number were not won over to the cause of true religion.

While following along this line of thought, it may not be amiss to make a special reference to the many obstacles thrown in the way of the missionaries in their efforts to convert the Indians of the Northwest. One writer insists that such an explanation is necessary from the fact that there were many to be found who implicitly believed in the statement that the opposition met with by the missionaries was neither so powerful nor far-reaching as had been asserted. As regards his own views, however, he believes that he has at least done justice to all, and that "those who are of the persuasion that the Faith has made no progress among those Indians," cannot accuse him of having "dissembled them," while he feels equally certain that he cannot be charged with "exaggerating the energies, the sufferings, and the perseverance of the apostolic laborers, who have irrigated with their sweat and blood this part of the vineyard, which the Father of the family had confided to them." He, however, goes on to say: "All New France for more than a century renders so public a testimony to the severe and truly apostolic lives which they led, and the eminent sanctity of many, that it cannot be allowed to doubt, and is impossible to deny."

Such unreasonable doubters might in all fairness be called upon for an explanation as full and unreserved as that which has marked the course of those whose writings and authorities they have sought to belittle. The

position taken by them, however, is most ably stated and answered by Charlevoix, whose views upon that subject we proceed to quote: "Experience teaches us that three sorts of persons will be extremely on their guard on all these points. Those who have known Indians, while agreeing that they are not devoid of a kind of ability, maintain that they are altogether limited as to all that does not fall under their senses, or has no relation to their affairs, of which the sphere is very restricted; when they conclude that it is impossible to impress them sufficiently with the great truths of our religion to make even ordinary Christians. Others, regarding only the dissembling and unstable character of these Indians, imagine that they cannot be gained and fixed so as to ground them in the sincere practice of Christian virtues. A third class proclaim against the very name of all that surpasses the ordinary strength and course of nature; and if we see them daily treat as false the best attested miracles most solemnly approved by the Church, with what hauteur then will they not reject all related in this sort of Christendom composed of neophytes who had, they will say, to be made men before they could be rendered adorers of Jesus Christ!

"But none of these reflect sufficiently. 1st. That the conversion of an infidel as well as the conversion of a sinner can be the work of grace alone, before which obstacles disappear, whether the greatest or the least. It overcame the Jews, to whom Christ crucified was a stumbling block; and the Gentiles, who regarded His cross as folly. It can raise up children to Abraham from the very stones (Matt. iii. 9)—that is to say, make the most lively faith and ardent charity germinate in the hardest hearts and most brutish minds. And should prejudice go so far as to doubt, with some, whether the American Indians are men, may we not answer with the most celebrated doctors of the Church: 'Man and beast Thou wilt preserve, O Lord.' (Ps. xxxv. 7.) Now that the all-powerful operation of grace has wrought these great changes, is it lawful for any man to set limits to it, and say that it could not raise these new Christians to the most eminent sanctity, if they were but faithful to it?

"2d. That the promise made by the Savior of the world to his disciples, whether for the conversion of the world or the supernatural means by which he was to coöperate with them, applies to all who, till the flock of the elect is gathered together, receive a lawful mission to labor for this assembling. If miracles, according to St. Augustine, were necessary in the commencement of the Church, they are by the same principle in all nascent churches; and the power of casting out evil spirits, granted, not to the first preachers of the Gospel alone, but to the faithful, and which forms part of the deposit intrusted to the Church at all times, presupposes the empire of the evil spirits over all who have not received the sacred character imprinted on us by the Sacrament of Regeneration.

"3rd. That of all nations in the world, there is none for which the kingdom of Heaven is not open (Matt. xxviii. 18), nor to which the Apostles and their successors were not expressly enjoined to announce the Gospel—'Teach ye all nations'; and that to attempt to exclude a single one from the benefit of redemption and the treasures of Heaven which it contains, would be to gainsay the whole Bible, which speaks in the most formal terms on the point.

"They may say, then, what they list to dim the glory of the Apostles of the New World, but they cannot deny that they are of those to whom our Lord has said 'Go, teach all nations.' If they did not receive their mission immediately from Him, they received it from those who had authority to give it; and intrusted with an important part of the work, could rely on the same aid, and be assured of the same assistance from Him who promised to be with those sent to preach His law to the end of time. Nay, more. The august ministry with which they were honored would naturally form in our minds this preconceived idea, that they were in general what they should have been; and all that we relate of their heroic virtues—of what they did and suffered in the exercise of the ministry—is so probable that we might be surprised if they were not such men. Only those who venture to assert that, in spite of our Saviour's promise, the gates of hell have prevailed against the Church, can refuse to acknowledge that she has still, and will have to the end, apostles, martyrs, saints, in all conditions and countries to which her sway extends, and that the power of miracles will never fail her."

But it must be remembered that, though quoted extensively as regards their experience among the Huron tribes, the missionaries by no means limited the field of their operations to that people. For be it understood, their scheme of civilization was a general one, promising a generous distribution of religious teachings and administration throughout the entire length and breadth of the land, including, without reserve or one sign of partiality, all tribes and conditions of people. Naturally such an undertaking adopted upon so broad a scale engendered numerous difficulties and augmented dangers inasmuch as not every tribe by any means would prove so tractable and amenable to common-sense reasoning and gentle treatment as the Hurons. Particularly might we cite as an instance of this the Iroquois, who were naturally of a more aggressive and warlike disposition, while their worst passions and strongest animosity had been aroused against the French by Champlain's

action in needlessly taking sides in the numerous embroilments which occurred between them and the Hurons. So bitter and deeply seated became their animosity towards the French, that they availed themselves of every possible condition known to their craft and peculiar methods of warfare to utterly annihilate them from the land. Nor did they in carrying out their design resort with any frequency to subterfuge, being plain spoken and openly aggressive. The only marked exception to this rule of which we have any remembrance being in their endeavors to form an alliance with the French, which was undoubtedly done with a view to breaking up the coöperation existing between them and the Hurons, thereby materially weakening the forces of both parties. But that they were sincere in a desire for enduring peace relations, is hardly to be believed, particularly in view of the many atrocities committed by them under the guise of friendship against the Hurons.

We find, then, that at Three Rivers the missionaries were administering to the spiritual condition, not only of the Algonquins, but a number of tribes as well who came to the settlement from the far north, remaining there for a considerable period, or at least so long as the season was propitious. Noticeable among the different tribes or clans were the Attikamegues[1] who lived in the Lake St. Thomas region.

Fortunately these people were of a tractable disposition and seemed easy of direction, although the progress of spiritual inculcation was necessarily slow and laborious. However, they were thoroughly well pleased with the French, and attached themselves to them with a persistency that overruled all attempts to direct their allegiance in other directions. Without doubt a continuous residence among them meant their ready conversion to the Christian faith. But here was where the first difficulty arose, for when the bad weather and dark bitter days of winter set in, they returned to their homes, there to await the coming of another spring. To people of their limited mental capacity, the interim meant not only a lack of progression, but a condition of easy forgetfulness, which left them almost as ignorant and unapproachable as when first the missionaries took their spiritual training in charge. As to the mission at Tadoussac, affairs remained about the same, it continuing to be the chief rendezvous for nearly all of the tribes in that region, although the Montagnes, the Papinachois, the Brisciamites and Porcupines were most prominent, as all did the greater portion of their trading at that post. The population at Tadoussac, however, was largely transient, the greater portion of the Indians congregating there, returning home as soon as their trading had been accomplished. Thus, to facilitate matters, it frequently occurred that the missionaries in their excessive zeal and desire to improve their conditions and carry conversion to the hearts of the savages, would accompany them on their hunting expeditions, which often led them into most gloomy and unapproachable localities, where, owing to the natural surroundings, game was certain to be plentiful. Quite a number of the Iroquois, however, would take up their winter quarters in the neighborhood of Tadoussac, thus affording continuous labor for the missionaries remaining there.

Other favorite resorts much frequented by the natives at certain periods of the year were to be found along the shore of the Gulf of St. Lawrence and at Miscou Island, where the fishing was known to be excellent. Here undoubtedly a successful and remunerative trading post might have been established, but unfortunately affairs were mismanaged to such an extent that the private gains of individuals overruled the desire for general advancement which should have certainly prevailed among the colonists. In fact, concerted action meant much to them had they but taken the time to give due consideration to that all-important measure, for a series of well conducted posts meant augmented safety to the entire colony, and of that they were lamentably in need. As a result of this indifference on the part of the colonists or a dominating desire for individual accumulation, the settlement utterly failed to obtain any lasting good or even momentary benefit from the business done, the trade in fishing and furs proving particularly unproductive. The Indians who visited this post most frequently and in the largest numbers were the same as those of Acadia, although more generally known as Gaspesians, having acquired that name from the fact that they came from the vicinity of Cape Gaspe, where a majority of vessels first called and anchored. In disposition they were mild, and their confidence was easily acquired, but owing to the nomadic character of the life they led it was next to impossible for the missionaries to make any lasting impressions upon them, or to instruct them in the ways or truths of a religious life.

To men of less thoroughly firm convictions and determination, the results of such labors as those performed by the missionary fathers would have proved discouraging indeed. But with them the effect was entirely different, their every action or remark pertaining to the work evincing the liveliest interest and most worthy and

(1) Of the Algonquin tribes, all on the borders of Canada were gained in process of time to the Faith. A glance at a map will show their chief divisions. Above the St. Lawrence bordering on the Esquimaux of Labrador, and stretching off towards the Hudson Bay, were the Montagnes; below the gulf lay the Gaspesians and Micmacs or Souriquois, occupying the present colonies of New Brunswick and Nova Scotia. Maine was occupied by the tribe of the Abnakis, the head waters of the Connecticut by the Sokokis, while along the St. Lawrence and Ottawa lay the Algonquins, properly so called, with the Nipissing dwelling on their own lake, and the Attikamegues above Three Rivers.

West still the Ottawas and Chippewas lay near the outlay of Lake Superior, while below lived the Menomonee, the Sac, the Fox, the Kikapoo, the Mascouten; and round the circling shore of Lake Michigan were the numerous clans of the Illinois and Miamis, who have left their names to the territory which they possessed.—Shea's Catholic Missions.

commendable pride in the undertaking. Here in the midst of peril and privation it was no unusual thing for them to yield up their lives uncomplainingly to the Cause, not as butchered innocents or martyrs, as alas far too many have done, but through absolute physical disability to bear up under the self-imposed task and ceaseless round of duties which each of them not only willingly but eagerly took upon themselves to perform. Such an instance is afforded in the case of Father Charles Tursis, who died of hardship and exposure on the island of Miscou, yet in two preceding years of personal effort among the Indians he had succeeded in baptising but one child. Nor were others laboring in the same locality more successful, Fathers Julian Perroult and Martin Lionnes being among the number. The only feasible plan, although one which incurred great danger and privation, was adopted by the missionaries who, fully realizing that it would be impossible to retain the Indians in one locality for any length of time, followed them from place to place, joining in their hunting expeditions, and in fact by every means available maintaining the closest possible relations with them. But even in spite of such heroic efforts and faithful services on their part, the result accomplished seemed meager in the extreme. Finally, when almost despairing of further improvement in the general condition of affairs, means were devised by which the Indians were to be brought into a state of semi-subjection, when it was hoped a firmer and more lasting hold might be obtained upon them. This was undertaken in the adoption of a plan for colonization which was later brought into such admirable and active practice at Sylleri.

But this progressive condition into which certain tribes may be said to have been led, while limited in its sphere and never regarded with any degree of certainty as to its length of duration, was only arrived at after years of unrelenting toil and anxiety. After acquainting themselves pretty thoroughly with the many peculiar characteristics pertaining to the Indians, the missionaries had arrived at the firm conviction that the most effective method of reaching them was through the arts of civilization, and hence that civilization "must precede, or step by step accompany every effort to Christianize them." The same authority goes on to say, "these two agencies may be mutually helpful, but that thus far the religious lesson, the condemnation of the faith which the savages were supposed to hold, and the urgent proffer of a substitute for it, had preceded any actual redemption of the savage from barbarism to a stage of civilization."

At about this time—the year 1640—there was a peculiar custom involved in following out this religious education of the Indians, which has met with somewhat questionable recognition from a number who have written upon that subject. This peculiar characteristic, or innovation as perhaps it might better be termed, was first referred to as the "worship of the cross," which according to Charlevoix is said to have been maintained from time immemorial throughout all of the eastern part of Canada. Regarding this peculiar rite, the historian tells us that M. de St. Vallier, Bishop of Quebec, in a letter which he published on his return from his first visitation to his diocese, speaks of this worship as an attested and indubitable fact. He has it from the Recollect Father Christian le Clerck, who has taken great pains to give it currency, but he had as many gainsayers as he has still enough readers. Moreover, this religious was the only one who had advanced this paradox, known to those who had lived among the Indians before him—many of whom knew their language and studied their traditions better than he was able to do, having discovered nothing of the kind. What misled the historian was apparently this: A letter of Father Julian Perroult, written in 1635, informs us that these Indians took pleasure in imitating all that they saw Europeans do; that having especially remarked that they even made the sign of the cross on themselves, they did the same. When they met a European, they made the sign of the cross on different parts of their body, but without the least idea of its being a mark of religion. This custom, already of long date when Father Christian le Clerck resided among the Gaspesians, and perhaps become a superstitious practice, induced that missionary to believe it was so originally. It may also be that, on questioning some of these Indians, these savages, often confused in their traditions, have perhaps seemed to him to include it amongst their most ancient.

Other authorities pertaining to this somewhat remarkable custom state that Bishop St. Vallier (or Valier as some write it), did not quote Father le Clerck, but gave as his authority Mr. de Fronsac, a son of Mr. Denys, who had obtained his information from an Indian who had died some years previously. Le Clerck states in his Relation de la Gaspesie that in his time the Indians had lost their respect for the Cross, while in the Relation de la Nouvelle France, 1635, Father Perroult says they painted the cross on their persons.

The French in Canada—Continued.

CHAPTER VI.

The War of the Tribes continued.—Increasing Anxiety of the Settlers for the safety of the Colony.—The Iroquois destroy a Huron Village.—The Iroquois meet with a defeat.—Baptism of Indian Prisoners, and their wonderful Fortitude in sustaining the Tortures at the Stake.—Growing Effect of the Missionaries' Work upon the Natives.—Treachery of the Iroquois and their Powers of Dissimulation.—Attempt of the Iroquois to overcome the Prudence of Mr. de Champflours.—The new Governor at Three Rivers.—Conference between the French and the Iroquois.—Effect of a Band of Algonquin Traders upon the Meeting.—Action of the Canadian Company detrimental to the well-being of the Colony.—Proposition to establish a French Town on the Island of Montreal.—Satisfaction of the Settlers on hearing the News.—History of the Settlement of Montreal, and Something about those who furthered that Enterprise.—Fort Richelieu is built near the Mouth of the Sorel River.—The Missionaries undertake a new Charge in the Country of the Saulteurs, and Fathers Jogues and Raimbaut go on a visit to these People.—Their Experience among these Tribes.—Their Capture and Treatment by the Iroquois.—Torture.—Murder of Rene Goupil.—The Neuter Tribe, and Country occupied by them.—They invite the Jesuits to visit them.—Visit of Father Chaumonnot and de Brebeuf to their Country, where considerable good is Accomplished.—News of Father Jogues is received at Quebec.—His life as Prisoner among the Mohawks.—He is threatened with Death, but his Release is purchased by a Dutch Officer who sends him to Manhattan, where he embarks for Holland.—Jogues arrives in his native Country and is received with great Honors and much rejoicing.—He receives a Special Dispensation from the Pope.—Returns to Quebec.

WHILE the missionaries were straining every nerve and incurring all possible kinds of danger in order that the work of religious progression might be carried along, the war between the Iroquois and the Huron tribes was continued with relentless and unabated fury. This caused an unusual amount of anxiety among the people of the colony, who were only too painfully aware of their weak and helpless condition as well as the feelings of antipathy entertained for them by the Iroquois, who were rapidly acquiring an autocratic influence among the other tribes.

It was on one of these predatory incursions of theirs that a war party of the Iroquois fell in with a distantly located family of the Hurons, whom they at once ruthlessly committed to the sword. It was a terrible slaughter, people of both sexes and all ages becoming welcome victims to their merciless oppressors. Indeed, so general was the massacre that but very few escaped to bear the story of their annihilation to the far-off lodges of their people. Here, in a worn-out and generally deplorable condition, they met with the kindliest reception, the people of their tribe, having learned of their misfortunes, vieing with each other in their efforts to care for them and provide them with suitable raiment and provisions, of both of which they were greatly in need. In fact, we are told their actions and expressions of sympathy were such as would have done honor even to a Christian people. The example set by these Indians, although not necessary, still had its beneficial effect, as the missionaries, noting their anxiety and excessive kindness, felt beholden to put forth their best efforts in behalf of the sufferers, as a result of which they were very well cared for indeed. These people, we learn from the Relation of 1639, were known by the name of Weanohronon or Wenrohronon, their country being some eighty leagues from Ossosane on the frontier of the Neuters, which was towards the Iroquois, consequently in New York. Of this occurrence, we are also told that the missionaries felt doubly repaid for whatever efforts they had made in behalf of the sufferers, in noticing the readiness and good faith with which they accepted the teachings of Christianity, giving tacit evidence that their hearts had been sensibly touched and that they had acquired a power of appreciation the like of which none of their kind had ever shown before.

Additional information regarding this welcome and noticeable change states further that, not only were they anxious to be instructed and to learn, but that many men who had most persistently ignored the entreaties of the missionaries and doubted their protestations were now foremost and most earnest in their request to be admitted into the ranks of the proselytes.

But this was by no means the extreme limit of satisfaction that was to follow as a result of that most unhappy event, which had cost them so dearly, for the time was not far distant when they were to reap a revenge in every way more commensurate with the loss they had sustained. In saying this we do not desire to convey the idea that revenge is to be considered as a desirable qualification, but rather that it proved beneficial as a means to an end, for in a subsequent success in arms against the Iroquois the Hurons saw but a sign of approbation from the Deity whose religion they had but recently espoused, and as a result awarded to Him and the missionaries the consideration believed to be due to them for bringing about that favorable condition of affairs.

As stated, it was not long after the reception of these exiles by the main tribe that the advance guard of a number of Huron and Algonquin braves came in contact with a considerably larger party of Iroquois and an encounter resulted in which one of the former was made prisoner. The Iroquois, not desirous of tempting the chances of fate by awaiting the arrival of a larger body, which they suspected were in the vicinity, were about to retreat when they were informed by their prisoner that his entire party was much inferior in numbers to that of his captors. Believing his story, they therefore awaited the coming of the enemy, the result of the meeting being graphically described by Charlevoix, as follows: "The Hurons and Algonquins soon appeared; and the Iroquois, desperate at being thus duped, wreaked fearful but not unexpected vengeance on him who had involved them in such a disaster. The majority then counseled flight; but a brave, raising his voice, said: 'Brothers, if we resolve to commit such an act of cowardice, at least wait till the sun sinks in the west, that he may not see us.' These few words had their effect They resolved to fight to their last breath, and did so with all the courage that could be inspired by hate, and the fear of dishonor by fleeing from enemies so often vanquished; but they were opposed to men who were not inferior to them in courage, and were here three to one.

"After a very stubborn fight, seventeen or eighteen Iroquois were left on the field, their intrenchment stormed, and all the survivors disarmed and taken. The Hurons took to their village the captives that fell to their lot, and outdid themselves in cruelty to these wretches; but God seems to have permitted their misfortune to display His mercy in their regard. The missionaries who were accorded liberty to converse with them freely, found their docility astonishing. They instructed them sufficiently in our Holy Mysteries, and baptized them all. These neophytes then sustained the frightful torture to which they were subjected—not with that brutal insensibility and ferocious pride in which these savages glory on such occasions, but with patience, sentiments and courage worthy of Christianity, and which their executioners could not fail to attribute to the power of Baptism."

Thus under such peculiar circumstances were the interests of religion advanced among the Indians, for it will be readily understood that the very pleasing results which followed this overwhelming defeat of the enemy aroused a certain prejudice among the aborigines which greatly favored the cause of religion, leading them to more openly avow their interest and belief in the new faith than they had heretofore done. In fact, the fight against the innovation of Christianity had been carried on almost as actively as heretofore, although undoubtedly the personal demonstrations had not been as marked or aggressive as formerly. The work of absolute conviction, however, was of slow and tedious growth, and when a Christian fell sick determined indeed were the efforts made to induce him to send for the "medicine man" of the tribe in preference to the priest. In many instances those converted to the faith were induced to return to their old customs and beliefs, overcome by the energy and display of those charlatans who, posing under the guise of seers and men of wisdom, imposed upon their limited understanding, or rather, as might more truthfully be said, upon their fears. The lot of the missionaries would have undoubtedly been less vague and uncertain and their condition greatly improved had it not been for the lack of concerted effort on the part of the allied tribes against the common foe. The trouble, we believe, was that they took too much for granted, and having gained a slight advantage were prone to believe that the enemy would desist from further attempts at conquest. This, as we are all aware, was a most fallacious and disastrous argument, as, contrary to their opinion, it had just the opposite effect upon the Iroquois, who, overcome by the shame wrought upon them in suffering defeat at the hands of the Hurons, left no stone unturned to regain their former prestige in their opinion. Therefore, no journey was too long or arduous, no undertaking too dangerous for them to attempt, in order that they might in an overwhelming defeat of the enemy crush out the memory of their own former want of success. It were better indeed had the Hurons taken to themselves the understanding that so long as one Iroquois remained in the land, just so long would they have an active, aggressive and unforgiving enemy to contend with. Under such circumstances, being fully their equal in numbers, and valiant and unflinching warriors, they might have acquired a power, if not surpassing, at least second to none in the country. But, unfortunately, they were of more desultory habits and having won a fight were content to rest upon their laurels, and failing to apply a natural amount of caution in their deliberations, seemed only too willing to accept as whole-souled and honest the flattering proposals of peace which were, from time to time, held out to them by the Iroquois. So it is not to be wondered at that the allies soon lost all of the prestige gained by their momentary success, for while they were lingering around their villages satiated with the victory acquired as well as contempt for their enemies, the Iroquois were busily engaged in preparing for vengeance. But it was not to an immediate and crushing defeat that they looked forward. They were altogether too diplomatic to make any such attempt, believing that by a certain amount of well-planned dissimulation they could, at least, keep the French in a

condition of neutrality while preparing for a downward swoop upon the Hurons. To this end they sent out a body of some three hundred warriors, the same being divided into a number of bands who roamed the country over, treating all the Indians who came their way with the utmost inhumanity, while, on the contrary, all of the French they met with were allowed to go unharmed. At the same time, they were fully prepared for any emergency as was evidenced in the large parties which for a considerable period hovered around the neighborhood of Three Rivers, watching intently and with the utmost interest every movement made by the settlers. The second move in their attempt to widen the breach between the French and the Indians came in the form of a proposition for peace, which, however, they desired understood should not include the allies. This advance was made to Mr. de Champfleur, who had before for a short time been located at Three Rivers as Governor, in which office he was preceded by the Chevalier de Lisle. The matter was all very craftily arranged, the request being made by a Frenchman named Marguerie, who had for some time been a prisoner in the hands of the Iroquois and had been released in order that he might convey this message. Naturally, as may be expected, he as well as those who accompanied him had nothing but praise to say in regard to the treatment they had received from the savages, which was necessarily a part of their plan of action. In trying to coerce the French he was, however, frank in giving as his opinion that it would hardly be judicious for the settlement to seriously consider the matter. Here the French again found themselves in a somewhat unpleasant predicament, being in a condition which far from warranted their taking an aggressive position, while it was in no wise their desire to enter into closer relations with the crafty Iroquois. However, of the two evils they chose what seemed to them to be the least.

Commencing negotiations with them so that they could at least gain time until perhaps something might transpire by which they could be guided in conducting further deliberations, Governor Champfleur prepared for subsequent emergencies by notifying the Chevalier de Montmagny, who at once came to Three Rivers with a well-armed force, while Sieur Nicolet and Father Ragueneau were sent to the camp of the Iroquois, requesting them to send back the French prisoners they had retained as well as to learn more definitely their desires as regards the treaty of peace. These envoys were received with distinction and courtesy. What follows makes plain the tactfulness with which these Indians approached a subject of importance, as well as the extent of duplicity applied by them in their endeavors to overcome with a superabundance of honesty the scruples of their antagonists. In this instance the envoys having been properly seated in the council lodge, the prisoners were brought to them slightly bound. Then a war chief arose and in the choicest and most flowery language at his command endeavored to impress upon his hearers the fact that his nation could never be made so supremely happy as by living in peace and friendship with the French. "Then," says Charlevoix, "in the midst of his discourse he approached the prisoners, unbound them and flung their bounds over the palisade, saying: 'Let the river carry them so far that they be not spoken of.' At the same time he presented a belt to the two deputies and begged them to receive it as a pledge of the liberty which he restored to the children of Ononthio (Great Mountain, a name given to Chevalier de Montmagny by the Hurons and Iroquois). Then taking two packs of beaver, he laid them at the feet of the prisoners, adding that it was unreasonable to send them back naked, and that he gave them material for robes. He then resumed his discourse and said that all the Iroquois cantons urgently desired a durable peace with the French and that in their name he begged Ononthio to hide under his clothes the hatchets of the Algonquins and Hurons while the peace was in negotiation; declaring that on their side they would commit no hostility.

"He was still speaking when two Algonquin canoes appeared in sight of the spot where the council was held, and the Iroquois gave them chase. The Algonquins, seeing no prospect of resisting so large a force, jumped overboard and swam away, leaving their canoes, which were plundered before the eyes of the Governor-General. This outrage showed how little reliance could be placed on the word of these savages, and negotiations were broken off at once."

Thus once again the treachery and unreliability of the Iroquois nation was made plain to the settlers, to whom the inference alone was left that under no conditions whatever were these people to be trusted. In fact the Iroquois acted as though they cared but little as to how their actions were taken by the French, treating them with the utmost indifference and marked insolence. To bring them to time for such continued and unwarranted ill-behavior was of course impossible, and the unhappy condition and chagrin of the Chevalier de Montmagny was by no means lessened or improved when it became known to him that at about this time a number of Huron canoes laden with furs and coming down from Quebec had fallen into the hands of the enemy and been sequestrated by them. To a man of the somewhat exalted characteristics attributed to the Chevalier de Montmagny such a condition of affairs must indeed have been disheartening, he being fully aware of the fact that, while

in his present condition he was but barely able to act as a balance between the Hurons and the Iroquois, with a force of from 4,000 to 5,000 Frenchmen at his command he could have controlled the entire Indian horde. These, however, could only be obtained through the influence of the Company of One Hundred, a society who were fain, however, to remain in their previous condition of semi-indifference as regards the colony and the welfare of the settlers. It is not to be wondered at, therefore, that New France experienced a serious decline, its already limited numbers becoming lessened day by day. To those who had settled the country and thoroughly investigated its numerous resources, the action of the Company was inexplicable, as with a few more resources at their command, and the firmer backing which the Company could well and easily have afforded, there is no reason whatever but that the colony should have taken on a remarkable growth and acquired much value to those who had interests invested there. As it was, things appeared to be in a very deplorable condition, and there is no telling to what extent the decline might have gone had it not been for a slight revival in the general interest taken in the matter by the settlement of the Island of Montreal. This seemed to be regarded as a very desirable move, a majority of the missionaries having long regarded the establishment of a colony on this island as most necessary. The Company, however, had adverse views regarding the undertaking, in consequence of which it had been delayed until a majority of those most interested had come to the opinion that it could not possibly be brought about; that is, most assuredly, if the affairs of the country remained in the hands of those who then controlled them. Fortunately for the interest of the colony, there were, however, a few individuals left who were not so absolutely and naturally wrapt up in self and selfish interests as to ignore the possibilities of general advantage to be gained aside from what business might accrue to individuals furthering or promoting the undertaking. Nor was this the only consideration the design received, for while the members of the Canadian Company were noted for their unanimity in furthering their individual interests in the colony, they had never so much as given a second thought to the primary object of its settlement, the conversion of the savages to the Christian religion. Those who now took up the matter, however, that is, as far as the Island of Montreal was concerned, were people who were noted to a considerable extent for their zeal and piety, and they, having learned of the true condition of affairs and satisfied themselves as to the reliability of the authorities given, formed a society by means of which it was proposed to conduct on an extensive scale at Montreal what had already been brought to a successful issue, but in a more moderate way, at Sylleri. The idea as formulated was that a French town should be established on the island, the same being well and sufficiently manned and fortified to resent any encroachments that might be attempted upon it. Here, also, provisions were to be made for the reception of a large number of poor people who were to be given an opportunity to gain their livelihood by honest labor. The rest of the island was to be divided off into sections which were to be given up to the occupancy of Indians, irrespective of the tribe to which they belonged, provided they had made an earnest profession of Christianity or truly desired instruction in the Christian religion.

The Association was formed of thirty-five members (some say forty, and others that the exact number is not known), who under a grant from the king took possession of the island in 1640. During the following year, Paul de Chomedey, Sieur de Maisonneuve of Champagne, himself a member of the Association, started for the new settlement, accompanied by a number of families. There also went with him a Mademoiselle de Manse, a lady of good family who had been appointed to look after the interests of those of her sex. Upon arriving at Quebec, they were received by the Chevalier de Montmagny and Superior-General of the Jesuits, who went with them to Montreal, where on the 15th day of October, 1641, De Maisonneuve was duly declared Governor of the island. Soon after their arrival a site was selected for the proposed settlement, which was duly blessed by the Rev. Bartholomew Vimont on the 17th day of May, 1642, who also celebrated Mass at this time and dedicated a little chapel to St. Mary which had been erected there and in which he left the Blessed Sacrament. In connection with this undertaking, it may be also interesting to note that this gathering and dedication had been preceded by one held towards the end of February, when all of the members of the Association went to the Church of Notre Dame, Paris, where Mass was said in honor of the undertaking. In addition to this, further religious services were held on the island on August 15, 1642, on which occasion there were present a large number of French and Indians. It was on the latter occasion that Governor de Maisonneuve was informed by two old Indians that they formed part of the remnants of a nation which had formerly inhabited the island, from which their ancestors had been driven by the Hurons many years before. This tribe referred to were, it is believed, the Iroquois, although Charlevoix supposes them to be Hurons. Referring to Charlevoix's brief account of the settlement of the island, Shea says that when the former wrote nothing had been published bearing on the settlement of that island except the tract,

"Les Veritables Motifs," which appeared in 1674. The Society of Montreal published no statements, and the Sulpitians had not the rule of writing to their superiors, which, established by St. Ignatius in the case of the Jesuits in order to keep alive the feeling of brotherhood and edification among the widely scattered members of the order, has led to the preservation of so much information. "The early history of the movement," continues the writer, "has, however, in our day found an investigator and chronicler in the laborious zeal of Mr. Faillon of Sulpice, who has issued a series of valuable works all bearing on the history of Montreal. The first one, according to this writer, impelled to undertake the settlement was a gentleman named Jerome le Royer de la Dauversiere, of le Fleche, in Anjou. The second similarly moved in 1636 was a young clergyman, Rev. John James Olier, who subsequently instituted the Seminary of St. Sulpice, at Paris. They finally met and resolved to obey the common inspiration. The next to join was Peter Chevrier, Baron of Faucamp, who, in 1640, sent out provisions and tools to Quebec to serve for the coming settlers. The celebrated Baron de Renty and two others were subsequently associated. John de Lauson, the proprietor of the Island of Montreal, induced by the Rev. Father Charles Lalemant, ceded it to these gentlemen August 17, 1640. To remove all doubts, the associates also received a grant from the New France Company on December 17, 1640; ratified and approved by the King February 13, 1644; the associates engaged to send out forty settlers to be employed in clearing and cultivating the land; to increase the number annually; to supply them with sloops, cattle, farm hands; after five years to erect a seminary, maintain ecclesiastics as teachers and missionaries, also nuns and hospitallers. On its side, the New France Company agreed to transport thirty settlers, the six associates then contributing twenty-five thousand crowns to begin the settlement; and Mr. de Maisonneuve embarked with his colonists on two vessels for Rochelle and Dieppe." It is further stated that in consequence of the danger accruing from the near presence of a number of bands of the Iroquois the Chevalier de Montmagny used every effort to persuade Mr. de Maisonneuve to remain at Quebec during the winter. All of these offers, however, he declined.

Of the Rev. John James Olier de Verneuil, one of the first to undertake this plan of settlement, we learn that he was born in Paris on September 20, 1618, and was second son to James Olier, who was secretary to King Henry IV., and master of requests in the King's palace. After a careful education under his father's direction, he embraced the ecclesiastical state, and became immediately connected with St. Vincent de Paul, interested by whose example he began to give missions in Auvergne, where he held the abbey of Pebrac. Refusing a bishopric and coadjutatorship at Chalons sur Marne, he accepted the parish of St. Sulpice at Paris in 1642, then in great disorder. Aided by some clergymen with whom he had lived in community at Vaugirard, he entirely reformed his parish and then began a long contemplated work, the founding of a theological seminary for the practical training of candidates for the priesthood. This he effected with royal approbation in 1645. His institute, known as the Seminary of St. Sulpice, has rendered immense service to religion, and soon led to similar establishments in other parts of France, under the direction of his community, commonly styled "Sulpitians." In America they have seminaries at Montreal and Baltimore.

Mr. Olier resigned this parish in 1652, and retired to his seminary, where he died April 2, 1657, at the age of forty-nine, revered by the best and holiest men in France. He wrote a "Treatise on Holy Orders," "A Christian Catechism of the Interior Life," and "A Christian's Days," while many of his letters have also been published.

In spite of the reinforcements brought to the colony in the settlement of Montreal, the people as well as de Montmagny were much disturbed by the actions of the Iroquois, whose insulting attitude towards the Governor and utter disregard of both pledges and promises, made it evident that their intentions were of anything but a pacificatory character. Indeed, the situation was viewed on every hand as most serious and alarming, and consequently every precaution was taken to make their position as safe as possible. The wisdom of this act on the part of de Montmagny certainly cannot be called into question, as in addition to the matter of self-reliance exhibited by the savages, their efforts to discomfit the French were heartily supported and endorsed by the Dutch of New Netherland, who, while not coming out in open declaration in favor of their actions, at least supplied them with the necessary munitions with which to maintain their aggressive attitude towards the French.

After long and careful deliberation on their part, the people decided to erect a fort at or near to the mouth of the Sorel river, that being the course generally followed by the Iroquois in their numerous descents into the colony. The task was by no means an easy one, and although the building was finally completed, the work was accomplished only under the most trying circumstances, a continual interference being kept up by a large body of Iroquois, who only too thoroughly appreciated the value that such a structure would prove against them, and as a protection to the colony. In fact they were vehement in their efforts to delay the work, lying in ambush, and harrassing the workmen at most

unexpected periods, although they not only failed in each effort to materially delay the work, but met with considerable loss besides. When complete the fort was given the name of Richelieu, and was thoroughly well garrisoned and provisioned.

All of this work had been carried out and accomplished without the assistance or even abetment of the Canadian Company, who, had they followed any other than this "penny wise and pound foolish" policy of theirs, would have aided to an almost incalculable extent in the material growth and prosperity of the colony. Taken altogether, it is a question if a more propitious time for such arrangements could have been found, as a large majority of the Hurons were then in closer relations with the missionaries than they had been at any period previously, many of them having expressed an unqualified desire to become Christians. Thus, it will be readily seen that the attitude of the French and their evident aggressive intentions towards the Iroquois must have acted beneficiously upon the Hurons, who, fearful of the power of their general enemy, saw in this bold assertion of their rights a more enduring protection for themselves. Such an effect, in fact, did this have upon the Hurons that, aside from the natural inclination of many of them to embrace the Christian faith, it brought others under the domination of the "black-gowns," among them being not a few of those who had been most stubborn and rebellious, ignoring with almost insulting indifference all of the advances made to them by the missionaries. Particularly among these was one Ahasistari, a noted and valiant chief, who became an active medium in bringing quite a number of his people to a just appreciation of the Christian religion. Of the experiences of the missionaries with this man, the historian Charlevoix writes the following: "There was no great probability of success, this Indian being extremely attached to his superstition; but the difficulties of these great conversions is what often reassures apostolic men, who know that Grace, which is all-powerful, is often pleased to triumph over those who resist its inspiration most sternly. They were, therefore, not disheartened, and continued to make frequent visits to the Huron chief, although he always received them quite ill. Yet he yielded at last, and even began to look upon them with favor. They gradually found him less removed from the Kingdom of God, and at last he began to relish their conversation on religion.

"They then devoted themselves more than ever to his instruction. He heard them attentively, proposed his doubts, and when they were solved manifested his conviction. He requested Baptism, but the Fathers thought it not wise to admit to the bosom of the Church on a single request a proselyte of this character, deeming it better to make him long desire that favor. One day when he was earnestly soliciting it at one of the public conferences, the missionary who presided asked him to inform the assembly what had given him his first desire to become a Christian, and he replied in these words, which I took literally from the missionary's own letter: 'This thought engaged my mind even before you came to this country. I often ran great risks, and on many occasions I happily escaped when all my comrades perished at my side. Some powerful genius, I said to myself, must bear a special watch over my days, and I could never banish the thought that this genius must be infinitely superior to those who are honored among us. Nor could I avoid regarding as silly all that is told us of dreams. No sooner had I heard Jesus spoken of, than I felt assured He was the protector to whom I had so often been indebted for liberty and life. Stubborn and adherent as I may have appeared to our practices and traditions, I nevertheless felt internally moved to adore Him alone; and if I have so long deferred obeying this impulse of my heart, it was because I wished to be instructed before making the avowal. Even when I seemed least disposed to hear you, I undertook no enterprise without commending myself to Jesus and I put all my trust in Him. For a long time I have invoked Him every morning; and in His name I ask Baptism from you, that He may be merciful to me after death.'

"The missonaries thought it wrong to withhold this satisfaction longer from a man so well prepared. He was baptized the same day by the name of Eustace. He soon after raised a large war party in which he would receive none but Christians. His band being ready to start, he led it to the missionary of his town, in whose presence he thus addressed them: 'Brethren, we all serve one same Master; let us then be but one heart and one mind. We must carefully avoid all intercourse with the pagans; and all our brethren who are in affliction must find consolation and solace in us. Let us carefully hide the faults of Christians from the eyes of the heathen, and on occasions let them see that religion unites us more closely than the ties of blood and interest ever did. As to our kindred who do not profess the same religion as ourselves, it is good that they know that death will separate them from us forever, and our ashes cannot even be mingled with theirs. Let us publish everywhere, but by example rather than by word, the holiness and excellence of faith in Jesus, and endeavor if possible to make all the world embrace it.'"

With this general awakening among the Hurons regarding their spiritual duties, came an enlarging of the missionary field, for it was not long after the occur-

rence of the incident just quoted, that the Fathers were invited to send a pastor to the country of the Saulteurs[1] which was located near to a rapid, midway in the channel by which Lake Superior is connected with Lake Huron.

This new field was given in charge of Father Isaac Jogues and Charles Raimbaut[1], who, therefore, returned with the deputation which had been sent to invite their presence. The result of this expedition[2] was that the missionaries were, according to all accounts, well received, and thus enabled to effect much good among them. Unfortunately, just as their efforts began to take some noticeable effect, the missionaries were recalled, and we learn that upon their return to that country some years subsequently, it became readily evident that the former friendly sentiments of the Saulteurs for the French had virtually ceased to exist, and that consequently their previous labors had brought about no lasting result.

Of this same visit Parkman relates that during the autumn he (Father Jogues) with Father Charles Raimbaut had passed along the shore of lake Huron northward, entering the strait from which lake Superior discharges itself, pushing on as far as the Sault Ste. Marie and preached the Faith to two thousand Ojibwas and other Algonquins there assembled. In the meantime matters were looking anything but propitious for the settlers, as the Iroquois, being sure of the moral as well as material support of the Dutch, were maintaining an actively aggressive position towards the settlers. Every available avenue and water-course throughout the country swarmed with their canoes or bands of warriors, and played havoc with the numerous trading parties of the Hurons in their vain attempts to reach the settlement with peltries and other articles for barter. These articles, which assumed an aggregate of considerable value, were disposed of by the victorious Iroquois, in exchange for ammunition and arms, which were readily supplied to them by the Dutch. So frequent had these depredations become, that the Hurons, who from repeated defeats had become totally unmanned, and disqualified from maintaining anything approaching an equal footing with the enemy, became a more than useless incumbrance upon the hands of the French, and therefore were left not only entirely without the aggressive support of the alien forces, but, on the contrary, had to keep close serveillance of them and their interests. In fact a terrible storm cloud was hovering over the devoted heads of the missionaries which bid fair to envelope them into lasting and interminable gloom. First among those who suffered from this untoward condition of affairs was this selfsame Father Jogues, who may be regarded as the first victim of the pitiless storm which followed. His misfortunes may be said to have commenced upon his return journey from Sault Ste. Marie, from which place he had received orders to go to Quebec, starting on that journey on June 13, 1642. This journey was accomplished without any particular happening, but it was on his return to the country of the Saulteurs some months later that his actual trials and sufferings began. He begun his return journey on the first day of August, 1642, starting out with a convoy of thirteen canoes, stoutly manned and thoroughly armed. Of the experience which followed, Charlevoix gives the following account: "The strength of this escort was apparently the cause of its ruin, by inspiring all in it with overweening confidence. It was afterwards ascertained from the letters of Father Jogues that the chiefs of this band, consisting mostly of Christians or proselytes, thought far less of guarding against any sudden attack of the enemy than of exhorting their men to suffer for Christ; and most of them manifested sentiments which filled him with confusion. The wonder is that they persevered till death in these heroic dispositions. It is not astonishing that He who can turn even crime to good sometimes for His own glory permits men to stray from the laws of prudence.

"Be that as it may, the Hurons were not more than fifteen or sixteen leagues from Quebec[1] when on the day after their departure, at dawn, as they were about to embark, they perceived an Iroquois train on the bank of the river; but they despised an enemy to whom they deemed themselves far superior in numbers, and whom they consequently deemed not rash enough to begin an

(1.) The location is now known as Sault Ste. Marie. The report of this occurrence as it appears in the Minnesota historical collection, Vol. V., is somewhat different from that given by Charlevoix. In this we are told that the very interesting and glowing reports given by the traders who had just returned from that country so much enthused the missionaries to such an extent that they became eager and anxious to accompany them on their return journey. It seems that in the separation of the Ojibway tribes over three centuries ago at the outlet of Lake Superior a considerable band remained on their ancient village site at Bow-e-ting, or falls of Ste. Marie; and here some years prior to the first visit of the white men and "black-gowns" to the greater village in the bay of Shag-a-waum-ik-ong, traders and priests had established themselves, and these circumstances naturally conduced to draw hither from their more western and dangerously situated villages many families of the tribe till they again numbered many wigwams on this, the site of their Indian town. It was the first discovery of this tribe at this point which has given them the name by the French of Saulteaux, from the circumstance of their residing at the falls.

Saulteurs.—An Algonquin tribe originally bearing the name of Pauoirigoweteuhak, Pauoitigoueieuhak or Ouchipoues, which have since become generally known as the Ojibwas or Chippewas.

(1.) Also spelled Raymbault, Raymbaut

(2.) Of this incident the historian Shea gives the following account: "By command of their Superior, two missionaries, Charles Raymbaut, thoroughly versed in the Algonquin customs and language, with Father Isaac Jogues, no less complete a Huron, were detached to visit them. On the 17th of June they launched their canoes at the mission-house at Ste. Marie's, and for seventeen days advanced for the crystal waters of the inland sea, amid beautiful islands which stretched across the lake, clustering around the lake-governed Manitouline, so hallowed to the Indian mind. When they reached the falls, they found two thousand Indians assembled there, and amid their joyful greetings the missionaries gazed with delight at the vast field which lay before them. They heard of tribe after tribe which lay around, and ever and anon of the terrible Adowessi, who dwelt on the great river of the West. Earnestly did the Chippewas press the two Fathers to stay in their midst. 'We will embrace you,' said they, 'as brothers; we shall derive profit from your words;' but it could not be so. The paucity of missionaries in the Huron country did not yet permit the establishment of that distant mission. Raymbaut and Jogues could but plant the cross to mark the limit of their spiritual progress; yet they turned it to the south, for thither now their hopes began to tend. After a short stay they returned to St. Mary's, and hopes were entertained of soon establishing a mission on Lake Superior; but Raymbaut shortly after fell a victim to the climate, while Jogues began in his own person a long career of martyrdom, preluding the ruin of the Huron mission, the death of its apostles and the destruction of the tribe."

(1.) In his notes on this historical work, Shea calls attention to the fact that Three Rivers, not Quebec, should have been mentioned.

attack. They pursued their way without taking any precaution against surprise, and became the dupes of this unpardonable security. The Iroquois braves were seventy in number. One division lay in ambush behind some bushes that covered a point close at hand which the party had to pass; the other had crossed the river and concealed themselves in the woods.

"As soon as the Hurons came within reach of the first party, a well-delivered volley of musketry wounded several and riddled every canoe. This sudden and unforseen attack threw the Christians into disorder; but some of the most agile promptly sprang ashore, and succeeded in escaping. The bravest, supported by three or four Frenchmen who had accompanied Father Jogues, for some time made a resolute defense in their canoes; but as the water poured in and there was no means of flight, they were at last obliged to surrender, except a few who escaped in the confusion caused among the Iroquois by their resistance; the rest were seized and bound.

"It had depended on Father Jogues himself to follow the first who took flight; they indeed did all they could to induce him; but the servant of God, as calm amidst this tumult as if he had been at full liberty, baptized a catechumen and prepared him for any event. To those who urged him to seek safety, he replied that they did right to escape, but that it did not become him to abandon his children when they most needed his assistance. Charity, exacted by duty, does not fully satisfy an apostolic heart. The combat ended, the Hurons all taken or fled, Father Jogues had discharged his ministry to its full extent; but he sighed for martyrdom, and he believed that the services which he could render the captives, by consoling and exhorting them to death, was a sufficiently justifiable motive for exposing himself to it, and he would not miss the opportunity.

"He accordingly advanced towards the Iroquois, who seemed to pay no attention to him, thinking only of embarking with their capture, and he made himself the prisoner of the first one he met, saying that he would not be separated from his beloved children, whose sad fate he but too clearly foresaw. A Frenchman, William Couture, with whom the holy man had come down from the Huron country, had fled among the first; but he was no sooner out of danger than he was seized with shame for having abandoned Father Jogues, and without reflecting that he could no longer be of any service to him in the hands of the Iroquois, he used as much exertion to rush back into the danger as he had used to escape it."

Couture was, we are told, recovered some years later. He died in 1702 at the age of ninety-four, leaving behind him a numerous posterity in Canada, Msgr. Turgeon, Archbishop of Quebec, and Msgr. Bourget, Bishop of Montreal, are both descendants of this man.

Continuing his description of this encounter, Charlevoix goes on to say: "Father Jogues was pained to see him again, and reproached him gently with his imprudence in a course that could avail no one, but the error was committed. Couture had been seized as soon as he appeared and bound with the other captives. Moreover, some of the best Iroquois runners had started in pursuit of the fugitives, and brought in several. As they arrived the sighs of Father Jogues redoubled; and in a letter which he wrote to his Provincial in France, soon after his arrival among the Iroquois, he declares that he felt on this occasion the reverse of the maxim so universally received, that 'misery loves company.'

"The first thing the captors did when they no longer feared pursuit, was to inform their prisoners not to expect any quarter. Couture, at the commencement of the attack, having killed an Iroquois, was a marked man, and the first to feel the rage of the savages. They first crushed all his fingers, after tearing out the nails with their teeth. Then they ran a sword through his right hand. Father Jogues could not behold him mutilated in this way without being moved to the heart's core; he ran to embrace the young man, and as he wished to encourage him by the thought of the eternal truths, he found him in sentiments which charmed him, and more absorbed, he says, in his Saviour's sufferings than in his own.

"At that moment three or four Iroquois rushed with a kind of fury on the missionary, rained down on his head and naked body—for they had begun by stripping all the prisoners—so many blows with their clubs and stones, that they thought they had killed him. He lay for a considerable time, indeed, senseless. He had scarcely begun to recover when they tore out all his nails, and gnawed off his two forefingers with their teeth. Another Frenchman, named Rene Goupil, quite an able surgeon who had been received by the Jesuits as a brother, was treated in the same way; but nothing was done that day with the prisoners.

"Sometime after the booty was divided, and the captives, twenty-one in number, were also distributed, contrary to custom; this allotment being generally made in the village from which the war party sets out. At last they took up their march which lasted four weeks[1]. The wounds of Father Jogues and the two Frenchmen had not been dressed, and worms were soon engendered; yet the prisoners had to march from morning till night, with nothing scarcely given them to eat; but the holy missionary was touched only at the sight of his beloved

(1.) Shea limits it to two weeks.

neophytes destined to the stake, four of five of them being main columns of the Huron Church. He dared not flatter himself with the same lot, unable to believe that the Iroquois would in his case proceed to extremities, and by putting him to death make irreconcilable enemies of the French.

"After eight days' march they met a party of two hundred Iroquois, going to try their fortune. Great was their joy at the sight of so many prisoners, who were turned over to them for some time, and whom they treated with incredible barbarity, after firing a general volley in honor of Agreskoue (war-god of the Hurons and Iroquois). The Indians imagine that the more cruel they show themselves on these occasions, the greater will be the success of their expedition. This party was, however, deceived in its expectations for, having appeared before Fort Richelieu, they found there the Chevalier de Montmagny, who killed several and compelled the rest to retire in disorder.

"In the event just mentioned, Father Jogues was not more spared than the rest, but he was not so mutilated as to disable him from rendering the services required of slaves. This confirmed his belief that the Iroquois would not, by putting him to death, deprive themselves of the advantage they might derive from a hostage of his character. From the spot where the two parties met they made ten days' journey in canoes, after which they had to march again, and the prisoners, most of whom could scarcely stand, were, moreover, loaded with the baggage of their pitiless masters.

"Father Jogues in his memoirs states that the first days his captors did not stint them in food, but that this gradually diminished, and that towards the close of his march he was no less than three times twenty-four hours without tasting food, their provisions having almost entirely failed on account of the circuitous path which they had been obliged to take to avoid encountering hostile war parties. He adds that neither he nor Goupil, his companion, were bound like the rest at night, so that they might easily have escaped; but the reasons which had prevented him at first, diverted him to the last, and the young surgeon would never consent to abandon him.

"At last the whole troop arrived in a village of the Mohawk canton (Andagoron), where the captives were again told that they were doomed to the stake. Here they were treated with such inhumanity that not a spot on their bodies was left without a bruise or wound, not a feature recognizable. After enduring the first fury of the women and children, they had to ascend to a kind of scaffold, and at a signal three Frenchmen received some blows with a scourge on the shoulders; then an old man approached Father Jogues, attended by an Algonquin woman, a slave, to whom he gave a knife, ordering her to cut off the missionary's right thumb.

"This woman, who was a Christian, at first stood as if stupefied, then declared that what she was ordered to do was utterly impossible. The old man, however, resorted to such terrible threats that she obeyed. The holy man afterwards declared that his fear of seeing the woman tortured on his account, and the joy which he subsequently felt on seeing her escape the peril by her obedience, enabled him to endure the pain which she gave him; yet she made him suffer more exquisite torture by the irresolute and trembling manner in which she performed the operation, than if cruelty had guided her hand.

"The prisoners remained on this scaffold a day and a half, surrounded by a confused crowd of savages, who were allowed to subject them to any treatment short of death. They were then taken to a second village. Here, contrary to custom, they had to run the gauntlet; whereas, according to rule, this should be practiced only in the first town they enter. Then Father Jogues, unable longer to endure his nakedness, asked an Iroquois whether he was not ashamed to leave him in that state after having had so large a share in the booty. The Indian seemed to feel the reproach, for he went and got a box-covering and gave it to the missionary who used it as best he could to cover himself; but as the surface of his body was all raw, this cloth, rough in itself and bristling with bits of straw, caused him such acute pain that he was forced to abandon it. Then the sun pouring down on his wounds, set bleeding afresh by this cloth, formed a crust, which fell off, from time to time, in pieces.

"It is impossible to detail the cruel and unworthy treatment which the captives endured in the second village, especially at the hands of the young. The torture lasted two days, and no one thought of giving them any food. At night they were tied and shut up together in a cabin, but pain and hunger prevented sleep from bringing any truce to their miseries. They were treated with nearly as great inhumanity in a third village, where four Hurons were brought in captives by another war party[1].

(L) Regarding this Shea furnishes the following notes in his translation of Charlevoix: "The Mohawks were the Iroquois canton nearest to the Dutch, who adopted the Algonquin name for the tribe. The tribe was typically and as a unit 'the great she-bear'—Burgas, Racines, Agnieres. This term in Algonquin was 'Maqua' or, as the earlier Dutch writers gave it, Mahaknaas. This word ultimately became Mohawk. The tribe as individuals called themselves Gaguegueahaga or Kajinjahaga, the last syllable, 'haga,' meaning people (Bruyas megapolensis). They were not a numerous tribe and contained only the three primitive families—the Tortoise, Anaware: the Bear, Ochkari; and the Wolfe, Oknaho. They generally formed three towns; but after a lapse of over two centuries, the data are too indefinite to determine their site with absolute accuracy. Father Jogues names three towns—Osserenenon, Andagaron, or Gandagoron and Teonontogen, which he calls the most remote of the canton. The first was, according to the text of the Latin letter, twenty leagues from the Dutch post. Megapolensis gives three towns—Asserues, of the Tortoise; Banagiro, of the Bear; and Thenondiogo of the Wolfe family. Jogues on his second visit descended the Otogue or Upper Hudson to Fort Orange, and then followed the trail to the first town, formerly called Osserenenon. Wentworth Greenhalgh in 1677 gives four towns—Cahniaga, Canagorha, Can-

"At last after seven weeks' constant martyrdom, all contrary to their expectations, and in spite of oft-repeated threats, they were informed that none were to be put to death except three chiefs. Among these was the brave Eustace, whose conversion has been recently related. He as well as the other two received his death sentence as a sincere Christian, and till their last breath they carried their heroism as far as imagination can conceive. As soon as they had been given up to the deputies of the villages where they were to be burned, the other captives[2] were led back to the first village of the three through which they had been paraded. Here they were to be distributed.

"Up to this time as they belonged to no one individually, no one took any care of them, and on reaching this village they were in a state of complete exhaustion. Moreover, they were soon thrown back into a state of suspense as to their fate, from which they had just been delivered. The war party repulsed at Fort Richelieu came back breathing only vengeance. The chief and some of the bravest had been killed, while the number of the wounded was considerable. The prisoners, after having been so long the object of the insolence of victory, were now doomed to experience the rage and disappointment of defeat; and, notwithstanding the hopes which had been kindled in their hearts, they expected it to cost them their lives. The friends and kindred of the dead counted on it, when the Dutch, who were by chance in the village, asked that the three Frenchmen should be given up to them.

"This request embarrassed the Iroquois, and led to a kind of negotiation in which the fury enkindled against the prisoners somewhat abated; but this was all the benefit which the French derived. The council at last replied to the Dutch that the French were no longer at their disposal, it having been decided to restore them to their countrymen. This was a mere pretext, but whether the Dutch understood it or not, they pressed the matter no further and retired. Some of the more moderate of the Iroquois had indeed advised that Father Jogues and his two companions should be sent back to Ononthio, but all the others opposed it strongly. The three Frenchmen were then given to different masters; Couture's was in another village, and was apparently the same chief who had already rescued him from the hands of his torturer.

"Rene Goupil[1] knew his master only at the moment when that savage dealt him a blow on the head with his tomahawk, of which he expired a moment after. He was a young man of great innocence of life and of admirable ingeniousness. Although he had commenced his novitiate at Rouen, he was sent to Canada in his secular habit, that he might exercise his profession with more liberty and decorum; but though he did not wear the religious habit, his conduct was not the less strict, and in his piety merited the first crown of martyrdom in New France; for his master's motive in thus depriving him of life was that an old man, having seen him make the sign of the cross on a child, had told his master that if he kept Rene he would kill the whole village with his spells.

"Father Jogues, who had admired his virtue in life, did not scruple to invoke him after so precious a death as a confessor of Christ. He even expected to share his crown. He witnessed the execution, and not doubting but that they had also resolved to make way with him, he was about to kneel at the murderer's feet to receive his death-blow in that posture; but the Indian bade him rise, because though he deemed him as guilty as his comrade he had no power of life or death over him. The apostolic man, again disappointed in his hope of martyrdom, thought thenceforward only of sanctifying his chains, and rendering his bondage useful to those who had done him so much evil.

"At first he was rather closely watched, but in the sequel he had a little more liberty, and even traversed unopposed by his master the whole Mohawk canton in which he was, and the only one which till then had openly declared against us. In one of his excursions an event

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sjorha and Tionondogue. The Jesuit missionaries, who subsequently established permanent Mohawk missions, call Gandawague (the modern Caughnawaga, the place of Goupil's and Jogues' death. As to Teonontogen, there seems no doubt, its name having been retained by the village near Fort Hunter. Greenhalgh describes it as having a double stockade, as containing thirty houses and being on a hill a bowshot from the river. It was then north of the river, but was soon after removed, and Morgan (League of the Iroquois map) represents it as south of the Mohawk. Father Jogues, in representing it as the most remote, means remote from French, it being evidently nearest to the Dutch. The Andagagoron or Gandagoron of Jogues is apparently the Canagorha of Greenhalgh. It was on a flat with only one stockade and sixteen houses, and may be the Ganegahaga of Morgan, in Danphe-Herkimer county, opposite Canada creek. The Ossernenon and Osserrion of Jogues will then be the Cahniaga of Greenhalgh, and Caughnawaga of our times. This is the only town placed by Morgan north of the Mohawk. He places it near the mouth of the creek. Greenhalgh describes Cahniaga as doubly stockaded with four ports, each four feet wide, containing twenty-four houses, and situated on the edge of the hill about a bowshot from the riverside—meaning apparently Caughnawaga creek—the Mohawk being, as we may infer from Jogues' account of Goupil's death, three-quarters of a mile distant. This is too evidently the Andaraque taken by Courcelle in October, 1666, with its triple palisades and supply of water in tanks."

(2.) According to Shea, Jogues and Goupil were taken from Andagoran, where the council was held, to Ossernenon, and Couture to Teonontogen.

(1.) Rene Goupil—When he accompanied Father Jogues and Couture on their memorable expedition had been a novice, but was then a "donne," or given-man, one of a condition which were associated to Franciscan as well as Jesuit missions. These people gave themselves wholly to the service of the Fathers without any hope of earthly reward. Many of them subsequently became eminent men in Canada, and others are deemed as deserving the highest rank among the missionary laborers. Of this number, Shea mentions Kotour, le Coq, le Moyne and Donegas as particularly deserving of mention. Of his death the same historian also says he had been seen to make the sign of the cross on the forehead of a child, and as the Dutch had told the Mohawk that the sign was not good, the master of the cabin ordered Rene to be put to death. Two young men set out, and as Jogues and Rene, after long and fervent prayer and self-oblation to God, were returning to the village, they were met by the two braves, who ordered them to return at once. Conscious that death was nigh, they began to say their beads, and were just at the palisades when one of the Mohawks, jerking his tomahawk from beneath his mantle, buried it deep in the head of Goupil.

Rene Goupil was a native of Angers and educated as a physician. He entered the Society of Jesus, but was compelled to leave on account of failing health. On somewhat recovering, he offered his services as a "donne" to the Canada mission, where he rendered signal services, particularly in the care of the sick, and was admired by all for his goodness, piety, zeal, and devotion. He was put to death September 29, 1642, and the illustrious missionary Jogues did not hesitate to call him a martyr, not only to patience but also to good faith and the Cross.

occurred which gave him great consolation. As he went from cabin to cabin in a village near his own, to see whether he could find any dying children on whom he could confer Baptism, he heard a voice at a distance calling him; he ran to the spot, and entering the cabin from which the sound came he beheld a sick man who looked at him steadily and asked whether the missionary did not recognize him. He replied that he did not recollect having seen him. 'And I,' said the Indian, 'recognize you well. Do you recollect the day when you were hung up by the arms with ropes that cut deep into you and gave you such intense pain?' 'I remember it well,' replied the missionary. 'And I,' continued the Indian, 'was the one who took pity on you and cut you down.'

"The servant of God, overjoyed to find a man whom he had long sought to express his gratitude, threw himself upon his neck and embraced him: 'Brother,' he said, 'it depends only on yourself to let me render you a hundredfold all the good you did me, and the memory of which is as fresh in my mind as it was at that moment when you did me so great a charity. An enemy more cruel than all who then tortured me holds you in fetters; you are perhaps at the last moment of your life, and if before that fatal moment which will close your existence you do not throw off the yoke of this pitiless master, what will become of you? I shudder for you when I think of it. Eternal flames will surround and burn but never consume you. The most horrible torments you have ever conceived to glut your vengeance on your enemies do not approach what will be suffered through all eternity by those who do not die Christians.'

"These few words pronounced in that tone which renders apostolic men so powerful in words, made all the impression the missionary could desire on a heart in which charity paved the way for the operations of grace. The sick man asked to be instructed; and the missionary had scarcely begun to begin the chief mysteries of the faith than he perceived an unseen Master anticipated his teaching and impressed the truths of Christianity in this predestined soul. The sick man opposed no doubts to our most incomprehensible mysteries. He believed, was baptized and died a few days after in the arms of the servant of God, in all the sentiments which characterize the death of saints.

"A conquest of this kind was more than enough to make his bondage precious to the man of God; but it was not the only one, and ere long the whole Mohawk canton, which he had bedewed with his blood, produced an abundant harvest. Another Indian wishing to save his life received on his arm a blow of a tomahawk aimed at his life, and Heaven rewarded him in the same manner as it did the one I have just mentioned[1]. Many

(1.) Shea states that this case is misplaced, and that the Indian wounded in the arm while trying to save Father Jogues was Kiotsaeton, who was wounded when the missionaries was killed in 1647.

Of the foregoing experience of Father Jogues and the French which accompanied him, Parkman writes that they started on the morning of the 20 of August, 1642, with twelve Hurons, who slowly moved slowly along the northern shore of the expansion of the St. Lawrence, known as the Lake of St. Peter. There were thirty persons in this party altogether, including four Frenchmen, one of whom was the reverend missionary. Among the number of Hurons accompanying him, was the noted Christian chief Eustice or Eustache, Ahatsistan. Jogues occupied one of the leading canoes in the flotilla. At this time he was thirty-five years of age, having been born at Orleans in the year 1607. He must have had a striking presence, his oval face and the delicate mould of his features indicating to a marked degree a modest, thoughtful and refined nature. He is also reported as being constitutionally timid, with a sensitive conscience and great religious susceptibilities. He was a finished scholar and might have gained a literary reputation, but he had chosen another career, and one for which he seemed but little fitted. Physically, however, he was well matched for his work, for, though his frame was slight, he was so active that none of the Indians could surpass him in running. The twelve canoes had reached the western end of the lake of St. Peter, which is filled with innumerable islands, without incident. Here the forest was close to their right, as they were compelled to keep near the shore in shallow water, and close to a dense grove of tall bulrushes in order to avoid the current. Suddenly the silence was frightfully broken. The war-whoop rose from the rushes, mingled with the reports of guns and the whistling of bullets; and several Iroquois canoes filled with warriors pushed out from their concealment, and bore down upon Jogues and his companions. The Hurons in the rear were seized with a shameful panic. They leaped ashore; left canoes, baggage and weapons and fled into the woods. The French and the Christian Hurons made fight for a time, but when they saw another fleet of canoes approaching from the opposite shores or islands, they lost heart, and those escaped who could. Goupil was seized amid triumphant yells, as were also several of the Huron converts. Jogues sprang into the bulrushes, and might have escaped, but when he saw Goupil and the neophytes in the clutches of the Iroquois he had no heart to abandon them, but came out from his hiding-place, and gave himself up to the astonished victors. Couture had eluded pursuit; but when he noticed of Jogues and the captives had been left, he resolved to share his fate, and, turning, retraced his steps. As he approached, five Iroquois ran forward to meet him, and one of them snapped his gun at his breast, but it missed fire. In his confusion the discomfitted Couture fired his own piece, and laid the savage dead. The remaining four sprang upon him, stripped off all his clothing, tore away his fingernails with their teeth, gnawed his fingers with the fury of famished dogs, and thrust a sword through one of his hands. Jogues broke from his guards, and, rushing to his friend, threw his arms about his neck. The Iroquois dragged him away, beat him with their fists and war-clubs till he was senseless, and when he was revived lacerated his fingers with their teeth as they had done those of Couture. Then they turned upon Goupil, and treated him with the same ferocity. The Iroquois, now about seventy in number, embarked with twenty-two captives, but not until they had knocked on the head an old Huron whom Jogues, with his mangled hands, had just baptized, and who refused to leave the place. Then under a burning sun they crossed to the spot on which the town of Sorel now stands, at the mouth of the Richelieu, where they encamped.

From here their course was south up the River Richelieu and Lake Champlain, thence by way of Lake George to the Mohawk towns. The pain and fever of the wounds and the clouds of mosquitoes which they could not drive away, left the prisoners no peace by day nor sleep by night. On the eighth day they learned that a large Iroquois war party on their way to Canada were near at hand; and they soon approached their camp on a small island near to the southern end of Lake Champlain. The warriors, two hundred in number, saluted their victorious countrymen with volleys from their guns; then, armed with clubs and thorny sticks, they ranged themselves in two lines through which the captives were compelled to pass up the side of a rocky hill. On the way they were beaten with such fury that Jogues, who was the last in the line, fell powerless, drenched in blood and half dead. As the chief man among the French captives, he fared the worst. His hands were again mangled and fire applied to his body, while the Huron chief Eustache was subjected to tortures even more atrocious. When at night the exhausted sufferers tried to rest, the young warriors came to lacerate their wounds and pull out their hair and beards.

In the morning they resumed their journey. And now the lake narrowed into the semblance of a tranquil river. Before them was a woody mountain, close on their right a rocky promontory, and between these lay the river, the outlet of Lake George. Here they landed, shouldered their canoes and baggage and took their way through the woods, and soon reached the shore where Abercrombie landed, and Lord Howe fell. Again the canoes were launched, and they continued their tedious journey until landing at length near the future site of Fort William Henry, where they left their canoes, and with their prisoners began their march for the nearest Mohawk town. Each was made to bear his part of the plunder, and even Jogues, though his lacerated hands were for the most part powerless, and his body covered with bruises, was forced to stagger on with the rest under a heavy load.

Thus they crossed the upper Hudson, and in thirteen days after leaving the St. Lawrence river neared the verdant goal of their pilgrimage, a palisaded town standing on a hill near the banks of the river Mohawk. Here the captives were met by their tribesmen, who thronged on the side of the hill. The old and young alike, armed with clubs or iron rods, arranged themselves in double file reaching upward to the entrance of the town. And through this "narrow road of Paradise," as Jogues calls it, the captives were led in single file. Couture in front, after him a half score of Hurons, then Goupil, then the remaining Hurons, and last Jogues. As they passed they were saluted with yells and screeches and a tempest of blows. One heavier than the others knocked Jogues' breath from his body, and stretched him on the ground, but it was death to lie there, and, regaining his feet, he staggered on with the rest. When they reached the town the blows ceased, and they were all placed on a scaffold or high platform in the middle of the place. The three Frenchmen had fared the worst, and were frightfully disfigured. Goupil especially was streaming with blood, and livid with bruises from head to foot.

They were allowed a few minutes to recover their breath, undisturbed, except by the hootings and gibes of the mob below. "Come, let us caress these Frenchmen," a chief called out, and the crowd, knife in hand, began to mount the scaffold, and they ordered a Christian Algon-

other sick Indians listened with docility to the instructions of the holy missionary, in whom they were always accompanied by all that the most tender and ingenious charity can inspire in a great heart. And by his earnest care a great number of children went to swell the choir in Heaven that follows the Lamb without spot. These conversions cost him much toil. The mere journeys were a great torture to a man whose strength was exhausted, and who was forced to live almost entirely upon roots. Not that the Indians refused him the necessaries of life; but as generally nothing was set before him that had not been first offered to Agreskoue, he did not believe that he could in conscience touch it."

One of the tribes located in the region, to which we at present particularly refer, were the Neuters, who occupied the territory lying on both sides of the Niagara, one hundred miles from the country of the Hurons. This territory was about one hundred and fifty miles in extent, running from Buffalo on the northern shores of lake Erie in an almost direct line towards Detroit, Michigan. This country is elsewhere described as lying southward and five days' journey from the nine villages of the Tobacco Nation of Tionnontates[1], which were located in the valleys of the Blue Mountains, and about half that distance south of Nottawassoga Bay on Lake Huron. These people obtained their rather peculiar name from the fact that they took no part whatsoever in the hostilities existing between the Hurons and Iroquois. Their language was about identical with that of the Hurons, by whom they were called Attiwandaions, Attiwendaronk, Atirgagenrenrets, Rhagenratka and Attionidarons[2], and they, not the Eries, were the Kahkwas of Seneca tradition. It is stated that these people were visited as early as the year 1626 by the Franciscan Friar Dallion[3], who reported quite a numerous population living in some twenty-eight villages, besides a number of less important settlements. Regarding this people and the territory occupied by them, we also learn from the Relation of 1641 that the country was about forty leagues in extent, embracing wide and fertile districts on the north shore of Lake Erie. At this time the total population was estimated at some twelve thousand souls. Le Clercq also describes their country, which he says doubtless included oil-springs, since he mentions among their productions very good oil which they call átouronton. Sagard says the word means "O how much there is," and it is by no means inapplicable to the oil in that region.

It was at about at this time (1641) that these Neuters were first visited by the Jesuits. This may really be said to have been the first absolute impression made by the Religious upon them, for although, as formerly stated, Father Dallion had gone among them in 1626, his inability to speak their language had been such that he was only able to convey a slight idea of the reason for his coming, and the religion he desired to teach, by signs. So when the good and pious Fathers Chaumonnot and de Brebeuf came there, they found a virgin field in which to begin their labors. In fact the people of the tribe were as a general thing far from well-disposed towards them, although they had come in much hope, having been invited to do so by a number of the principal men of the tribe. Once more, then, it became a stubborn fight of mind against matter, for while the Neuters were noncommittal as well as non-aggressive regarding the troubles of their immediate neighbors, the Hurons and Iroquois, they were naturally a fierce and warlike people, carrying on a bitter and continuous warfare with a number of surrounding tribes. The missionaries went to work in their usual way, gradually gaining the confidence of the savages by acts of kindness and devotion until many became well-disposed towards them and the religion which they taught. The success thus acquired came as the result of months of patient and tedious labor, a lapse of time which would have discomfited if not totally discouraged men of less zeal and determination.

Then arose another difficulty. At the time when their endeavors began to show some evidences of triumphant attainment, they were compelled to leave their newly acquired charge and return to the Hurons, whose sufferings and misfortunes, owing to the relentless depredations of the Iroquois, were daily increasing. Nor was this all; for the hand of famine and disease rested heavily upon this people. Yet, strange as it may seem, these accumulated horrors and difficulties which were so fast depleting the ranks of the nation seemed only to become a buoyant influence in religious matters, strengthening them in their purpose and desire to become true and faithful adherents to their newly acquired faith. Of course in all of this a little of the leaven of superstition

quin woman, a prisoner among them, to cut off Jogues' left thumb, which she did. A thumb of Goupil was also severed, a clam-shell being used as the instrument in order to increase the pain. At night they were removed from the scaffold and placed in one of the houses, each stretched on his back with his limbs extended, and his ankles and wrists bound fast to stakes driven into the earthen floor. The children now profited by the example of their parents, and amused themselves by placing live coals and red-hot ashes on the naked bodies of the prisoners, who, bound fast and covered with wounds and bruises which made every movement a torture, were sometimes unable to shake them off.

In the morning they were again placed on the scaffold, where, during this and the two following days, they remained exposed to the taunts of the crowd. Then they were led in triumph to the second Mohawk town, and afterwards to the third (a), suffering at each a repetition of cruelties the detail of which would be as monotonous as revolting.

In a house in the town of Teonontogen Jogues was hung by the wrists between two of the upright poles which supported the structure, in such a manner that his feet could not touch the ground, and thus he remained for some fifteen minutes in extreme torture until, as he was on the point of swooning, an Indian with an impulse of pity cut the chords and released him. (b.) While they were in this town four fresh Huron prisoners just taken were brought in and placed on the scaffold with the rest. Jogues, in the midst of his pain and exhaustion, took the opportunity to convert them. An ear of green corn was thrown to him for food, and he discovered a few rain-drops clinging to the husks. With these he baptized two of the Hurons. The remaining two received baptism soon after from the brook which the prisoners crossed on the way to another town.

(a.) These towns have been referred to in a previous note.

(b.) Elsewhere referred to.

(1.) Also Etionontates, Tuinontatek, Dionondadies, Khionontaterrhonons, Petuneux, or Nation du Petun.

(2.) The latest two names were given by the Jesuit Relations and Sagard respectively.

(3.) Also Daillon.

still had its effect, which was noticeable in the fact that the almost utter annihilation of a Huron village immediately subsequent to the seizure and carrying away of Father Jogues, was generally conceded by these people as an evidence and result of God's displeasure. Of this appalling incident it is sufficient to say that the Iroquois stole upon the village at daybreak, burning every cabin to the ground, and destroying every inhabitant of whatever age or sex with the exception of the very few who managed to escape through the flames. More stress particularly was laid upon the incident as to its cause, from the fact that the residents of this village had always objected to receiving the advances of the missionaries, and were consequently in an absolute state of paganism when the disaster fell upon them.

There were many other instances less brutal, yet, according to the Indians, fully as convincing of the attitude of the Deity towards them. One instance particularly referred to was that of a war party which before starting on an expedition desired to attain the proper influences to assure them of the successful outcome of their adventure. Now it happened that a large number of the warriors engaged in this undertaking were still under the ban of paganism, so that they immediately set to work to invoke the countenance and sympathy of the war god Agreskoue, whom by many incantations and wild idolatrous performances they proposed to impress and conciliate. The Christian members of the party, though fewer in number, were fully as enthusiastic, so when they learned the war god's ultimatum, as made known through his ready and indefatigable tool and interpreter, the medicine man, they immediately went out into the village, and in the presence of the entire tribe earnestly and solemnly supplicated the Almighty, praying him not to permit such sacrilege to His sacred person as a success in arms granted by Agreskoue would mean. One leader in this band cried aloud, saying, "Thy own glory is at stake; show that Thou art the only arbiter of our lot. If the promises of the enemy of our salvation are accomplished, these men will blaspheme Thy holy name; but let us rather perish all than witness such a great evil."

Of course under such diverse influences these two factions could not remain together, so they separated, the Christians traveling in a westerly direction, which was known to all to be far the most dangerous, while the others passed down along the trail which had been designated as the one for them to take by the Deity whose blessing they had solicited. The result of the enterprise was both remarkable and gratifying, as while the Christian party returned intact, having utterly failed to meet with any mishaps, the others met with the enemy, at whose hands they received a crushing defeat. As a consequence of this, we are told many unbelievers voluntarily acknowledged the impotence and worthlessness of Agreskoue, willingly declaring themselves in favor of the Christian religion.

Incidents such as these, and as time progressed they became more frequent, were what helped as much as anything to buoy up and support the missionaries in their tedious and seemingly never-ending task of converting the heathen to the Christian faith. Occasionally, too, there were other happenings which brought a little sunlight and comfort to the otherwise monotonous life of the missionary Fathers. They were, therefore, greatly rejoiced, and the settlement was turned into a state of unusual excitement, when it became noised abroad that Father Jogues, that energetic, zealous and self-sacrificing spirit, who in spite of the merciless and cruel treatment received at the hands of the natives, had devoted his every thought and energy to their conversion and well-being, was still among the living. Previous news of his death had, while lacking absolute verification, been received as the truth, and therefore the announcement of his escape proved an unbounded and gratifying pleasure to the entire colony. This information was obtained by means of one of the Hurons who, having been taken prisoner at the same time, managed to escape, and had at length with much difficulty succeeded in reaching Quebec and the Chevalier de Montmagny, to whom he brought the grateful news. From him the people learned that Father Jogues was still the property of the village canton, for although in the immediate care of an Iroquois chief, the people had refused to allow his possession to pass from their authority as a whole. This of course made the situation more dangerous for him, as under the weird influences of their medicine man, the passions of the pagans were easily aroused, and they became both fierce and capricious. Not long after the arrival of this Indian at Quebec, another messenger came, bearing with him a communication in writing from the reverend Father himself. This letter stated that the Iroquois were in a great state of excitement and unrest, their passions having been wrought up to such a pitch that they were preparing for a grand onslaught, having decreed that they would neither rest nor pause in their career until the Hurons had been totally destroyed. He also urged fervently and earnestly upon the French the necessity of their immediately taking action in coming out staunchly and formidably as allies of the oppressed people, stating as his firm conviction that if they hesitated much longer there would be nothing left of the Hurons or their associates to be saved.

Owing to the remarkably passive condition of the French Company, and their inability or lack of desire to furnish the colony with a proper equipment and force

of people to maintain the safety of the colonists and the dignity of France, the Governor was unable to carry out the wishes of the missionary in going directly to the assistance of the allied tribes. Nevertheless, he was greatly interested in the welfare of Father Jogues, and being much worried concerning him and his safety, took every available means in his power to bring about his release. One of the first things he accomplished towards this end was in purchasing the release of a Sokoki Indian, whose tribe rendezvoused in the country tributary to New England and were firm allies of the Iroquois. To this man, who had been brought a captive to Quebec by the Algonquins, he gave his liberty, and after having him treated with the utmost gentleness and care until he had entirely recovered from the numerous wounds received by him at the hands of his captors, accorded him a large number of valuable presents, and then sent him under proper escort back to his own people. It was through the influence of the Sokokis that an attempt was made to purchase the release of Father Jogues from the Mohawks, which, however, in spite of the handsome manner in which their representatives were received and the ready acceptance of the numerous presents sent, they, contrary to all former traditions, failed to accomplish. The Mohawks, in fact, declared that they had irrevocably determined to retain the missionary as a prisoner. In this condition he passed from the service of one to another, but finally, being believed to have been the cause of repulse which the Iroquois experienced in a raid upon Fort Richelieu, he was notified that his death had been determined upon, and that he would be burned as soon as the party arrived at the village. To all intents and purposes, therefore, his doom was sealed. But fortunately for him on its way down the party passed through a Dutch settlement, where his peculiar condition attracted the notice and attention of a Dutch officer, who made several inquiries concerning him. Being informed of the facts in the case, and very desirous of extending some courtesy towards the Governor of Quebec, he immediately formulated a plan by means of which he felt certain he could secure the safety of the missionary. Sending, therefore, for Father Jogues, he notified him that there was then a vessel at anchor near by which was almost immediately starting for Virginia, and that by this means he could gain a ready passage to Jamestown, from which place he could be easily transferred to any point he might select.

After considerable deliberation, Father Jogues concluded to accept this offer, and finally, having managed to elude the vigilance of his captors, made his way to the shore and from this by means of a boat which was beached nearby to the vessel, where he was received with the utmost kindness. Here he remained for two days, until the Indians became so insistent for his return that it was necessary to remove him from the vessel and take him to the house of the Commandant, where he remained for two weeks. During that time, also, numerous bands of Iroquois came and demanded his return to them, causing not a little embarrassment to the Commandant, who was in no condition to put up a formidable defense should the Indians conclude to attack the post. Happily, however, this officer was able to secure his release, for which he thankfully made a number of valuable presents. He then as soon as possible sent Father Jogues to Manhattan, where on the 5th day of November, 1643, he embarked on a small vessel for Holland.

Arriving at Falmouth, England, in safety he almost immediately took passage on a collier for Brittany, from which he landed at a point between Brest and St. Paul de Leon at the beginning of the following year. On the 5th of January, 1644, worn out by hardship and exposure, and in the guise of a common sailor, he arrived at the college at Rennes, asking for the rector, for whom, he informed the attendant, he had tidings of Father Jogues. Of the meeting Charlevoix writes: "The rector at once came down, and the supposed sailor, without uttering a word, handed him an open letter given him by the Governor of Manhattan with a view of obtaining for him in Holland whatever he might need to reach France. The rector before reading the paper asked him what had become of Father Jogues. The holy man looked at him with a smile. The rector recognized him, then fell on his neck, bathed him in tears, and was so affected that for a time he clasped him to his heart unable to say a word." The servant of God remained a few days at Rennes, and set out for Paris, where his escape was known, as he himself impatiently expected. The Queen mother wished to seen him, and gave him a welcome worthy of her piety. The Pope[1], from whom he solicited permission to celebrate the Divine Mysteries with his mutilated hands, replied that it would be unjust to refuse a martyr of Christ the right to drink the blood of Christ.

But great as was the reverence shown him, and general the desire to do honor to him who had sacrificed so much of personal interest for the benefit of the cause, they were far from satisfying a man of such noble attributes as he, to whom such unwonted honors proved most unwelcome. Continually chafing under these bonds of friendly and generous feeling, it is therefore little to be wondered at that his energetic spirit longed for a return to those scenes of his former labors where even the fact

(1.) It was necessary that he should receive this special permission from the Pope, owing to the fact that a priest with any deformity of body is debarred from saying Mass. Thus it will be seen that the teeth and knives of the Iroquois had inflicted a greater injury than the torturers had imagined, having robbed him of that privilege which constituted the chief consolation of his life.

of previous barbarous treatment and almost certainty of its continuation, should he again fall into the hands of his former captors, could not prevent him from desiring. Therefore but a short time after arriving in his native country, learning of the increasing troubles throughout the colony, and that the Hurons were suffering enormous and continual losses at the hands of the Iroquois, he seized the first opportunity of returning to the field of his chosen labors, where all too soon he was to sanctify a noble and glorious life by the sufferings of martyrdom.

The French in Canada—Continued.

CHAPTER VII.

Father Jogues finds that in Spite of their harassed Condition the Hurons remain firm and valiant Upholders of the Faith.—Joseph Taondechoren, the Algonquin Convert.—He is received into the Church under somewhat peculiar Circumstances.—Increase in the Christian Population at Montreal.—Work of the Converted among their Pagan Fellows at Three Rivers and Tadoussac.—Progress of Missionary Labors at Sylleri, and Lack of necessary Provisions at that Place.—The Jesuits are charged with having undue pecuniary Interests in Canada.—Discredence of the Charge and Declaration of its Falsity by the Directors and Associates of the Company of New France.—Journeyings of Father Joseph Bressani in 1644 and his Experience with the Iroquois.—His Escape and Return to France.—Decree of Extermination issued by the Iroquois in their Warfare upon the Hurons.—Iroquois Prisoners are brought to Three Rivers.—De Montmagny hastens from Quebec to Three Rivers and finally secures their Release.—A Delegation of Iroquois comes to Three Rivers, where a Peace Council is held.—Kiotsaeton, the Iroquois Orator.—The Terms of Peace are agreed upon.—Return of the Iroquois to their Country.—Ratification of Peace by some of the Iroquois Cantons.—Benefits of Peace.—Death of Fathers Anne de Noue and Énemond Masse.—Attempt of the Sokokis to break the Peace.—Their Treachery discovered.—The pacific Understanding between the Colony and the Iroquois being again ratified at the Request of the Latter.—Father Jogues again visits the Iroquois accompanied by Sieur Bourdon, a leading Citizen of Quebec.—His courteous Reception by the Sachems and subsequent Return to the Colony.—The Iroquois Nation and the Country occupied by them.—Return of Father Jogues to the Iroquois and his brutal Treatment by that Nation.—War renewed and Slaughter of the Hurons.—Miraculous Escape of Marie, Wife of Jean Baptiste, an Algonquin Convert.—Murder of Father Jogues.—The Jessuit Missions.—De Queen's Discovery along the Saguenay in 1846.—The Abenaquis and their Conversion.—Their Characteristics as a Nation.—Strength and Assistance rendered by them to the Colony.—Father Gabriel Dreuillettes goes among them.—He meets with Capuchin Fathers on the Banks of the Kennebec.—His Success among the Indians and Return to Quebec, where his Report is received with great Favor.

EVEN as the moth is allured to its doom by the brilliancy of the flame and weak and vacillating mortals are led into the commission of heinous crime by the glitter and tinsel of sin, so, too, are the good, the great and the inspired lifted from out their natural surroundings and cast within the maelstrom of contending passions, there, by their energy, their works and their example, to better the conditions of mankind.

Thus we see it in the refined and artistic mind, which often, failing to secure its ideal in Nature's unmeasured realm of beauty, finds it amidst the gloomiest and most uninviting resorts of man—the homes of degradation and filth, the prison-pen, the scaffold and the grave. The poet, too, seeks music in a sigh, and with it stirs the innermost depths of human nature; the orator takes suffering for his theme and with it blends the tears of joy and sorrow; the organist evolves those waves of splendid harmony from out the dark and silent loft; and so, even in the most humdrum and common-place instances, our lives are spent in "toiling, rejoicing, sorrowing"—a strange admixture of incongruities, yet ever potent factors in our being.

Thus, too, was it with the Jesuit Missionaries of long ago, whose zealous interests and noble inspirations led but too surely to a premature and bloody grave. Raised amidst scenes of refinement, trained in the art of letters, nurtured in almost rigid seclusion, brought up in an atmosphere abounding with benevolent and religious motives, these men still felt it incumbent upon them to abandon all, to desert home, friends, country, the possibility of advancement in churchly ways, public recognition and admiration, to not only sink their identity in the labors of a far-off mission, but to endure the hardships produced by a change of climate, the scarcity of food, lack of raiment, the utter want of cleanliness, the barbarous and inhuman treatment of the natives, and only too frequently the martyr's fate.

Of such a mould and character was Father Jogues, who further emphasized his readiness to do and to suffer in behalf of humanity by an early return to his uncompleted labors—the evangelization of the Hurons. Of the times which record so graphically the life of this noble man, one has said: "These times of storm and persecution have been, in all infant churches, seasons of plenty in all heavenly benediction, and have never failed to be very fruitful in good Christians. Canada at the close of the last century was a very striking proof of this truth, and we have seen many illustrious witnesses. I enjoyed even the happiness of living with some of those who were actors on that bloody stage, and who could, like St. Paul, show on their bodies the marks of Christ. But not only were the apostles of New France not unworthy of being compared with the founders of the noblest churches, but some of their neophytes also recalled the fairest days of the Primitive Church; and I should deem myself wanting in fidelity to history, were I, in deference to what is called the taste of our age, to pass over in silence the more wonderful acts of these

men, that I find in the annals of Canada, and more capable of glorifying Him who from the heart of barbarism could raise up children to Abraham."

But what seemed most remarkable in the general condition of affairs was the fact that, while the Hurons were suffering tremendous losses at the hands of their ever-wakeful and aggressive enemy, their spirit of moral fervor remained firm, constant and unyielding to the insistent glamour of pagan ceremony.

So upon his return to Canada Father Jogues discovered that, while the Hurons were hard pressed and their ranks rapidly thinned by the continuous and vicious onslaughts of the Iroquois, they remained firm and valiant upholders of the Faith, doing battle for it even to the stake, where their behavior evoked unstinted commendation from their sternest foes.

Among many such as these was the Indian Joseph Taondechoren, who had borne the welcome tidings of Father Jogues' survival to Quebec. He was a man of reticent and quiet behavior, who said but little, rarely even censuring those who had done him most harm. His reason for so doing was, he said, "because God diffuses over suffering endured for His sake joys so pure and consolations so strong that no animosity can be felt against those who have been the instruments." The Cause was also greatly strengthened at the time by the unexpected conversion of an Algonquin chief, who had theretofore been noted for his apparently inconquerable antipathy for the Christian religion. His sudden request for instruction in the Christian doctrine came as a complete and welcome surprise to the good missionary, Father Vimond, to whom it was made, and the only explanation he could give in any way accounting for it was that he was proceeding from Fort Richelieu to Three Rivers when a sudden change took place in his mind which he did not understand, and that under an influence he seemed unable to control he had returned to Montreal for instruction. To this statement he added that his wife was equally earnest in her desire to attain a proper understanding of the true religion, and that if the missionary saw fit to refuse their request they would at once apply for information to the Hurons, who, they felt confident, would grant it. It hardly need be stated that such an alternative was unnecessary, the missionary being overwhelmed with joy at the opportunity thus afforded. This voluntary act on the part of the Algonquin chief led to the conversion of many others, so that the work soon by far exceeded the capacity of the two missionaries then in charge at Montreal.

From that time forth, much progress was made among the people of the Algonquin missions, who seemed almost spontaneously to realize the benefit to be gained by such a change. Nor did time alter their opinion or fervor in this respect. So many and frequent, in fact, were the acquisitions of the community that it was not long before the number of Christians at Montreal exceeded that of the heathens. Matters were still further advanced in conveying the Word to all parts of the country by means of a number of Christian Indians who had undertaken the work of instructing their less fortunate and unenlightened fellows in behalf of the missionaries. This was also the case at Three Rivers and Tadoussac, where a number of neophytes were engaged in the work, many of them expressing their devotion to and interest in the Cause by making long and tedious journeys through all kinds of weather, and suffering much privation and numerous other inconveniences rather than that the work should experience any delay.

At Sylleri the work was also progressing noticeably and favorably, but, unfortunately for the settlement, it soon became a mark for roving bands of Iroquois, who never failed where opportunity presented itself to capture those whom they might discover unprotected at any distance from the town. This inaugurated a season of hardships for the inhabitants of Sylleri, inasmuch as it prescribed the possibility, at least without great danger, of their taking advantage of the hunting season. Neither could they with safety go forth as previously and cultivate the soil, but rather were compelled to remain shut up within the palisades, where at last they were brought to a stage of destitution which was most deplorable. From this state, although desirous of doing so, the French were unable to relieve them to any extent, being themselves subjected to the most rigid economy in order that they might subsist.

But here a new trouble arose, for while the material interests of the colony were undergoing these most oppressive and disheartening conditions, the people became both alarmed and indignant at numerous charges arising in France which had been made against the honesty and purity in motive of the missionaries, who, it was loudly insinuated, had taken up their residence in Canada with a view rather to advancing their own material interests by means of trade than for any disposition they might have for the enlightenment and civilization of the Indians. Naturally, as all evil reports are sure to do, these statements spread rapidly, receiving more or less credit, and in fact were so strongly emphasized that, though disgusting to the sensitive natures of these noble men, actually compelled them to argue and make statements in their own defense. However, there was one contingent their calumniators had not foreseen which was sure to quickly and effectively react upon their foolish statements. This appeared in the person

of the Company of One Hundred Associates, who, by such trade as that imputed to the Jesuits, would have been the ones to suffer the most severely. In fact, they were in a condition to know that these statements were false and had been made without the slightest attention to truth or consistency, and they felt in honor bound to defend these men by making a united declaration, which was as follows:

"The directors and associates in the Company of New France, in Canada, having heard that some persons were persuaded and spread the report that the society of the Jesuit Fathers has a share in the embarkation, returns and trade carried on with that country—seeking by those means to allure and destroy the esteem and value of the great labors which those missionaries undertake in said country, with incredible pain and hardship and at the peril of their lives, for the service and glory of God, in converting the Indians to the faith of Christianity and the Roman Catholic Apostolic religion, in which they have made and duly make due progress—of which the said Company is particularly informed, having deemed themselves bound by the obligation of Christian charity to disabuse those who entertained this belief by the declaration and certificate which they make by these presents, that the said Jesuit Fathers are not associates in the said Company of New France, either directly or indirectly, and have no interest in the sales of goods made there. In testimony whereof the present declaration has been signed by the said directors and associates[1], and sealed with the seal of the said Company the first day of December, 1643."

Thus was the calumny brought to an inglorious ending, although the Jesuits were much humiliated to think that having traded a few beaver skins for the necessaries of life should have gained for them a reputation for mercenary motives which was far from being theirs. This was more particularly the case when, in the uncalled-for degradation thus incurred, they but too readily noted the willingness on the part of others to overlook the many horrors which accompanied their vocation; the memory of those who had already fallen victims to the murderous instincts of the Iroquois; the number of zealous workers who were prisoners in the hands of the foe, and of the hundred and one other instances which had gone to show an earnest desire for the promulgation of Christianity on their part, and at whatever cost to them. The condition of the missionaries was, in fact, anything but to be desired; for, not only had their characters as men been thoughtlessly and viciously assailed, but their material interests had been disregarded, while, at the same time, they had for three years been left without the slightest assistance from Quebec in the way of supplies. Finally a number of Hurons who had undertaken a similar journey started forth with a load of clothing and provisions, and were on that occasion, at their earnest request, accompanied by Father Francis Joseph Bressani,[1] who volunteered for that purpose. So, in the latter part of April, 1644, he set forth from Quebec, accompanied by a young Frenchman and six Hurons, two of the latter having but recently escaped from the Iroquois. Thus they traveled without incident as far as the entrance of Lake St. Pierre, where they fell into the hands of a party of Iroquois. By these people Father Bressani was treated with such extreme brutality that it seemed almost a miracle his life was spared. However, when he had about given up all hope, a council meeting was held, at which it was decided to spare his life, and he was finally taken to the nearest Dutch post, where he was received kindly and as soon as his condition permitted sent back to his native country.

These hostilities continued between the tribes, although the Iroquois, who had always declared their intention of making their war upon the Hurons one of extermination, had on several occasions made advances toward the French and shown a decided inclination for peace. The Governor of Quebec was naturally quite ardent, too, in his desire that such a condition of affairs should be brought about, as the number of his people available in case of an attack was quite limited, while, owing to the laxity or indifference on the part of the Company, he was quite often without the necessary munitions in case a protracted war should be entered upon. It was while in this uncertain and most uncomfortable condition and some time subsequent to the affair of Father Bressani, previously related, that M. de Champfleur, governor of Three Rivers, sent him word that a party of Hurons had just arrived at the settlement, bringing with them three Iroquois prisoners,

(1) Those signing were de la Ferte, Abbe de la Magdeleine, Margonet, Berruyer, Robineau, Sabouet, Berruyer, Verdier, Fleurian, Caset, Bourguet, Clarentin.

(1) Father Bressani was a native of Rome and entered the Society of Jesus at the age of fifteen, spending many years as professor of literature, philosophy and mathematics. Filled with zeal for the salvation of souls, and doubtless moved by the example of Chaumonot and Poncet, he solicited the Canada mission, and was sent to America in 1642. For two years he was employed among the colonists and Algonquins near Quebec. Sent then to the Hurons in 1644, he fell with his companions into a Mohawk ambuscade near Fort Richelieu and was taken prisoner. Father Bressani was tortured and condemned to the stake. Led with every brutality to the banks of the upper Hudson, he was compelled to run the gauntlet, beaten, cut, and mangled; then hurried on again over rocks and thorns, famishing with hunger, spent with blows and loss of blood, he reached the first Mohawk village to run again the fearful race and meet the torture on the scaffold and in the cabins. He was now a living mass of corruption, the worms that fed in him dropping as he moved. Yet he lived, and when they changed their resolution and gave him to an old woman, she sold him to the Dutch, who treated him kindly, and sent him back to France. Canada was still his choice, and he returned in July, 1648, and accompanied the party to Quebec, which, attacked by the Mohawks, defeated them with loss. He returned the same year. After the death of Daniel de Brebeuf and Lalemant, he was sent to Quebec again in 1649 for aid, but could not return till the following year. Wounded on the way by the Iroquois, who again attacked him, he met the first Huron party emigrating to Quebec, and learned of the final ruin of the mission. He sailed for Europe on the first of November, 1650, and after preaching many years in Italy, died at Florence on the 9th day of September, 1672. He published in 1653, at Macerata, his Breve Relatione, of which a translation appeared at Montreal in 1852.—Shea.

one of whom they had, however, given to the Algonquins. He further added that he had arranged with these people to make no disposition of the prisoners until they had heard from Quebec, believing that, could he secure their release and return them to their people, it would be the means of effecting a friendly alliance with the Iroquois, or at least induce them to relent to a certain extent in carrying out their former determination of bitter and relentless warfare.

On learning of the situation, de Montmagny at once hastened to Three Rivers, where he set before the Indians the necessity for such a step as that proposed, and, in addition, to enforce and emphasize his desire in regard to the matter, gave them a number of presents as an evidence of his extreme regard for them. The chief of the Algonquins immediately acquiesced in his request, paying a grateful tribute to the worth of the Governor and stating blandly that it would be impossible for him to deny him anything. But he was momentarily embarrassed by the actions of one of the Hurons, who strongly maintained his desire to be considered as a warrior, not a trader; that if the Governor desired his prisoners, he could have them, but not in return for gifts; for that he could replace them or die in the endeavor, although in the latter case his people would charge his death to Ononthio. Following him arose another Huron, a convert, who said: "Ononthio, let not the words of my brother indispose you against us. If we cannot consent to give you up our prisoners, it is for reasons that you will not disapprove. We should lose honor if we did so. You see no old man among us; young people, as we are, are not masters of their actions, and warriors would be dishonored if, instead of returning home with captives, they made their appearance with goods. What would you say yourself, father, to your soldiers if you saw them come back from the war in the guise of merchants? The mere wish which you express to have our slaves might take the place of ransom; but it does not lie with us to dispose of them. Our brethren, the Algonquins, could do what you ask of them, because they are with their sachems, who are answerable to no man for their conduct; not being restrained by the same motives as ourselves, they could not in courtesy refuse you so trifling a matter. Our sachems, when they know our intentions, will doubtless pursue some course. We all desire peace: we enter into your views; we even anticipated them, for we have done no harm to our prisoners; we have treated them as men who are to be our friends; but it does not become us to forestall the consent of our seniors, nor deprive them of so brilliant an opportunity of showing our father how they respect his will.

"Another reason also restrains us, and I am sure that it will be as legitimate as the first in your eyes. We know that the river is covered with our enemies; if we meet a force superior to us, what will your presents avail except to embarrass us and animate them the more to the combat, to profit by our booty? But if they see among us some of their brethren who show that we desire peace; that Ononthio wishes to be father of all the nations; that he can no longer permit his children, whom he bears alike in his bosom, to continue to destroy each other, their arms will fall from their hands. Our prisoners will save our lives and they will labor much more efficaciously for peace than if too great anxiety is shown to set them free."

The plea was well and ably made, it being evident to all that it would prove the most satisfactory as well as certain means of bringing about a favorable termination of the existing difficulties. None were keener to appreciate this act than the Governor of Quebec, who not only heartily endorsed the proposal made by the Huron chief, but did everything in his power to induce them to carry out and complete the idea. So the matter was amicably settled, the Hurons departing for their country accompanied by Father de Brebeuf, who had for some time impatiently awaited an opportunity of returning to his mission, which he had been compelled to leave for a period for the purpose of securing necessaries otherwise unobtainable. Accompanying him were two other missionaries of the Jesuit Order—Fathers Leonard Garreau and Natalis Chabanel.[1]

So the party started out, although the Governor, wary of former experiences, sent a sufficient escort along to protect them from wandering and aggressive bands of the enemy with whom they might come in contact. Fortunately, however, the journey was accomplished without any difficulty whatsoever; so that when the party had safely arrived within the limits of the Huron country it was decided, at a meeting of the chiefs then held, that, in accordance with his request, the Iroquois prisoners should be returned to the Governor of Quebec. De Montmagny had, however, not waited for the return of his people, having already set at liberty the Iroquois prisoner who had been given over to him, and returned him with suitable offerings to his people.

(1) Of the former's experience among the Huron missions, a more extended notice will be given at a later period. Of the latter it may be said that the life to which he was subjected was extremely objectionable to him, and that it was only the extreme firmness of his moral character, and the great desire on his part to do something that would reflect credit on the Order and be of benefit to his fellow men, that induced him to undertake the task. Father Chabanel, in fact, Parkman tells us, detested the Indian life—the smoke, the vermin, the filth, the food, the impossibility of privacy. He could not study by the smoky lodge fire, among the noisy crowd of men and squaws with their dogs, and their restless, screeching children. He had a natural inaptitude to learning the language and labored at it for five years with scarcely any signs of progress. The devil whispered a suggestion into his ear: let him procure his release from these barren and repulsive toils, and return to France, where congenial employment awaited him. Chabanel refused to listen, and when the temptation still beset him, he bound himself by a solemn vow to remain in Canada to the day of his death. This act of severity on his part is most duly given and attested in the Relation of Ragueneau, 1850, in which Chabanel's vow is given verbatim.

The wisdom of this act on his part was made manifest in the reply of the numerous Iroquois cantons, who, to show their appreciation of the act and anxiety for a better understanding with the French, returned to him the Frenchman Couture, who had remained a prisoner in their hands for some considerable time. Accompanying this man also came the Iroquois prisoner, besides a number of deputies from the tribes, to whom had been accorded the authority to confer with the Governor and arrange for a treaty with him. That their coming was a welcome evidence of the desire of their nation for an understanding, was fully appreciated at Quebec, and their arrival at Three Rivers being announced, de Montmagny lost no time in arranging for a specific date[1] at which a general council and discussion of the situation might be held. On this occasion the scene was a most imposing one, the French being represented by the Governor, M. de Champfleur, Governor of Three Rivers, Father Vimond,[2] and a number of the principal inhabitants of the colony, while the deputies of the Iroquois, five in number,[3] were seated at his feet, a point selected by them in order to show their great and lasting respect. In addition to these, a number of Montmagnez, Algonquins and Attikamegues were present in a body, while a numerous representation of the Hurons were scattered throughout the meeting among the French.

The story of this meeting is both interesting and instructive, affording in a most graphic manner an excellent idea of the many peculiar features attached to such occasions, the remarkable gift of oratory exhibited by many chiefs and their suave and cautious method of handling a delicate subject, which would even obtain credit for the lofty ideals of statesmanship in civilized countries. And while many of their speeches appear excessive in grandiloquence and overburdened with redundancy, they were, perhaps, made more apparently so by the method of illustration which was ever a part or detail of set speeches on such occasions. To this particular gathering, we are told, the emissaries of the Iroquois nation brought seventeen belts,[4] which represented, according to their manner of presentation, seventeen distinct propositions which they desired to lay before the council for consideration and adoption.

In order that they might be enabled to do so with the utmost effect, they erected two posts, between which a cord was stretched, and upon this cord, as each particular subject was brought to the notice of his hearers by the orator, a belt was hung.

The particular oration to which we at the present time refer is graphically described by Charlevoix as follows: "All being ranged in the order described, the orator of the canton (Kiotsaeton[5] or the Hook), rose, took the belt, presented it to the Governor-General, and said: 'Onontbio, give ear to my voice; all the Iroquois speak by my mouth. My heart has no evil thought; all my intentions are upright. We wish to forget all our songs of war and let them give place to chants of joy.' He immediately began to sing, his colleagues keeping time with their *hey*, drawn in cadence from the bottom of the chest, and, while chanting, he walked with great strides and gesticulated in a manner ludicrous enough.

"He often looked up to the sun, rubbed his arms as if to prepare for the struggle; at last he assumed a

> us, for you cannot deliver us from death; think of the living; rescue them from the knife and the fire. When I heard this voice I went on my way and journeyed hither, to deliver those whom you still hold in captivity." The purpose of the fifth, sixth and seventh belts was to open and make available the waterways between the French and Iroquois, to drive away all hostile canoes, and to temper the elements generally, so as to make the journey smooth and inviting. The eighth performed the same office for the way by land. Here the orator began in pantomime to hew and fell the trees, saying: "Look, the road is open, smooth and straight. There is no thorn or stick or log in the way. Now you may see the smoke of our villages from the door of the heart of our country." The ninth belt, a remarkable beauty, designated a bond to cement the friendly relations proposed between the Iroquois, the French and their Indian allies. Another belt invited the French to a feast in the country of the Iroquois. "Our country," stated the Iroquois, "is full of fish, venison, moose, beaver, and game of every kind. Leave these filthy swine that run about among our houses, feeding on garbage, and come and eat good food with us. The road is open; there is no danger." The burrowing of another belt was to scatter the clouds, so that the sun might continually shine on the hearts of the Indians and French, and reveal their sincerity and truth. The fifteenth belt was designed to express the desire the Iroquois had always felt for the safe return of Father Jogues to his people. The orator therefore expressed his sorrow at their inability to do so, owing to the fact that he had been stolen from them by the Dutch. "But," continued the orator, "if he had been patient I would have brought him back myself." This caused the Reverend Missionary to smile as he remarked to a fellow Jesuit: "they had the pile laid to burn me. They would have killed me a hundred times if God had not saved my life." After the purpose of the remaining belts had been properly designated, the orator concluded by saying: "I go to spend what remains of the summer in my own country in games and dances and rejoicing for the blessing of peace."

(5) Or Kietsaton presented a most striking figure as the embassy approached Three Rivers in their canoes, his tall, erect figure, covered from head to foot with belts of wampum, standing in the bow of the sail-boat, which brought him and his companions from Fort Richelieu. Having landed, he and his colleagues were conducted to the private apartment of the Commandant, where they were graciously received and handsomely entertained. Of the interview which followed Parkman gives this interesting account: "'We are glad to see you,' said Champfleur to Kiersetan; 'you may be sure that you are safe here. It is as if you were among your own people and in your own house.' 'Tell your chief that he lies,' replied the honored guest, addressing the interpreter, Champfleur, though he probably knew that this was the Indian mode of expressing dissent, showed some little surprise, when Kiersetan, after tranquilly smoking for a moment, proceeded: 'Your chief says it is as if I were in my own country. This is not true; for there I am not so lonely and cast down. He says it is as if I were in my own house; but in my own house I am sometimes very ill served. Here you feast me with all manner of good cheer.' From this and many other replies the French conceived that they had to do with a man of esprit."

He undoubtedly belonged to that class of professed orators who though rarely or never claiming honors of hereditary chieftainship, had great influence among the Iroquois, and were employed in all affairs of embassy and negotiation. They had memories trained to an astonishing tenacity, and were perfect in all conventional metaphors in which the language of Indian diplomacy and rhetoric mainly consisted, knew by heart the traditions of the nation, and were adepts in the parliamentary usages which among the Iroquois were held little less than sacred.

(1) It is stated that the Iroquois embassies were feasted continuously for a week, through which time they were the guests of the French, the Hurons, and Algonquins, respectively. At the end of that period the grand peace council took place.

(2) Also Vimont. It is also stated that a number of other Jesuits were present at the council, among them being Father Jogues.

(3) Parkman states that there were but four altogether in the party, one being the liberated Iroquois, two renowned ambassadors of the Mohawk nation, and the fourth Guillaume Couture, who had long since been given up as dead.

(4) In this peculiar display of illustrative oratory, the third belt was used as a symbol to declare that the nation of the orator, the Iroquois, had sent presents to the other nations to recall their war parties in view of the approaching peace. The fourth belt was presented as an assurance that the memory of slain Iroquois no longer stirred the living to vengeance, being emphasized in the following graphic language as presented by Parkman: "I passed near the place where Piskaret and the Algonquins slew our warriors in the spring. I saw the scene of the fight where the two prisoners here were taken. I passed quickly; I would not look on the blood of my people. Their bodies lie there still; I turned away my eyes that I might not be angry.' Then stooping, he struck the ground and seemed to listen: 'I hear the voice of my ancestors slain by the Algonquins crying to me in a tone of affection, "my grandson, my grandson, restrain your anger; think no more of

calmer air, and continued his speech. 'The belt which I present you, father, thanks you for giving life to my brother; you have rescued him from the teeth of the Algonquins, but how could you let him set out alone? Had his canoe turned, who was to help him to right it? Had he drowned or perished by any accident, you would have had no tidings of peace, and perhaps have cast the blame on us, when it rested solely on yourself.' With these words he hung the belt on the cord, took another, and, binding it on Couture's arm, he again turned to the Governor and said: 'Father, this belt brings back your subject; I was far from saying, 'Nephew, take a canoe and return to your country.' I should never have been tranquil till I had sure tidings of his arrival.

"'My brother whom you sent back has suffered much and run great risk; he had to carry his pack alone, row all day, drag his canoe over the rapids, be always on the watch against surprise.' The orator accompanied his words with very expressive gestures, sometimes seeming to see a man urging on his canoe with a pole; sometimes turned off a wave with a paddle; sometimes he seemed out of breath, then took heart again, and for some time remained calm enough.

"He then pretended to strike his foot against a stone while carrying his baggage; then he limped as if lamed; 'Even,' he cried after all this pantomime, 'if he had been aided to pass the most difficult spots! Indeed, father, I do not know where your mind was, to send back one of your children alone and unaided. I did not do the same with regard to Couture. I said to him, "Let us go, nephew; follow me. I will restore you to your family at the risk of my life."'"

In his reply to the propositions of the Iroquois as presented by Kiotsaeton in the grand peace council, de Montmagny accepted the proffered offer of peace, emphasizing his acceptance by numerous gifts of considerable value. A demand made by him, however, at this time, upon which particular stress was laid, was to the effect that the Indian allies should be left unmolested till their head chiefs had been notified of the result of the meeting and had been given sufficient time to make a formal acceptance of the treaty in their own behalf. At the conclusion of the Governor's speech, the Algonquin Chief Piskaret[1] made numerous valuable presents to the Iroquois, saying, among other things, "Here is a stone which I set on the grave of all who fell during the war, that no one may come to move their bones or think of avenging them." Much stress was laid upon the evident earnestness of the remarks made by this chief,[2] who was recognized as one of the bravest men in all Canada.

(1) Also Pieskaret.

(2) This man stood out as a bright peculiar star from among the others of his nation, whose inferiority to a great extent resulted from their serious lack of organization. But he was a recognized chief in deed as well as name, and as such was regarded and respected by the Indians of all nations. "He dwelt," says Parkman, "on a great island in the Ottawa of which le Bourgne was chief. He had lately turned Christian in the hope of French favor and countenance—always useful to an ambitious Indian—and perhaps, too, with an eye to the gun and the powder-horn which formed the earthly reward of the convert. Tradition tells marvelous stories of his exploits. Once, it is said, he entered an Iroquois town on a dark night. His first care was to seek out a sleeping place, and he soon found one in the midst of a large wood pile. Next he crept into a lodge and found the inmates asleep, killed them with his war club, took their scalps and quietly withdrew to the retreat he had prepared. In the morning a howl of lamentation and fury rose from the astonished villagers. They ranged the fields in vain pursuit of the mysterious enemy, who remained all day in the wood pile, whence at night he came forth and repeated his exploit. On the third night every family placed its sentinels; and Piskaret, stealthily creeping from lodge to lodge, reconnoitering each through crevices in the bark, saw watchers everywhere. At length he descried a sentinel who had fallen asleep, near the entrance to a lodge, though his companion at the other end was still awake and vigilant. He pushed aside the sheet of bark that served as a door, struck the sleeper a deadly blow, yelled his war-cry, and fled like the wind. All the village turned out in furious chase, but Piskaret was the swiftest runner of his time, and easily kept in advance of his pursuers. When daylight came, he showed himself from time to time to lure them on, yelled defiance, and distanced them again. At night all but six had given over the chase; and even these, exhausted as they were, had begun to despair. Piskaret, seeing a hollow tree, crept into it like a bear, and hid himself, while the Iroquois, losing his traces in the dark, lay down to sleep near by. At midnight he emerged from his retreat, stealthily approached his slumbering enemies, nimbly brained them all with his war-club, and then, burdened with a goodly bundle of scalps, journeyed homeward in triumph." Many other wonderful escapades and adventures are accorded to him, but he finally met with the fate so often meted out by him to others, for, taken unawares and under the guise of friendship, he was, in 1647, murdered in cold blood by a number of Iroquois warriors who returned with his scalp in triumph to their companions.

The Chief of the Montagnez, named Negabamet, also presented the ambassadors of the Iroquois with a moose skin with which to make themselves moccasins, so that their feet might not become injured on the homeward journey. Of the other tribes present, none took active part in the discussion, although acquiescing as a whole in the decisions arrived at between Montmagny and the others. Thus, at least for a while, and many hoped definitely, was settled the dispute and hostilities between the nations, a condition which was alike approved and rejoiced in by a majority of those concerned, that is, at least so far as the French and their Indian allies were concerned.

The treaty, therefore, having been satisfactoriiy arranged for, the emissaries of the Iroquois started upon their return journey, two of the French, two Hurons and two Algonquins accompanying them, while three of their people remained as hostages at Three Rivers. The treaty was finally ratified by the Mohawk canton, after which the two Frenchmen and four Indians returned to Three Rivers. They also brought with them a pressing invitation from the Iroquois for some missionaries to come and take up their abode with them. They further averred that the other tribes of the Huron and Algonquin families were satisfied with the treaty and ready to stand by its provisions.

It was at about this time that the missionary, Father Bressani, reached Quebec, from which place in a few days he continued his journey, in company with Father Poncet, on his way to the Huron missions, although he strongly urged his claims for a like position among the Iroquois, if that field were open for missionary administration. Matters now continued in a most pleasing and satisfactory manner to all parties concerned, the

winter of 1645-6 being made notable from the fact that the peace arrangement had brought about a co-mingling of tribes never before deemed possible. It was also a time of great benefit to the missionaries, who, owing to the generally peaceful condition of the country, were enabled to enlarge their field of operation and to strengthen and upbuild many points of operation where previously the work, though arduous and sincere, had given but little intimation of improvement or success.

The peace also enabled the colony to advance its commercial interests and improve its fur trade, the result of which was that a fleet which sailed for France on October 24, 1645, carried 30,000 pounds of beaver. Another striking feature at this time was the effort made by the Society of Montreal to have an Episcopal See established at that settlement. This undertaking would doubtless have been brought to a successful issue had it not been for the sudden and unexpected death of the Rev. Mr. Legauffre, a worthy and zealous member of the society. Subsequently, however, the matter was taken in hand by Cardinal Marzarin and the French bishops, but it finally failed of accomplishment.

During the earlier part of the year 1646 the missionary force of New France met with a severe loss in the death of Father Enemond Masse, who died at Sylleri while still in the active exercises of his duties. This unhappy event occurred somewhere between May 11 and 16 of that year. This blow was doubly felt, as it followed by but a few months the loss of the revered Anne de Noue.[1]

For some time now following the peace gathering at Three Rivers the colonists had enjoyed many desirable benefits accruing from the general understanding, for, not only had it afforded to them a special opportunity for enlarging their sphere of commercial action by enabling them to open up new channels and thereby add considerably to their material condition, but, what was better still, it had given to them the privileges of a free and independent style of living, so that, unhampered by the fear of treacherous and lurking foes, they could go forth to their labors or enjoyment in freedom and unrestraint. Unfortunately, this condition of affairs was but of short duration, for hardly had the good people begun to appreciate the happiness and true desirability of the situation, when war clouds lowered once more upon that unfortunate country.

A serious misunderstanding arose, which, owing to the treacherous actions of the Sokokis, came near embroiling the Hurons and Iroquois once more in a deadly and destructive strife. These Sokokis, it would seem, had always maintained a bitter hatred towards the Algonquins; so much so, in fact, that they had utilized every available means in their power to estrange the Iroquois from them and prevent that tribe from establishing a peace footing with them. Unable to do this, they waited patiently an opportunity when, by means both vindictive and cruel, they could arouse the slumbering passions of the tribes. One day an opportunity presented itself. Three of the native residents[2] of Sylleri who had ventured a short distance beyond the confines of the town were found murdered, and hardly had the people overcome their first surprise and alarm at the occurrence when two others—man and wife—were tomahawked, scalped and left for dead. The woman

(1) Father Masse was one of the Jesuits who occupied the mission house at Quebec in 1634, at which time Father le Jeune was Superior. He had been nicknamed "le Pere Utile," owing to his many useful qualities, and had accompanied Father Biard in 1611 to assist in maintaining a mission in Acadia. Like others of the Order, he too had endeavored to become satisfied with, or rather inure himself to a life among the natives, but the hard fare, the smoke and filth and other noticeable features pertaining to that condition were altogether beyond his endurance. After a life of remarkable adventure, he, with two others of the brotherhood, Charles Lalemant and Jean de Brebeuf, embarked for the missions of New France, so that a decade and a half after Biard and Masse had landed in Acadia Canada first became acquainted with those who subsequently did so much towards the settlement and evangelization of that country. Father Masse's death occurred at the advanced age of seventy-two, it even then being hastened by the arduous duties which he was wont to impose upon himself.

Father de Noue had been a page at the court of France during his earlier years, and before entering the society of Jesus. He first went to Canada in 1626 or 1627, and afterwards returned to that country in 1632, where, after several years of labor, he was frozen to death on the St. Lawrence, near Isle Platte, about the 2d day of February, 1646.—Shea.

Of this occurrence Parkman says: "On the 30th January, 1636, Father Anne de Noue set out from Three Rivers to come to the Fort built by the French at the mouth of the river Richelieu, where he was to say Mass and hear confessions. De Noue was sixty-three years old at the time of his coming to Canada in 1625. As an indifferent memory disabled him from mastering the Indian languages, he devoted himself to the spiritual charge of the French and of the Indians about the forts within reach of an interpreter. For the rest he attended the sick, and in times of scarcity fished in the river, or dug roots in the woods for the subsistence of his flock. In short, though sprung from a noble family in Champagne, he shrunk from no labor however humble, to which his idea of duty or his vow of obedience called him.

"The old missionary had for companions two soldiers and a Huron Indian. They were all on snow-shoes, and the soldiers dragged their baggage on small sledges. Their highway was the St. Lawrence transformed to solid ice, and buried like the country beneath two or three feet of snow, which far and near glared dazzling white in the clear winter sun. Before the night, they had walked eighteen miles, and the soldiers, unused to snow-shoes, were greatly fatigued. They made their camp in the forest on the shore of the great expansion of the St. Lawrence called the lake of St. Peter—dug away the snow, heaped it around the spot as a barrier against the wind, made their fire on the frozen earth in the midst, and lay down to sleep. At two o'clock in the morning de Noue awoke. The moon shone like daylight over the vast white desert of the frozen lake with its bordering fir-trees bowed to the ground with snow; and the kindly thought struck the Father that he might ease his companions by going in advance to Fort Richelieu and sending back men to aid them in dragging their sledges. So he set forth. Before dawn the weather changed. The air thickened, clouds hid the moon and a snow-storm set in. The traveler was in utter darkness. He lost the points of the compass, wandered far out on the lake, and when day appeared, could see nothing but the snow beneath his feet, and the myriads of falling flakes that encompassed him like a curtain impervious to the sight. Still he toiled on, winding hither and thither, and at times unwittingly circling back on his own footsteps. At night he dug a hole in the snow on the shore of an island, and lay down, without fire, food, or blanket. In the meantime the two soldiers and Indian, though failing to discover his footprints, started towards the fort, but the Indian being ignorant of the country and the Frenchmen unskilled they lost their way. Towards evening they encamped on the shore of the island of St. Ignace, where the Indian left them to pursue his journey to the fort. Here he finally arrived and was much excited and surprised on learning that de Noue had not been seen. At daybreak parties were sent out to search. The soldiers were quickly found, but the missionary was nowhere to be seen. Thus they hunted throughout the entire day. On the following morning the search was renewed by an Indian named Charles and a companion, who, with a French soldier, started out in the vain hope of finding him. Not long after they came upon his footsteps, and thenceforth traced him through all of his journeyings, discovered the camp by the shore of the island, and thence followed him to the Fort. He had passed near it without discovering it—perhaps weakness had dimmed his sight—stopped to rest at a point a league above, and thence made his way about three leagues farther. Here they found him. He had dug a circular excavation in the snow, and was kneeling in it on the earth. His head was bare, his eyes opened and turned upwards, and his hands clasped on his breast. His hat and his snow-shoes lay at his side. The body was leaning slightly forward resting against the bank of snow before it, and frozen to the hardness of marble. Thus in an act of kindness and charity died the first martyr of the Canadian mission."

The body of Father de Noue was conveyed to Three Rivers, where his funeral services were celebrated with great solemnity.

(2) Montagnez.

recovered, and it was through that most fortunate and almost miraculous occurrence that the Iroquois were relieved of the suspicion which had momentarily rested upon them, while the real culprits, the sneaking and brutal Sokokis, were discovered and their villainous plot revealed. Had the circumstances surrounding the outcome of this incident been less fortunate, it is hardly possible to estimate the amount of damage which would have been done, not only to the material interests of the colony, but to the spiritual condition of affairs which had consumed such an immense amount of time, labor and suffering to bring it to its even then crude and unsatisfactory condition. As it was, however, the occurrence proved, it might almost be said, a blessing in disguise, for it had the effect of opening the eyes of all parties concerned to the seriousness of the case, as well as to the great responsibility devolving upon each as a factor in the new arrangement and the necessity for their careful and deliberate consideration of all points which might arise or be brought forward for the purpose of breaking in upon or destroying their present friendly relations. They therefore came together once more and the treaty which had been authorized by the peace gathering of the previous year was again ratified by emissaries of the Iroquois, the object of their visit to the colony also being to bear the condolence of the tribe to the settlement for the great loss they had sustained in the deaths of Fathers de Noue and Masse.

But here, undoubtedly, the small point of the wedge had been entered, which, ere long, driven by the passions and excesses of the savages to its full extent and to the very heart of this quivering and desolate country, was to cause not only the absolute annihilation of a number of the largest and most prominent tribes of Canada, but also, to a great extent and for a considerable period, neutralize the effects of religious culture, which had cost so many years of patient suffering and persistent labor on the part of the missionary fathers, the lives of many of whom, in fact, had been cheerfully rendered in behalf of the Cause.

The subsequent difficulty of which the foregoing incident was the precursor was also perhaps hastened to some extent by an unintentional oversight on the part of de Montmagny, who had been advised by the representatives of the Iroquois nation to keep a vigilant watch on those of their people who had not as yet become parties of the treaty and who had been holding back, awaiting friendly action on his part in the anticipated release of a number of braves belonging to their several cantons who were held prisoners by the allies. There were four of these tribes or settlements who thus stood aloof from the general arrangement, not actually becoming aggressors, but evidently feeling the slight which they deemed had been put upon them, and naturally, as with those whose minds have ever been trained to act in unison with instinct or on the spur of the moment, began to think all kinds of unpleasant things, thus gradually, although perhaps all unthinkingly, fanning the slumbering embers of discord into an apparent and menacing flame.

It was at this juncture that Father Jogues again became an active factor in the field, and realizing the seriousness of the situation with that whole-heartedness and entire lack of individual interest which had ever marked his course through life, offered his services as preacher and teacher to go among these people, whose language he thoroughly understood, and thereby gain an additional hold upon their moral being which would doubtless have a beneficial effect upon their actions as regards the material conditions of the country.

So he returned with the envoys, hoping and promising, if successful, to come back with the news of their good fortune and the promised allegiance of all of the cantons to the treaty. On this journey he was accompanied by the Sieur Bourdon, a leading citizen of Quebec, proprietor of the fiefs of St. John and St. Francis in the dependency of Quebec, chief engineer and subsequently procurator-general of New France, who came to the colony in 1633 or 1634 and was made Seigneur of Domburg (now Neuville and Pointe aux Trembles) in 1637. They left Three Rivers on May 16, 1646, taking their final departure from Fort Richelieu two days later. In addition to those already named, there were two Algonquins who followed in an extra canoe which was loaded with presents from their people to the Iroquois. The party made this journey by way of Lake George, the Mohawk name for which was Andiatarocte or "Where the lake closes," to which Father Jogues gave the name of Lake Ste. Sacrament or Lake of the Blessed Sacrament, owing to their arrival there on the eve of Corpus Christi; then they forded the upper Hudson, striking the river again at Ossarague, a fishing post, from whence they descended in canoes to Fort Orange, where they arrived on June 4. Two days later they left the fort and continued their journey, reaching the town of Osserrion, which the missionary called Holy Trinity, on the following evening. Here they were met by the Sachems with every courtesy. Having delivered the presents sent to them by the Governor with appropriate remarks, and expressing a desire for continued and lasting friendship between them, after a few days rest among these people, Father Jogues set forth June 16 on his return journey to the settlement, arriving at Fort Richelieu on June 27. Here he reported to de Montmagny the condition of affairs as it appeared to him, although the Governor seemed prone to attribute

his enthusiasm to an undue amount of reliance on the part of the missionary in the nation's pledges.

Now, it is a generally conceded fact that the Iroquois were perfectly conscientious and honest in professing a desire for peace, as was made still more evident in their reiterated statements to the same effect after their return from the council at Three Rivers. But the treaty, we are told, had two glaring defects; one being the natural capriciousness and unreliability of the Indian character, while the latter—equally, if not far more important—was constituted in the fact that the envoys visiting Three Rivers represented but one nation (the Mohawks), and not the entire Five, as had naturally been supposed. Each of these nations was wont to act independently of the other regarding matters pertaining to peace and war, and even their enemy was by no means necessarily a common one, as evidenced in this instance or at this time, where the Mohawks had conducted operations particularly against the French and their Indian allies on the lower St. Lawrence, while the four other nations divided their time between the Hurons, Upper Algonquins and other tribes occupying the interior. But, though far from perfect, the treaty, even as it stood, was fulfilling a great mission, and as such was fostered with utmost circumspection by de Montmagny, the missionaries and colonists alike.

At the time of which we speak, the Mohawks were most numerous of all the Iroquois nation, excepting the Senecas, who, a few years earlier than the period we write of, were double at least their number. No cause is known for this somewhat appalling diminution in their ranks, saving alone for their active and warlike spirit and tireless activity in pursuit of the enemy. In or about the year 1646 their numbers were estimated at from six to seven hundred warriors. But, though they figured more often as victors than victims, their rapidly succeeding hostilities with the Mohegans, the Andastes and Algonquins and the French, depleted their ranks to an alarming extent, so that well within two decades they had become reduced numerically from second to next to last among the Five Nations. To be more specific, the total number of Iroquois in 1660 was estimated at 2,200, being divided as follows: Mohawks, 500; Oneidas, 100; Onondagas, 300; Cayugas, 300; Senecas, 1,000. In 1677 there were 2,150 Iroquois, the division then being: Mohawks, 300; Oneidas, 200; Onondagas, 350; Cayugas, 300, and Senecas 1,000.

The country occupied by the Iroquois nation at this time was between seventy and eighty leagues in extent from east to west and between forty-one degrees and forty-four degrees north. Here the territory occupied by the Senecas lay south of Lake Ontario and running perhaps a little east from its center down to the shores of Lake Erie; east of these lay the Cayugas, whose villages nestled around the margins of some smaller lakes, the southern part of one of which reached down into the territory occupied by the Onondagas, who came next; then came the Oneidas, whose principal settlement was on the banks of the small lake bearing their name, which was situated south of the east end of Lake Ontario; directly east of the Oneidas lay the territory of the Mohawks, through which, in a northwesterly direction, ran the Mohawk River, a confluent of the Hudson, which enters the parent stream some distance above Albany, or Fort Orange as it was then known. North and south this territory covers a distance of between forty and fifty leagues. The territory is bounded on the south by the Ohio River and Pennsylvania, on the west by Lake Ontario, on the northwest by Lake Erie, on the north by Lake St. Sacrament and the River St. Lawrence, and by New York partly on the south and partly on the southeast. The little lake in the territory of the Onondagas called Gannentaha has in its vicinity several salt springs, the edges of which are almost always covered with fine salt. Two leagues away, we are told, and in the direction of the canton of Cayuga, there was a spring of milk-white water of very sharp odor, which when set on fire resolved into a kind of salt as acrid as caustic. This spring Shea refers to as being probably one located near Camillus. The soil throughout this region is exceedingly rich and productive, although that in the canton of Cayuga is said to surpass all others in matter of excellence, while the climate is noted for its superiority. The tract of country occupied by the Senecas developed many charming and valuable spots of soil throughout, averaging above the medium. Here earth is said to have been discovered which when well washed developed a very pure quality of sulphur. Throughout the entire territory occupied by the Five Nations all the fruit trees of Europe could be satisfactorily cultivated; some, in fact, were known to grow there without receiving any care whatsoever. As to the woodlands, the forests abounded in chestnut trees, and nut trees of two kinds, one bearing very sweet and the other a very bitter nut—the winter cherry. There are also several kinds of fruit for which this section of the country was noted for producing large quantities. Among other growths peculiar to this section is one commonly known as the universal plant, the leaves of which, bruised, close all kinds of wounds. The root of this plant is said to have the odor of the laurel. There were also other roots fitted for dyeing, some of which give quite brilliant colors. Of animals and reptiles, besides rattle snakes which were found there, as in all of the most southerly provinces of North America, there was a black snake, which, however, was not venomous. The grey

tiger, or rather American panther, also abounded in this territory, their flesh being estimated by many as equal to mutton. The most valuable peltry in that region was the black squirrel, which was very lively, gentle and easily tamed. Of the skins of these little animals the Iroquois made robes, which when finished were valued at seven or eight dollars apiece. Pigeons were also extremely numerous in that section, being sometimes flying in such large numbers as to completely darken the country over which they passed. To this portion of the country is also attributed the discovery of stones containing diamonds, some of which are said to have been of excellent quality.

It was here, then, that the Reverend Father, after a short residence at the settlement and the completion of his political errand, returned to fulfill the mission of his life in exalting the cause of religion through his martyrdom. Of his ultimate and tragic end he undoubtedly had premonition in that, when called upon to undertake the dangerous task, he asserted as his firm belief that he would never return.

Again the war between the tribes broke out with renewed fury, the Iroquois this time becoming the aggressors. Like a pestilence the contagion spread far and wide till throughout the entire territory were to be heard the war-songs of the tribes, or bands of painted warriors seen pursuing their horrible trade of murder and destruction. Again was the entire country subjected to a condition of unsafety which had never before been equaled even in the most disastrous times, for now the wretched colonists, and their still more miserable associates, the allies, weakened, dispirited and almost driven to desperation by fear of the malignant foe, knew not which way to turn for succor or for safety. All of the peaceful vocations which for a short period had brought so much hope and comfort to these people, were in a moment forsaken, and in place of their following the more tranquil pursuits of life were to be seen the sneaking forms of savage foes who soon infested the entire territory. Even the settlements were hard pressed, those of Montreal and Three Rivers being all the while beset by murderous hordes; and indeed so much was the ferocity they exhibited on these occasions that they even attacked the forts themselves, a strange and most infrequent occurrence in Indian warfare. As to Fort Richelieu, that was at last abandoned, plundered and burned. It was in fact a general epidemic, every available man in the Iroquois nation going into active service on the warpath.

The first incident connected with this new outbreak was an attack on a Huron village by a band of Iroquois braves. It was not exactly a case of surprise, as the Hurons had been warned, or at least were acquainted with their intentions, so that they were on the lookout and prepared. Of this fact the Iroquois quickly learned, but in order to withdraw without having accomplished at least a part of their intentions, they concealed themselves in the woods, and there awaited the proper opportunity for taking action. At the same time the Huron sentinel, desiring it to be thoroughly understood that he was alive to his duties, kept up a continual hubbub throughout the night. Towards morning, however, he suddenly ceased his clamor, and after allowing a sufficient length of time to elapse, so that proper caution might be observed, two of the Iroquois passed over the intervening distance, climbed noiselessly over the obstruction, behind which they found two men sound asleep, one of whom they tomahawked, while they scalped the other. The howls of the wounded man attracted the attention of the entire village, so that but a few minutes had elapsed since the perpetration of the deed before the entire force of Huron warriors was in the field. The murderers were never captured, although quickly and industriously pursued. In the attempt, however, a number of Huron warriors who had been most active in following their trail came in the nighttime to a Seneca village. Here they stole noiselessly among the cabins, and finding at last that everyone slept they cautiously cut their way through the side of one of these slender habitations and entered. Then each of them (they were three in number) selected a man whom he killed and scalped, after which they immediately retired, but not until they had set the canton on fire. These men were pursued by the enemy for many days, but escaped with their trophies, with which in due time they arrived at the village.

But in spite of the general uprising of the Iroquois it still remained evident that many of them had been far from desiring a renewal of hostilities, two thirds of the number at least, under one excuse or another, returning to their settlements after but a brief absence. Still there were enough aggressively inclined, so that not less than two hundred were actively engaged in the depredations which occurred at this time. Another incident of this outbreak occurred on Ash Wednesday, on which day, while the French at Three Rivers were attending Mass in the chapel, a band of Iroquois silently approached a couple of dwellings which were located quite close to the fort, and stripped them of everything. This loss was more keenly felt owing to the fact that a number of settlers, feeling insecure in their own houses, which were located at some greater distance from the fort, had brought their goods and valuables to these two particular buildings, and stored them there. After having accomplished this act, the Iroquois party started in search of a number of Christian Algonquins who had

gone forth on their usual winter's hunt. On arriving at their camp, to which they were unerringly led by a couple of Algonquin traitors who had become their prisoners, they found it vacated by all except the women and children. These they captured, after which, a number of them having been left in charge of the prisoners, the rest started in search of the hunters. The first of these to meet them and his doom, was the noted warrior Piskaret, whom they immediately killed and scalped, and all of the hunters were similarly waylaid and killed or taken prisoners. Numerous other instances of equal brutality followed quickly, and on one occasion when a band of Christian Algonquin prisoners were resorting to prayer and religious exercises, in order to strengthen and fortify themselves, their inhuman captors ridiculed them, and even crucified a small child by nailing it with wooden spikes against a thick sheet of bark. Of the final disposition of the prisoners, we are told that the men were all burned and tortured to death, but the women and children were spared, so that the nation of the conquerors might be strengthened by their addition to its forces. Many of these became used to this new life, and even satisfied with it, but a few could never reconcile themselves to the change in their surroundings, and therefore did not rest until they succeeded in making their escape.

Among those who were thus successful was Marie, the wife of one of the principal Algonquin converts, Jean Baptiste by name, who had been burned to death some time previously. It was early in June of the year 1647, we learn, that she appeared in a canoe at Montreal, where Madame d'Aillebout, with whom she was well acquainted, received her with greatest kindness. The story as told by her of her imprisonment and escape was that one night as she was lying in a cabin, bound hand and foot with cords which were made fast to stakes, and surrounded by Indians who lay upon the cords, she discovered that they were all asleep. Then she attempted slowly to extricate herself from the bonds, a remarkably delicate undertaking considering the fact that the slightest movement on her part was almost certain to be felt by those who surrounded her. However, she succeeded, upon which she arose softly, stepped to the cabin door, took a hatchet, brained the Indian who lay nearest to her, and then sprang to a hollow tree close at hand which she had on former occasions observed to be close to the cabin. The struggles of the dying man roused the entire village, and as a natural consequence a pursuit by the entire available force ensued. Noticing that nearly all of them had gone in one particular direction, she came out from her shelter and skillfully maneuvered so that she at length reached the woods without having been observed. Once under cover, she kept steadily on her way, and as none of her pursuers thought of changing the direction of their course, she made considerable headway without being disturbed. In fact it was not until well into the next day, when her tracks were discovered in the snow, that the Iroquois awakened to the understanding that they had all the time been looking for her in the wrong direction. Still safety was not entirely assured, for on the third day of her precipitate flight while on the margin of the lake, she heard a noise, and, looking round, perceived a number of Mohawks who were evidently in pursuit of her, so she at once boldly waded out into the water up to her neck, and when the Indians came near her submerged herself entirely and afterwards slowly raised her head behind a bunch of welcome flags sufficiently to enable her to both breathe and watch. The Indians, after carefully scrutinizing the surroundings, took their departure, after which she crossed an intervening marsh and continued on her journey. For more than a month she traveled along, existing as best she could on roots and berries, until at last she reached the St. Lawrence at a point a little below St. Peter's Lake. Here she quickly constructed a raft and crossed the river. from which point she at last safely arrived at Three Rivers.

The recital of this adventure also led her to refer to a previous occasion on which she had been a prisoner of the Iroquois. Then she was taken by the Onondagas from the Mohawks, who upon arriving in the vicinity of one of the Oneida towns left her hiding in the forest to await their return. Here she said she lay concealed all day, and at night approached the town under cover of darkness. Of her further experience on that occasion, Parkman says: "A dull red glare of flames rose upon the jagged tops of the palisade that incompassed it; and from the pandemonium within, an uproar of screamy yells and bursts of laughter told her that they were burning one of her captive countrymen. She gazed and listened, shivering with cold and aghast with horror. The thought possessed her that she would soon share his fate, and she resolved to fly. The ground was still covered with snow, and her footprints would have inevitably betrayed her if she had not, instead of turning towards home, followed the beaten Indian path westward. She journeyed on, confused and irresolute and tortured between terror and hunger. At length she approached Onondaga, a few miles from the present city of Syracuse, and hid herself in the dense thicket of spruce or cedar, whence she crept forth at night to grope in the half-melted snow for a few ears of corn left from the last year's harvest. She saw many Indians from her lurking place, and once a savage with an axe on his shoulder advanced directly towards the spot where she lay; but in the extremity of her fear she murmured a prayer, on

which he turned and changed his course. The fate that awaited her if she remained—for a fugitive could not hope for mercy—and the scarcely less terrible dangers of the pitiless wilderness between her and Canada, filled her with despair, since she was already half dead with hunger and cold. She tied her girdle to the bough of a tree, and hung herself from it by the neck. The cord broke. She repeated the attempt with the same result, and then the thought came to her that God meant to save her life. The snow by this time had melted in the forest, and she began her journey for home with a few handfuls of corn as her only provision. She directed her course by the sun, and for food dug roots, pealed the soft inner bark of trees, and sometimes caught tortoises in the muddy brooks. She had the good fortune to find a hatchet in a deserted camp, and with it made one of those wooden implements which the Indians used for kindling fire by friction. This saved her from her worst suffering, for she had no covering but a thin tunic which left her legs and arms bare, and exposed her at night to tortures of cold. She built her fire in some deep nook of the forest, warmed herself, cooked the food she found, told her rosary on her fingers, and slept till daylight, when she always threw water on the embers lest the rising smoke should attract attention. Once she discovered a party of Iroquois hunters; but she lay concealed, and they passed without seeing her. She followed their trail back, and found their bark canoe, which they had hidden near the bank of a river. It was too large for her use; but as she was a practiced canoe-maker, she reduced it to a convenient size, embarked in it, and descended the stream. At length she reached the St. Lawrence, and paddled with the current towards Montreal. On islands and rocky shores she found eggs of water-fowl in abundance, and she speared fish with a sharp pole hardened at the point with fire. She even killed deer by driving them into the water, chasing them in her canoe, and striking them on the head with her hatchet. When she landed at Montreal, her canoe had still a good store of eggs and dried venison. Her journey from Onondaga had occupied about two months, under hardships which no woman but a squaw could have survived. Numerous other instances of a similar character might be given, but such are the heartrending conditions surrounding them and the story of the suffering and cruelty involved that we refrain.

Thus the war continued, increasing in intensity and blood-thirstiness, until the missionaries became well-nigh discouraged, fearing that what little hold they had obtained upon the Indians would be entirely lost. Fortunately, however, for their encouragement, the Indians residing in the neighborhood of Montreal and Quebec showed no intention on their part to withdraw from the ministrations of the church, neither did they exhibit any less intensity of feeling regarding the duties thereby involved. But the Iroquois, as on previous occasions, proved the principal distinguishing influences in both the material and moral affairs of the country, so much so in fact that before long even Father Jogues, who had always stood valiantly by them, expressing his belief in their ultimate conversion and general good faith, was compelled, although not willingly, to admit they were not to be relied upon. Probably this feeling had already been acquired by him when he offered his services to undertake this dangerous mission, especially as he emphasized it by the utterances already given, to the effect that he should never return.

Nor was he to be disappointed in this belief, for hardly had he arrived at Three Rivers, than his guards deserted him in a body, leaving him entirely alone, with the exception of a young Frenchman named la Lande, who, like himself, was entirely unacquainted with the surrounding country. He still persisted in advancing, however, although the majority of people would undoubtedly have been anxious to retrace their steps, for by the action of his guides it had been brutally made evident that his reception at the cantons would be anything but of a welcome character.

However, he continued on his way, and after enduring numerous hardships at length arrived with his companions at a Mohawk village. Here he was met in no friendly spirit, his reception being more like that of a prisoner, for both he and his companions were stripped of nearly all their clothing and beaten severely with clubs. The cause for this peculiar treatment is to be found in the following accounts, which are given by Charlevoix: "Two letters from New Netherland—one written by the Governor himself to Mr. de Montmagny, and the other by a private individual to Sieur Bourdon, Father Jogues' companion the preceding year—after giving some details of the holy Missionary's death, ascribe it to the conviction in which the Mohawks were: That he had left the devil in their country. (This undoubtedly refers to the box left by him at the Mohawk village on the occasion of his previous visit there.) The letter to Sieur Bourdon added that this perfidy was exclusively the work of the Bear tribe—the Wolfe and Tortoise having done all in their power to save the lives of the two Frenchmen, even to telling the Bear, 'Kill us rather than thus massacre men who have done us no harm and come among us on the faith of a treaty.' Both letters warned the French Governor that the Iroquois designed to take him by surprise, and that four hundred men were on the point of setting out to strike simultaneously at the French colony."

The drama was now fast nearing its end for, when Father Jogues asked for the reason of his being treated

in such a manner, he was curtly informed that both he and his companion had been condemned to death. The incidents surrounding this tragedy will certainly lose none of their thrilling interest if given in the language of the historian previously quoted: "In vain did the servant of God represent to them the unworthy character of such a course; the confidence with which he came to put himself into their hands; their invitations given to induce him to come and live among them; their word so solemnly pledged to him; the conduct of the French towards them; their treaties, their oaths, and the little they had to gain by the war in which they were about to plunge anew. A fearful, gloomy silence showed him that he spoke in vain. He accordingly thought over of preparing for death and fitting for it the young man who had so faithfully clung to him.

"During the whole of the ensuing day, the 17th of October, they said not a word to him until evening. Then a Huron came to conduct Father Jogues to his cabin under the pretext of giving him food, for neither he nor his companion had as yet tasted anything that day. The Missionary followed the Huron, and as he was entering his cabin an Iroquois hidden behind the door dealt him a blow on the head with his tomahawk and laid him dead at his feet. La Lande met the same fate the next day. Their heads were then cut off and set up on the palisade and their bodies thrown into the river.

"Such was the end of a man whose virtues and courage the Iroquois themselves years after could not weary in admiring. His murderer fell into the hands of the French the next year, who delivered him to the Algonquins. The latter burned him, but, apparently, the holy martyr did not abandon him in his last moments, for he died a Christian."

Isaac Jogues was born at Orleans, France, January 10, 1607, of a highly respectable family. He was eminent in childhood for piety, and when he had completed his ordinary studies he entered the Society of Jesus at Rouen, in the month of October, 1624. Zealously inclined towards the missions, he urgently solicited that of Ethiopia, but in preference was entrusted with educational interests at home, for which he possessed unusual qualifications. At last, when he began his theological course, he again requested a foreign mission, and after ordination in 1636 was sent to Canada. After a brief period at Miscou Island he went to Quebec, and from there to the country of the Hurons. His subsequent career among the missions has been too fully dealt with otherwise to need further mention at the present time. It may be added, however, that during a journey from New York, then known as New Amsterdam, he was driven on the coast of New England and robbed of everything he had. Finally reaching France in a wretched plight, he was received with great honor on account of the great sufferings he had undergone as well as the stupendous work he had accomplished for the church.

Thus had passed from the history of the mission one of the noblest and most deserving characters connected therewith; a man of such singleness of heart, such devotion to principle, such zeal in the performance of his duties, that he saw no undertaking too dangerous nor found any demands made upon him unwelcome that were in the interests of Christianity and the salvation of the heathen. In causing the death of Father Jogues the Mohawks had violated the law of nations, and in so doing seemed thoroughly to appreciate the position they had assumed and the result which would follow as a natural consequence. In fact, they understood the situation so thoroughly that they prepared for the emergency of a combined alliance against them by at once forming their plans and taking the field before the news of their dastardly act could be borne throughout the colony.

A deep-rooted hatred for Christianity sprang up in the breasts of those people, which only caused them to redouble their vicious acts and savage atrocities to such an extent that neither age nor sex was regarded other than a welcome victim to their insatiate demand for gore. But so slight was the power of the French throughout the colony at this time, so weak were they numerically and so utterly unfit to cope with surrounding conditions that they but rarely, if ever, ventured far from home, and being thus deprived of all methods of communication, failed even to learn of these increasing depredations until hearing of them from the mouths of the few who had been fortunate enough to escape.

It will be remembered that at the time of which we are now speaking the Jesuit fathers maintained missions at Quebec, Sylleri, Three Rivers, the vicinity of Lake Huron, Miscou Island, which is on the Gulf of St. Lawrence near the entrance of the Bay of Chaleurs—a vast territory for so small a band of missionaries to attend, no matter how zealous or energetic they might be. Besides, the character of the people under their care was in itself sufficient cause for discouragement, while a portion of the territory involved (the island of Miscou in particular) was notably unhealthy, a number of priests who had been called upon to labor there yielding up their lives in consequence. The mission of Tadoussac, of course, offered a more eligible field in which to develop their energies, being a general gathering place for the Montagnez, hunters and French traders during the months of summer, although desolate and deserted in winter. But in spite of all this the missionaries were persistent, not infrequently reaching out to the north in pursuit of or accompanying some party of Indians who had gone that way. In fact, quite a number of the Mon-

tagnez lived in that region, as De Quen discovered in 1646, when during an expedition up the Saguenay he found the nation of the Porcupine, some of whom had planted a cross upon the margin of the lake[1] upon which they dwelt.

While, however, the Hurons, Algonquins and numerous other tribes continued to heed with much appreciation the teachings of the fathers and in numerous instances struggled persistently to acquire a proper understanding of the faith, the Iroquois had, to all intents and purposes, cast aside their former allegiance to the Church and were not only hostile to almost all of the other nations, but evinced a personal dislike for the French and utter distrust of their religion. The loss was keenly felt by the missionaries, who ardently desired for the conversion of this nation, which at one time seemed almost possible of accomplishment. However, in spite of all the sufferings and heartburnings caused by the downfall of their fondest hopes through the actions of the Iroquois and their desire and premeditated purpose to violate all of those pledges to which even the most barbarous nations felt bound to conform, there were contingencies constantly arising which brought some comfort and consolation to the hearts of these devoted and long suffering men. For at about this time and when support was really most needed another nation, known for the great valor of its warriors as well as for the general mildness and docility of its people, came in a body and joined their interests to those of the Christian Indians. So earnest, in fact, were the people of this nation and so powerful its forces that they thenceforth proved a most desirable as well as valuable barrier against the further progress of the enemies of New France. This nation was known as the Abnaquis. They dwelt in the southern part of New France, which extends from the Penobscot to New England, that portion of the nation dwelling in the vicinity of the Kennebec being called the Cannibas.[2] A little later, owing to the frequent attacks made upon this nation by the English and their Indian allies, the Abnaquis associated themselves with the Etechiminis, who dwelt near the Penobscot, and the Micmacs or Souriquois, who were natives of Acadia, and in fact all of the eastern coast of Canada. Regarding this alliance, Charlevoix informs us that the close adherence which was maintained between these three tribes and the striking similarity of their dialects led many into the erroneous belief that they were already a part of the Abnaqui nation. Of these people, the Cannibas had quite often visited the mission at Sylleri, when not a few of them were baptized, the first instance of this kind recorded being the baptism of a chief of that nation in 1643.

These people became earnest Christians, and on returning to their settlement used every effort to impress their fellow tribesmen with the benefits to be derived from a Christian training and belief. The result of all this was that the nation finally sent emissaries to the Governor-General and the Superior of the Jesuits, requesting him to send a missionary among them. Thus, knowing the value of the allegiance of such a powerful nation, it was decided to acquiesce in their request, and as a result arrangements were completed for sending Father Gabriel Druillettes among them, and, on that mission bent, he took his departure from Sylleri on the 29th of August, 1646. He was accompanied by a party of Indians who followed, Parkman tells us, the route by which, one hundred and twenty-nine years later, the soldiers of Arnold made their way to Quebec, and finally arrived at the waters of the Kennebec, by means of which he descended to the Abnaqui villages. Charlevoix says that his journey was a long and painful one and that he apparently went up the Chaudiere and then made a portage of the Kennebec. Arriving among these people, he found them, like most of the tribes of that nation, well-meaning but excessively indolent, so that no effort was successful in the attempt to induce them to become more settled and to cultivate the soil. As a result of this disposition on their part, they were hungry and many times without the most common necessaries of life. Father Druillettes at once found an extensive field in which to exert his energies, which were called forth all the more, perhaps, owing to the extreme friendliness exhibited for him by the people. So he nursed the sick and baptized the dying, giving to all as much instruction in the Catholic faith as it was possible for him to do with his limited knowledge of the language. It was during his stay among the people of this tribe that Father Druillettes met with some Capuchin fathers, who had a hospice on the banks of the Kennebec. "They had also," says Charlevoix, "a house at Pentagoet and acted as chaplains, not only to the French settled on that coast and that of Acadia, but also to those whom trade allured thither. They received the Jesuit missionary with great joy and all possible cordiality; in fact, it had long been their desire to see missions established among the Indian tribes of that region, and had thought quite seriously of visiting Quebec themselves in order that they might induce the Jesuits to establish a mission in that locality." From other sources, however, we learn that, though the superior, Father Ignatius, welcomes the reverend missionary with much cordiality, he was at a later day compelled, owing to the wishes of the fishing companies that

(1) Lake St. John. The mission at this place is that of St. Charles.
(2) This name means "those dwelling near the lakes."

dominated that portion of the country, to write to Quebec and ask that the missionary should not return. The value and success of the undertaking, however, was beyond question, as upon returning to Quebec and making his report it was deemed advisable to at once take means towards the establishment of a permanent mission among the Abnaqui, who had shown such evident sincerity in expressing a desire to be received and recognized as converts to the Catholic faith.

The French in Canada—Continued.

CHAPTER VIII.

Commander de Poinci sets a Bad Example, as a Result of which some Changes are made in the Government Appointments of New France.—Mr. d'Ailleboust becomes Governor of Quebec.—The new Royal Regulation of 1648 known as the Canadian Charter.—The Governor's Council and their Appointive Powers.—Father Dreuillettes returns to New England accompanied by Paul Godefroy, a Member of the Governor's Council.—An Attempted Alliance with the Settlers of New England is frustrated by the Commissioners of that Settlement.—The Condition of Affairs at Quebec and Company of One Hundred Associates.—The Colonists and the Company.—The Governor's Allowance and how it was applied.—A New Arrangement.—The Fur Trade and its Management.—The Religious Condition of the Colony.—The Andastes come to the Assistance of the Hurons.—Indifference of the Hurons.—The Onondagas are defeated.—Defeat of the Mohawks and Capture of their Chief Annenrias.—His Release and Return to his People.—A Combination of Hatreds.—Peace Councils.—Suicide of Scandawatti.—Condition of the Missions at la Conception, St. Joseph, St. Ignace, St. Michael and St. John.—The Town of St. Joseph and the Iroquois' Raid upon it.—A Terrible Slaughter.—Murder of Father Daniel.—Proposal of a Perpetual Alliance between New England and New France.—The Emissary of New England is welcomed at Quebec.—Father Dreuillettes' Mission to Boston and other Points in New England.—Some Documentary Evidence.—Attack on St. Ignatius.—Burning of St. Louis.—Captivity of Fathers De Brebeuf and Lalemant.—Their Murder.—Condition of the People of St. Mary's.—A New Location for the Hurons and their Final Settlement on St. Joseph's Island.—Famishing Hordes.—Disease and Death.—Cannibalism.—Fatal Mistake of the Hurons.—Massacre of St. John's and Death of Father Garnier.—Murder of Father Chabanel.—Fathers Garreau and Grelon of the St. Matthias Mission continue to Labor among the Hurons although their Lives are in constant Danger.—Despair of the Huron Nation.—The Missionaries accompanied by Three Hundred Hurons start for Quebec.—They meet Father Bressani on his Way to the Mission, who finally concludes to Return with them.—His Experience on the Way up.—The Party arrives at Montreal, where they are invited to Remain.—They reach Quebec, where they are well received by the Governor and Settlers.—A Christian War Party from Sylleri go forth to Attack the Iroquois.—Their Betrayal by a Huron Renegade.—Death of the Traitor.—Effort to make the Indian Self-Supporting.—Lalemant visits his native Country in their Behalf.—Indifference of the Canadian Company and their Refusal to furnish the necessary Aid.—Three Rivers in 1651.—Battle between the Iroquois and a number of French Settlers.—Fortitude and Heroism of the Christian Indians.—Joseph Ononhare the Algonquin.—His Sufferings and Martyrdom.—The Atticamegues or Whitefish Nation and their Experience with the Iroquois.—Murder of Father Buteux.—The Blind Squaw and her Mission among the Iroquois.—The Liquor Trade brings Disaster to the Colony.—A Change of Governors at Quebec.

FROM the foregoing chapter one may gain a tolerably good idea of the general condition of affairs in New France at the time mentioned, when also an increasing interest was created and not a little excitement prevailed on account of the change in governors at Quebec, de Montmagny having been ordered to relinquish his authority as such to Mr. d'Ailleboust, who had for some time past been occupying the position of Governor at Three Rivers.

The cause for these peremptory orders was undoubtedly to be discovered in the fact that Commander de Poinci, Governor-General of the West Indies, had mutinied against the King's command, refusing to yield up his post as ordered, and thus afforded an example of rebellion which, unless immediately checked, would undoubtedly prove a great detriment to the government of France. It was therefore quickly acted upon by the King's Council and a resolution was adopted at a meeting of the same to the effect that no colonial governor should maintain his position as such for a period exceeding three years. Referring to this important office, one writer remarks "that general laws have their objections and it is unfortunate to be placed in circumstances where it is impossible to remedy by necessary exceptions their action when prejudicial to the common good. A well-selected governor cannot be left too long at the head of a new colony. One devoid of the talents required for a post of this importance or with qualities detrimental to the services of his prince, cannot be removed too soon; and except in case of marked incapacity and well-grounded fears of misconduct, nothing more fatal can happen to the progress of a colony which is not well established than the frequent change of governors, inasmuch as solid foundations require a great uniformity of conduct and projects must be followed which cannot ripen or be executed except with time, and a new governor rarely approves the views of his predecessor or fails to consider that he has better. His successors will pass the same judgment on his, in their turn; and thus, by ever beginning anew, a colony will never leave its infancy, or will make but slow progress. But yet there are circumstances where prudence forbids a prince to follow a course which is really the most expedient; the sad extremes to which these gods of earth are sometimes reduced, where the inability to which they are brought—of remedying an evil except by an evil—is well fitted to impress them with a sense of their weakness."

This statement was not, however, in any way intended as a reflection upon the character and actions of de Montmagny, who had been remarkably free from any of the offenses or oversights indicated during the entire

term of his administration. On the contrary, says Charlevoix, "he studiously modeled his conduct and that of his successor, and confined himself to following as far as in him lay the plan which Mr. de Champlain had traced in his memoirs. Hence it is certain that, had the Canadian Company seconded him, he would have put the colony on a very good footing, and he is greatly to be praised for having sustained it as he did with so little power. His life, moreover, was so exemplary; he displayed on all occasions so much wisdom, religion, piety and disinterestedness; he spared himself so little when the insolence of the Iroquois was to be repressed, and he knew so well how to maintain his dignity in the most delicate circumstances, that he endeared himself equally to French and Indians, and even the Court long proposed him to the governors of new colonies as a model that could not be too much studied."

Of his successor, we also learn that he was worthy of the high position in which he had been placed, and was noted for his piety and general good nature. Previously he had belonged to the Society of Montreal, which was altogether composed of pious persons whose principal efforts were directed towards the conversion of the heathen. In fact, during the enforced absence of Governor de Maisonneuve, he had assumed the authority and acted in his place. Upon his return Charlevoix stated that d'Ailleboust became governor of Three Rivers. This statement is contradicted, however, by Faillon in his Histoire de la Colonie Francaise, although he admits that he acted as Governor of Montreal as stated.

Of the Chevalier de Montmagny, it may be briefly stated that he left Canada on September 23, 1648, after which year, according to Mother Juchereau in her Histoire de l'Hotel Dieu, but little of him is known. "We find," says she, "nothing very authentic as to him after this." Mr. Aubert de la Chenaye says, nevertheless, that he died at St. Kitt's in the house of his kinsman, Mr. de Poinci; but this assertion is supported by no proof.

Louis d'Ailleboust, Seigneur de Coulonges, the next Governor of Quebec, was a gentleman of Champagne of a family already distinguished in medicine and the Church. He went to Canada in 1643 from purely religious motives, at which time he was also accompanied by a considerable number of colonists, whose general strength did much toward the upbuilding of the new town. On this occasion, however, d'Ailleboust remained in the neighborhood four years, at the expiration of which time he was compelled on account of business matters to return to France, for which country he sailed October 21, 1647. This business attended to, he at once set forth on his return journey, arriving at Quebec on August 20, 1648. On this occasion he brought with him a new Royal Regulation, dated March 5, 1648, which modified in some particulars that of March 27, 1647, which may be considered the first Canadian charter. Different from the more recent regulation, it was provided that the governor was to be chosen for a limited period of three years, although he might be reappointed if so desired. To assist him in governing the affairs of the colony it was provided that he was to have a Council, comprising the Bishop—or, until there was one, the Superior of the Jesuits—the last governor and two inhabitants chosen by the council and the syndics of Quebec, Montreal and Three Rivers. If, however, there should be no ex-governor in the colony, it was provided that another inhabitant should be chosen in his place. This regulation remained in force for many years, but in 1719 complaint was made that it was not being strictly adhered to. Under this same provision the General of the fleet and the syndics had a right to appear in council with a deliberate voice as to matters relating to the interests of their constituents. Other provisions were that the Council should appoint all officers and fix salaries; that such officers should be elected annually and report annually, and that settlers could buy furs of Indians with colonial goods but were compelled to take furs thus or otherwise obtained to the public stores. Madame d'Ailleboust, formerly Barbara de Boulogne, although at first somewhat undecided, accompanied her husband to the new colony, where she took an active part in many of the notable works of good begun and carried out at Montreal.

In spite of the request of the Capuchin prior, that a Jesuit missionary should not again be sent into the country of the Abnaquis, so interested did the people of Canada become in his undertaking and the remarkable success achieved that d'Ailleboust called a meeting of his council, at which it was decided to again dispatch Father Dreuillettes to New England and give him for a companion Jean Paul Godefroy, a member of the Governor's council. He again traversed over the weary road, until, arriving at New Haven, he immediately presented himself before the Commissioners of the Four Colonies, who were at that time in active session. But his efforts were fruitless, for the Commissioners flatly refused to declare war or permit the enlistment of volunteers in New England to fight against the Iroquois.

So, in spite of their long and tedious journey and desire for an alliance upon a firm footing with the people of New England, these envoys were compelled to return empty-handed and without any satisfaction whatsoever, save alone the courteous treatment received while among them.

Of the condition of affairs at Quebec at this time,

a passing note should also be made from the fact that several vital changes had been effected in their general management. For instance, the Canadian Company of One Hundred Associates, whose expenses had been large while their receipts had been ridiculously small, transferred their right and title of the same to the colony, the purchasers, however, assuming all debts pertaining to the same or for which the Company was obligated at the time of transfer. At the same time the colonists also undertok their obligations to furnish arms, munitions and soldiers; to pay for all works of defense erected, as well as the salaries of the Governor and other officials; to do all in their power to introduce and bring immigrants to that territory, and to contribute as far as their means would allow toward the proper support of the missions. In addition to all of these promises they also pledged themselves to pay to the Company a bonus of one thousand pounds of beaver annually. In order to conduct this business in a satisfactory manner, the colonists formed a corporation, of which anyone might become a member, and it was decided that no individual could trade on his own account except by selling at a stipulated price to the Magazine of the Company.

This was in 1645, and two years later a council was established, consisting of the Governor-General, the Governor of Montreal and the Superior of the Jesuits—these three having supreme control of the legislative, judicial and governmental interests of the colony. For the maintenance of the government an appropriation of 25,000 livres was made, in addition to which the chief executive was permitted the use of the Company vessels with which to transport freight to the amount of seventy tons annually. With the money allowance already stated he was required to keep the forts in repair, purchase all necessary arms and munitions, and pay the soldiers. Almost identically the same condition prevailed with the Governor of Montreal, only that his allowance was limited to 10,000 livres and thirty tons of freight. Of course it will be readily imagined that neither of these amounts was adequate to the actual requirements, so that it is hardly to be wondered at that it became necessary for the mother country to send additional forces and supplies to the colony in order that it might not become entirely destroyed. Even then the arrangements came far short of being a practical success, so that in the following year another change was deemed advisable. Now the salaries of the governors were set at a certain specific figure, while a stipulated sum was apportioned and put aside for military purposes. Next the Council was reorganized, being now composed of the Governor-General, Superior of the Jesuits and three[1] citizens, and when present the Governors of Montreal and Three Rivers were also given privilege to take part at the deliberations of that body.

Under those different general changes and existing general arrangements, the fur trade was carried on in coöperative style, the entire colony having been merged as it were into a corporation or business organization, of which the Governor and Council were manager and directors respectively. Now Quebec as well as the rest of the settlements was enjoying a brief period of quiet, and as a result gained considerable increase in the peltry trade, which at all times formed the principal commercial industry of the colony. These changes for the better, which kept on occurring from time to time, were always sincerely welcomed by the colonists, for no matter how brief might be their period of existence, they always brought with them a condition of activity and progress. These times were also of special value to the missionaries, particularly at Tadoussac and Three Rivers, where the Indians came from all around—especially the North—and not only disposed of their wares, but remained a while to be instructed in the Christian religion. Sylleri was also experiencing a period of religious activity, so that matters looked more promising, and there really appeared to be some cause for the hope that the bitter feeling existing between the Hurons and Iroquois might, before long, be entirely overcome.

Much of this hopeful feeling was undoubtedly due to the fact that the Andastes, a warlike people occupying part of the country beyond that of the Neuter nation, announced their readiness to assist the Hurons in their war with the Iroquois. One cause of their desire to take an active part in this dispute was undoubtedly the fact of their mortal hatred for the Mohawks, in spite of which, however, they are said to have advised pacificatory methods in preference to the tomahawk if the use of the latter could possibly be avoided. So after much deliberation they as a first measure decided to send envoys to the Oneidas, Onondagas and Cayugas, who, as has been previously explained, occupied the central portion of the Iroquois' domain, the Mohawks and Senecas being located at its eastern and western extremities respectively. It was also deemed expedient to admit of a like understanding with the Senecas, so that after having neutralized all of these forces, the Andastes would be in a position, in conjunction with the Hurons, to subdue if not annihilate the Mohawks.[2]

Unfortunately for their own good, the Hurons were unable to see the benefits accruing from such an offer They were altogether too self-satisfied, too firm in the

(1) These three were generally selected from among the most prominent of the settlers by the council, in conjunction with the syndics of Quebec, Montreal and Three Rivers. The latter official was selected by the people of the community to which he belonged, his duties being to look after and manage the affairs of the settlement.

(2) It would appear from this that the Andastes were far from admitting the existence of an indissoluble bond of coöperation between the Iroquois confederation.

fallacious estimate of their own ability to cope with the foe, and as a consequence of all this not only failed to accept at their full value the overtures of the Andastes, but ignored the necessity of preparing vigorously and systematically for the inevitable conflict.[1] Thus through carelessness and an utter and surprising disregard for their proprieties, the Hurons not only forever lost the opportunity to regain their once acknowledged superiority, but thenceforth became the victims of a chain of circumstances which ended only in the absolute overthrow of their nation.

In the meantime, the Iroquois were playing a waiting game with this easily deluded people, the Onondagas holding them off with proposals for peace, while the Senecas and Mohawks raided them whenever the opportunity was offered. Thus numerous conflicts ensued, most of which were disastrous to the Hurons but still did not wholly convince them of the treachery and bad faith of which they were the victims. Then followed a lull in the proceedings which did much toward convincing them of their supposed security, so that they readily resumed the careless and apathetic mode of living which had on more than one occasion proved so disastrous to them. On the other hand, active, alert and keenly anxious to continue their depredations, the Mohawks prepared for fresh aggressions, and being thoroughly fortified and well equipped for almost any contingency, once more appeared upon the scene at a time and place least expected.

Returning for a brief period to the events of the previous year, we find that in the early spring of 1647 a party of Onondagas who had wandered far into the country of the Hurons in search of spoils had met with a number of that nation who had administered to them a severe punishment. The encounter was, in fact, a fierce one, a number of the invading party being slain, while many were taken prisoners. All of the latter were burned in the usual manner, with the exception of one Annenrias, a chief of high standing among his people, who in spite of the clamor of the tribesmen for his sacrifice was released by the chiefs of the Hurons, loaded with presents and started on his homeward journey. Not long after his departure and as soon as he had reached the farther shore of Lake Ontario, he fell in with a band of his own people, comprising nearly all of the able-bodied warriors of the nation, who believed him dead, and were hastening toward the Huron settlements with a view to wreaking a summary vengeance upon them for his murder. Explanations followed, the result being that Annenrias induced his people to renounce their war-like purpose and return with him to their home. Arriving there, a grand council was held, to which as a matter of course all of the chiefs and old men of the tribe were invited, and the matter of arranging peace with the Hurons was thoroughly discussed. It may also be stated for the further enlightenment of those who have but superficially gone into the matter, that beyond the fact of a desire to reciprocate in a fitting manner for the return of Annenrias to them, the Onondagas had a purpose of their own to subserve—an intense hatred for the Mohawks, which they were anxious to satisfy as soon as the proper moment arrived. These Mohawks, it would seem, were an arrogant, boastful lot of people, whose successes in obtaining many concessions from the Dutch in the way of arms and ammunition had aroused the ill will of their less fortunate contemporaries. Besides, not willing to wear their successes in a properly modest manner, they must needs boast about them, and thus doing, increase the obligation of dislike which they had already incurred.

Here, then, we have the Andastes, who hated the Mohawks as enemies; the Onondagas, who hated them as successful rivals; the Hurons, who hated them for their cruelty, treachery and oppression, and the Oneidas and Cayugas, who hated them because the Onondagas did, or at least for the same reason; a combination of hatreds which, if properly adjusted and applied, meant anything but a quiet and peaceful outlook for the Mohawks for some time to come. The result of this council was that an embassy[2] was sent to the Hurons.

At the head of the delegation sent by the Hurons to the country of the Onondagas was the Christian Chief Jean Baptiste Atironta, whose mission was so successful that upon his return he was accompanied by fifteen Huron prisoners and an embassy of the Onondagas, at the head of which was the celebrated Chief Scandawati.

(1) Another account states that despite their petty triumphs, the Hurons knew that they were on the verge of ruin, and that "pestilence and war had wasted them away, and left but a skeleton of their former strength." "In this distress," says Parkman, "they cast about them for succor, and remembering an ancient friendship with a kindred nation, the Andastes, they sent an embassy to ask of them aid in war or intervention to obtain peace. This powerful people dwelt on the Susquehanna. (The remnant of this tribe called the Conestogas were massacred by the Paxton Boys in 1763). The way was long, even in a direct line, but the Iroquois lay between them, and it was necessary to make a circuit so as to avoid them. A Christian chief, whom the Jesuits had named Charles, together with four Christian and four heathen Hurons, bearing wampum belts and gifts from the council, departed on his embassy on the 13th of April, 1647, and reached the great town of the Andastes early in June. This town contained thirteen hundred warriors. Immediately upon their arrival, the council of the nation was at once assembled, the chief ambassador of the Hurons addressing them: 'We come from the Land of Souls, where all is gloom, dismay and desolation. Our fields are covered with blood; our houses are filled only with the dead, and we ourselves have but life enough to beg our friends to take pity on a people who are drawing near their end.' He then presented the belts and other gifts, remarking at the same time that they were the voice of a dying country.

Having duly performed his mission, Charles at once set forth with some of his party on the homeward journey, on which occasion he was also compelled to make a wide detour owing to the fact that the Senecas were out in large numbers watching with much vigilance in hope that they might surprise and capture the embassy. So Charles and his party passed through the Alleghanies, Western Pennsylvania and Ohio, finally reaching their destination in the following October."

(2) The appointment was an unfortunate one, as the person selected was by birth a Huron, who having been captured when a child, adopted and naturalized, had become more of an Iroquois than the Iroquois themselves. Upon arriving at the Huron town, he was of course at once recognized, his presence causing an outbreak on the part of some, which came near overthrowing the entire arrangement. Fortunately, however, better judgment prevailed, so that affairs were brought to a successful termination.

This chief entered upon the mission with many misgivings, fearing that his dignity might suffer in consequence of the attitude of the Senecas, who were still actively aggressive, or that they or the Mohawks, or both, might so far forget the consideration due him as to attack the Hurons while he was among them. Parkman tells of the result of this undertaking in the following language: "With hunting, fishing, canoe-making and bad weather, the progress of the august travelers was so slow that they did not reach the Huron towns until the 23rd of October. Scandawati presented seven large belts of wampum, each composed of three or four thousand beads, which the Jesuits called the pearls and diamonds of the country. He also delivered the fifteen captives and promised a hundred more on the final conclusion of the treaty. The three Onondagas remained as surety for the good faith of those who sent them until the beginning of January, when the Hurons on their part sent six ambassadors to conclude the treaty, one of the Onondagas accompanying them. Soon there came dire tidings. The prophetic heart of the old chief had not deceived him. The Senecas and Mohawks, disregarding the negotiations in which they had no part and resolved to bring them to an end, were invading the country in force. It might be thought that the Hurons would take revenge on the Onondaga envoys now hostages among them; but such was not the case, for the character of an ambassador was for the most part held in respect. One morning, however, Scandawati had disappeared. They were full of excitement, for they thought he had escaped to the enemy. They ranged the woods in search of him and at length found him in a thicket near the town. He lay dead on a bed of spruce-boughs which he had made, his throat deeply gashed with a knife. He had died by his own hand, a victim of mortified pride."

Of the party of these Huron and Onondaga envoys who had started for the Iroquois country, we learn that they were met by one hundred Mohawks, who captured them and killed the Hurons but spared the Onondaga, compelling him to go with them. Finally they fell upon another body of Hurons, which, being largely composed of women, they also routed, taking forty prisoners. In this affair the Onondaga took part, capturing as his prisoner a Huron girl. On the day following he expressed a desire to return to the Huron town, saying: "Kill me if you will, but I cannot follow you; for then I should be ashamed to appear among my countrymen, who sent me on a message of peace to the Hurons, and I must die with them sooner than seem to act as their enemy." So he was permitted to depart, taking with him his prisoner, whom he safely returned to her people. This was practically the end of all negotiations between the nations, and thenceforth occurred a succession of events that marked an epoch of rapine and bloodshed which desolated the entire country and only ceased with the annihilation of the Huron people.

In the meantime the missions were in a continual state of uncertainty and disorder, not owing to the conduct of the Hurons, who with increasing troubles became more clamorous for religious instruction and emphatic in their expressions of devotion, but on account of the Iroquois, whose active hatred acted as a continual menace to their safety and well-being. Among the Hurons, however, the condition of affairs was even better than hoped for, the Christians outnumbering the heathens in several of the towns. Most successful among these were the missions of la Conception or Ossossane, St. Joseph, St. Ignace, St. Michael and St. Jean Baptiste. At one of these—St. Joseph—lived the Rev. Father Anthony Daniel, who ministered alone to the entire canton. The town of St. Joseph, it must be remembered, was not that of Carogouha or Ihonatiria, established in 1619, and the place where the mission first began, that town having been abandoned in 1638. All of these missions were prosperous, each one having its little church and each church its bell, although in a few instances where the edifice was not dignified by the addition of tower and steeple the bell was hung in some convenient tree near by. While dwelling on this point it may be interesting to note that a fragment of one of these bells was found on the site of a Huron town and is now preserved among a number of Huron relics at the Laval University, Quebec. Prior to the introduction of bells into these missions (it is generally understood that the first was brought in 1644), old kettles were used by the missionaries for the purpose of calling the worshipers together.

A somewhat more elaborate description of the town of St. Joseph, or Teauanstaye, as it is also called, locates it on the southeastern frontier of the Huron country, near the foot of a range of forest-covered hills, and about fifteen miles from Sainte Marie. The description goes on to state that it had been the chief town of the nation, and its population as compared with the Indian standard was still large, for it had four hundred families—at least two thousand inhabitants. It was well fortified with palisades, in accordance with the Huron methods of building, and was regarded as one of the strongest and most valuable fortifications as well as point of vantage belonging to the nation. It was on the 4th of July—a day made notable in the history of the missions from the fact that on it another valuable life was yielded up, another martyrdom accomplished in the general effort to carry out the teachings of the Saviour, to bear the Gospel to the uttermost ends of the earth.

The town itself had been vacated almost to a man by the warriors, most of whom were out in quest of game or had gone with a large trading party to the French settlement. Those left were the old men, the youth and the younger children, a majority of whom were attending divine services at the church, filling the building to its utmost capacity. Father Daniel had just finished the Mass and the congregation was still kneeling, when they were aroused by a terrible cry of "The Iroquois! the Iroquois!" Rushing as soon as possible from the church, Father Daniel saw a number of hostile warriors issuing from the forest near by and rushing with much vehemence toward the opening in the palisade. Everything was in uproar, even those who were able to do something in the way of defense being so overcome with fear and surprise that they became blinded as by a panic and were entirely unmanageable. The good priest, fearlessly rushing to the front, rallied the defenders and stimulated them not only by his presence and action, but also by the promise that those who died in the defense of their homes and faith would surely be rewarded in the life to come. He also busied himself with the unregenerate, warning them that the possibility of heavenly eternity depended on their dying in the sentiments he had so often preached to them. Thus many of them became eager, crying for baptism and holding out their children that they might receive it; while some begged for absolution and others were too distraught to appreciate the condition they were in. Then the sight became a terrible one, for with a fierce yell the enemy closed in upon them. The palisade was forced and carried on all sides, while blood streamed in every direction. And here amid this terrible din and carnage stood the devoted priest, surrounded by a horde of screaming, clinging women and children and not a few of the sterner sex who had lost all control of themselves and were even more of a burden upon him than those whom they should have endeavored to shelter and protect. Many of them whose age and strength enabled them to secure safety by flight prepared to do so, urging the Missionary to escape with them; but he, devoted man, realizing that there were still a number of sick and wounded to be ministered to, steadfastly refused, saying, "I will remain here; we shall meet again in heaven." He then returned to the chapel in order that he might secure the altar vessels and vestments and deposit them in a place of safety. Then while a few yet escaped to the rear of him in order that they might obtain all time possible, he calmly walked forth from the church and went towards the enemy. For a moment they remained inactive, being absolutely overcome with this show of heroic devotion; but then the spirit of the hour again came over them, and bending their bows they showered upon him a volley of arrows, by many of which he was wounded. Then, still maintaining an upright position, he reproached his murderers with their perfidy and threatened them with the wrath of Heaven, when one of them completed the sacrifice by shooting him through the heart. Then like a pack of wolves they fell upon his lifeless body, dipped their hands in his blood, stripped the clothing from him, and then cast the remains into the burning church.

Thus over seven hundred persons fell victims to the onslaught of the Iroquois, and the town of St. Joseph became a veritable relic of the past, for it was never rebuilt. The few who were fortunate enough to make their escape sought refuge in the town of St. Mary's, where they remained unmolested for some considerable time. In the meanwhile the Iroquois started forth in search of new fields to conquer, finally reaching another large and well-fortified town, which they also razed to the ground.

But now a new surprise came to the good people of the colony, and particularly Quebec, when they were called upon to receive with due consideration an emissary from the New England settlements, who had been sent there for the specific purpose of arranging a perpetual alliance between the colonies independent of any misunderstanding which might arise between the two home governments. These propositions, which were said to have emanated from the elder Winthrop, were received with general favor, and Mr. d'Aillebousť, after weighing with due consideration the opinions of the other members of the Council, appointed Father Dreuillettes as representative of the colony, instructing him to journey to Boston and there effect a treaty according to the propositions made, the only proviso being that the English consent to join with the French in making war upon the Iroquois. That there was some hitch in the proceedings is made evident from the fact that the matter languished in an incomplete condition for some time, in consequence of which negotiations were resumed in 1651. His first visit to Boston, however, had been made during the previous year, he having left Quebec on August 31, 1650. The journey proved a very unfavorable one, as he experienced considerable inconvenience and even suffering before arriving at Honidgwalk, from which place, after a brief stay, he proceeded to Conssinoc (Augusta), where he presented his credentials to John Winslow, the Plymouth agent, who went with him to Boston. Arriving there he was received by Governor Dudley of Massachusetts, who in turn referred him to Plymouth, as the Kennebec was in the jurisdiction of that colony. Arriving at Plymouth he was welcomed by Governor Bradford, who found that any aid against the Iroquois could only be decided upon by the commis-

sioners of the united colonies; and as they were not then in session, he did his utmost to influence the delegates of that body in favor of the proposed alliance. Of the documentary evidence and the endeavor to effect these arrangements, we give the following, which is a correct copy of one of the very few still in existence relating to this affair. This, it will be seen, is a letter addressed by the Council of Quebec to the commissioners of New England, and is as follows: "Gentlemen—Some years since the gentlemen of Boston having proposed to us to establish trade between New France and New England, the Council established by His Majesty in this country unites its replies to the letters which our Governor had written to your parts, the tenor whereof was that we would willingly desire this trade and therewith the union of hearts and minds between our colonies and yours; but that we desired at the same time to enter into an offensive and defensive league with you against the Iroquois, our enemies, who would prevent this trade or at least render it less advantageous both for you and for us. The obligation which it seems to us you should feel to repress the insolence of these Iroquois savages—who massacred the Sokokinois and Abenaginois, your allies—and the ease with which you could carry on the war by our taking it up properly, are two reasons which have induced us to follow up this matter with you in your Court of Commissioners. We have requested our governor to write you efficaciously. This is to join our exertions to his, and to assure you of the disposition of our hearts and of those of all in New France for this trade with New England, and for the designs of this war against the Iroquois, who should be our common foe. Besides the Sieur Dreuillettes, who already this winter began to negotiate this matter, we have pleased that Father Godefroy, councillor of our body, be associated. The merit of these two deputies leads us to hope and pray a result for the design. They are invested with necessary powers to that end—that is to say, both to establish firmly trade between you and us, and to relieve you of the expenses necessary to be incurred in the war in question against the Iroquois. We beg you to give them a hearing and to act with them as you would do with us, with the frankness natural to Englishmen as much as to us Frenchmen. We cannot doubt but that God will bless your arms and ours, when they are employed in the defense of Christians, both your allies and ours against the heathen savages, who have neither faith, nor God, nor justice in their course, as you may learn more at length from the said Sieurs, our deputies, who will assure you of the sincere desire we entertain that Heaven may ever continue to bless your provinces and load you, gentlemen, with its favors."

This document was signed in the council chamber at Quebec on June 20, 1651. The only other document available pertaining to this subject is regarding the nomination of Sieur Godefroy to treat in conjunction with Father Dreuillettes, and is a faithful copy or extract from the registers of the Ancient Council under date of June 20, 1651: "The Council assembled at nine o'clock in the morning. Present, the Governor, the Rev. Father Superior, Messrs. de Maure, de Godefroy and Menoil. On the proposition made the council touching a certain rescription made by the Council in the year 1648 to the end that a union be made between the colonies of New France and New England to carry on commerce with each other; the Council, desiring to meet their wishes, has nominated and nominate Sieur Godefroy, one of the councillors of the Council established by His Majesty in this country to proceed with the Rev. Father Dreuillettes to the said New England to the said commissioners to trade and act with them according to the power given to them by the Council, a copy whereof is inserted in the liasse, as also a copy of the letter written to the said commissioners to New England by the Council. And as to merchandise brought by one Thomas Yost[1] on the assurance and good faith of Father Dreuillettes, the council has decided to send and meet him, to point out a place where he may deliver them and that in its time.

"Louis d'Ailleboust, Lieutenant-General for the King and Governor of New France, etc. Greeting: Having been solicited and entreated both by the Christian Indians depending on our government and by the Abenaquinors living on the river in Kinebequi and others, their allies, to protect them against the incursions of the Iroquois, their common enemies, as it had heretofore been practised by Sieur de Montmagny, our predecessor in this government; and having anew shown us that all their nations were on the point of being totally destroyed unless we speedily brought a remedy; we, for these causes and the good of this colony, and following the express orders given us in the name of the Queen Regent, mother of the King, to protect the Indians against their said enemies, have deputed and depute with advice of the Council established in this country, and some of the most notable inhabitants, the Sieur Gabriel Dreuillettes, preacher of the Gospel to the Indian nations, and John Godefroy, one of the councillors of the said Council, ambassadors for them to the gentlemen of New England, to treat either with the governors and magistrates of New England or with the general Court of Commissioners and deputies of the United Colonies, for assistance in men, munitions of war and supplies, to attack the said Iroquois in the most proper and convenient places; as also to agree upon articles which shall be deemed necessary to assure this treaty and to grant to

(1) Yau, Yeo and Yow.

the said people of New England the trade which they have desired from us by their letters in the year 1647, with the articles, clauses and conditions which they shall therein see necessary, awaiting the arrival of the ambassadors, whom we shall send on our behalf to ratify and establish finally what they may have agreed upon. We accordingly pray all governors, lieutenants-general, captains and others to let them pass freely."

The historian Shea informs us that before the date of these papers the colony of Plymouth had decided against the French request, it having been agreed that "the court declared themselves not to be willing either to aid them in their design or to grant them liberty to come through our jurisdiction for the aforesaid purpose." Soon after this decision had been arrived at, Dreuillettes and the governor reached Boston, and although both of them made the most strenuous efforts, they were unable to alter the decision as already adopted. It is thus readily seen that this was the point at issue which resulted in the breaking off of all further negotiations. It must be remembered, however, that the request was considerably out of the ordinary, and if allowed, would have been of much more benefit to the French than the English, inasmuch as the latter were far enough removed from the Iroquois to avoid all trouble or unpleasantness with them and were devoting their entire time and energies to the pursuit of trade and agriculture. In the meantime the Iroquois gave but little uneasiness to the other nations, there being a period of at least six months during which not a single raid is charged against them. So again the Hurons fell into supineness and a negligent method of living, which it was their sad fate in the near future to learn was one of the principal causes of their former frequent and overwhelming defeats. The 16th of March, 1649, is given as the date when a party of not less than one thousand Iroquois swept down upon the town of St. Ignatius. Of the four hundred Hurons dwelling there at that time, the majority fell victims to the knife and tomahawk of the foe. St. Ignatius was a well-fortified town, but no watch was kept, and consequently the foe were enabled to steal upon them before they became aware of their presence. A majority of the women and children managed to escape to the woods, while a body of the warriors—some eighty in number—remained and resolved to defend the town to the last. These men fought bravely, twice repulsing the enemy; but at last the Iroquois managed to gain an entrance through the palisade, and once having done so, a general massacre ensued. In this engagement the Iroquois are reported to have lost but ten men, while of the eighty Hurons who remained in defense of their town but three escaped to tell the story. The Iroquois next descended upon St. Louis, which place they treated in a similar manner, their total loss here, however, numbering some thirty warriors, while a large number were wounded. Among those taken prisoners at this time were the Rev. Fathers John de Brebeuf and Lalemant. The victors having set fire to the cabins at St. Louis, returned at once with their prisoners to St. Ignatius, where they had left most of their provisions as well as a number of warriors in order, if necessary, to guard their retreat. Some days later a body of two hundred Iroquois approached the town of St. Mary, but when but a short distance from there fell into an ambuscade in which many were killed. Here again the scales turned in their favor, for, while being closely pursued to St. Louis by the victorious Hurons, they came upon their entire force, some eight hundred in number, encamped there, who surrounded the Hurons in such a manner that it was impossible for them to escape. They fought desperately, however, but at last, overcome by the unwonted exertion and reduced in numbers, the entire band was captured. These were counted among the bravest men of the nation, so that the consternation was general when it became known that they had fallen into the hands of their vindictive foe. The people of St. Mary's were now naturally much disturbed over their own condition, which, however, was for the time averted by the withdrawal of the Iroquois. But their distress was by no means lessened when a few days later they learned of the horrible fate which had befallen the captive missionaries, Fathers de Brebeuf and Lalemant, who they learned had been treated with great atrocity and finally burned at the stake.

And now as a result of these many overwhelming defeats, the Hurons began to realize too late how much of their deplorable condition was owing to lack of action and a proper appreciation of the intense activity and determination of their foe. Long ago their reign of supremacy among the Indian tribes had ceased, and now they had arrived at a time when their very existence was but the matter of a few weeks or months at the most. Now bereft of a leader, without union in action or organization, and almost paralyzed with fear and the absolute misery of their condition, they awaited the end without exhibiting to the slightest extent any further desire of maintaining the unequal contest. In but very few days after the destruction of St. Ignatius and the burning of St. Louis, fifteen Huron towns which lay scattered about St. Mary's were not only deserted, but burned to the ground, in order that they might not afford shelter to the foe should he come that way. And so, without home or shelter of any sort, with scantiest supplies and an ever present and awful dread that the enemy was close at hand, they wandered away to the north and to the east through the wilder-

ness, hiding themselves among the rocks or islands of Lake Huron, and in some instances seeking an asylum among the people of the Tobacco Nation, while a few joined the Neutrals, whose home it will be remembered was on the north of Lake Erie.

Of course there were still the people of St. Mary's who, however, looked pathetically forward to the inevitable, for owing to their fear of the prowling foe and consequent inability to acquire the necessary means for sustenance, it became evident to all that they could hold out but a little while longer. It was this most unhappy state of affairs which caused the missionaries to dwell anxiously upon the necessity of making some provision for their future welfare, and to that end they sought assiduously a suitable place where they could gather together the remnant of these people without fear of further depredation on part of the Iroquois. So they finally decided upon Manitouline Island, which lies north of Lake Huron.

"Heretofore," Parkman tells us, "Sainte Marie had been covered by large fortified towns which lay between it and the Iroquois; but these were all destroyed, some by the enemy and some by their own people, and the Jesuits were left alone to bear the brunt of the next attack; there were moreover no reasons for their remaining. St. Mary's had been built as a basis for the missions; but its occupation was gone; the flock had fled from the shepherd, and its existence had no longer an object. If the priests stayed to be butchered they would perish, not as martyrs, but as fools. The necessity was as clear as it was bitter. All their toils must come to naught. St. Mary's must be abandoned. They confessed the pang which the resolution cost them; 'but,' pursues the Father Superior, 'since the birth of Christianity faith has nowhere been planted except in the midst of suffering and crosses. Thus this desolation consoles us; and in the midst of persecution, in the extremity of the evils which assail us, and the greater evils which threaten us, we are all filled with joy, for our hearts tell us that God has never had more tender love for us than now.'

"Several of the priests set out to follow and console the scattered band of fugitive Hurons. One embarked in a canoe, and coasted the dreary shores of Lake Huron northward, among the wild labyrinth of rocks and islands where his sacred flock had fled for refuge; he betook himself to the forest with a band of half famished proselytes, and shared their miserable rovings through the thickets and among the mountains."

The Island of Manitouline, or as the Hurons called it, Ekaentoton, occupied an area some forty leagues from east to west, but narrow throughout in width. Its position seemed quite advantageous, giving ready access to the numerous Algonquin tribes who made their home along the borders of the inland seas. It also had the advantage of bringing those settled there in close proximity to the French settlements, which could be easily reached by means of the Ottawa river, which, however, for the time being, was regarded unsafe, owing to its frequent use by the Iroquois as a thoroughfare in their raids throughout that part of the country. The fishing in this locality was also good and the soil excellent, while, owing to the fact that it was untenanted, the territory abounded in deer. But here a difficulty arose, for when a number of Huron chiefs came for the purpose of talking over and providing for the proposed change, they made known the fact that a number of the tribe were loath to leave their country and remove to so distant a location, and had therefore decided to settle at St. Joseph's Island, which lay but a short distance from the mainland where they were. Their plea for concurrent action on the part of the missionaries in this undertaking was couched, says Ragueneau, in such elegant and pathetic language that they finally gained their point, the Fathers agreeing to follow them there. So on the 25th of May, 1649, the missionaries having first burned their building at St. Mary's, they embarked for their new home, where there soon arose a little town of one hundred cabins.

Another and more elaborate statement of this exodus is given by Parkman, who says: "Near the entrance to Matchedash Bay lie the three islands now known as Faith, Hope and Charity; of these Charity or Christian Island called Ahoendoé by the Hurons, and St. Joseph by the Jesuits, is by far the largest. It is six or eight miles wide, and when the Hurons sought refuge here it was densely covered with primeval forest. The priests landed with their men, some forty soldiers, laborers and others, and found about three hundred Huron families bivouacked in the woods. Here were wigwams and sheds of bark and smoky kettles slung over fires, each on its tripod of poles, while around lay groups of famished wretches with dark haggard visages and uncombed hair, in every posture of despair and woe. They had not been wholly idle; for they had made some rough clearings and planted a little corn. The arrival of the Jesuits gave them new hope; and weakened as they were with famine, they set themselves to the task of hewing and burning down the forest, making bark houses and planting palisades. The priests on their part chose a favorable spot, and began to clear the ground and mark out the lines of a fort. Their men—the greater number serving without pay—labored with admirable spirit, and before winter had built a square bastioned fort of solid masonry with a deep ditch and wall about twelve feet high. Within were a small chapel, houses for lodging and a well, which

with the ruins of the walls may still be seen on the south-eastern shore of the island one hundred feet from the water. Detached redoubts were also built near at hand, where French musketeers could aid in defending the adjacent Huron villages. Though the island was called St. Joseph, the fort like that on the Wye, received the name of Ste. Marie. Jesuit devotion scattered these names broadcast over all the field of their labor.

"The island, thanks to the vigilance of the French, escaped attack throughout the summer; but Iroquois scalping parties ranged the neighboring shores, killing stragglers and keeping the Hurons in perpetual alarm. As winter drew near great numbers who trembling and by stealth had gathered a miserable subsistence among the Northern forests and islands rejoined their countrymen at St. Joseph until six or eight thousand expatriated wretches were gathered here under the protection of the French fort. They were housed in a hundred or more bark dwellings, each containing eight or ten families. Here were widows without children and children without parents, for famine and the Iroquois had proved more deadly enemies than the pestilence which a few years before had visited their towns. Of this multitude but few had strength enough to labor. Scarcely any had made provision for the winter, and numbers were already perishing for want, dragging themselves from house to house like living skeletons. The priests had spared no efforts to meet the demands upon their charity. They sent men during the autumn to buy smoked fish from the northern Algonquins, and employed Indians to gather acorns in the woods. Of this miserable food they succeeded in collecting five or six hundred bushels. To diminish its bitterness, the Indians boiled it with ashes or the priests served it out to them pounded and mixed with corn.

"As winter advanced the Huron houses became a frightful spectacle. Their inmates were dying by scores daily. The priests and their men buried the bodies, and the Indians dug them from the earth or the snow and fed on them, sometimes in secret and sometimes openly; although, notwithstanding their superstitious feasts on the bodies of their enemies, their repugnance and horror were extreme at the thought of devouring those of relatives and friends. An epidemic presently appeared to aid the work of the famine. Before spring about half of their number were dead.

"Meanwhile though the cold was intense and the snow several feet deep, yet not an hour was free from the danger of the Iroquois; and from sunset to daybreak, under the cold moon or in the driving snow-storm, the French sentries walked the rounds along the ramparts.

"The priests rose before dawn and spent the time till sunrise in their private devotions. Then the bell of their chapel rung, and the Indians came in crowds at the call; for misery had softened their hearts, and nearly all on the island were now Christians. There was a Mass, followed by a prayer and a few words of exhortation; then the hearers dispersed to make room for others. Thus the little chapel was filled ten or twelve times until all had their turn. Meanwhile other priests were hearing confessions, giving advice and encouragement in private, according to the needs of each applicant. This lasted till nine o'clock, when all the Indians returned to their village, and the priests presently followed to give what assistance they could.

"Their cassocks were worn out and they were dressed chiefly in skins. They visited the Indian houses, and gave to those whose necessities were most urgent small scraps of hide severally stamped with a particular mark, and entitling the recipients on presenting them at the fort to a few acorns and a small quantity of boiled maize or a fragment of smoked fish, according to the stamp on the leather ticket of each. Two hours before sun-set, the bell of the chapel again rang, and the religious exercises of the morning were repeated. Thus this miserable winter wore away, till the opening spring brought new fears and new necessities."

From other sources we learn the fact that the Indians had settled but a brief time in their new home when the fisheries became unproductive and the resources of the chase exhausted; so that as they had made but little preparation for such an event, and had planted hardly anything, by fall their stock of provisions began noticeably to fail. By early winter even they were reduced to extremities most horrible, disinterring and ravenously devouring the half-decayed bodies of their relatives and friends. This condition naturally brought about others more disastrous still. Maladies of a contagious character broke out among them, and spread with such rapidity that they soon became entirely beyond control, Yet we are told that in the midst of all this horror, not one of the neophytes wavered in the least, but rather they all waited with the most perfect resignation the "orders of Heaven."

A few months anterior to the time of which we have been speaking, it became known that a force of three hundred braves had gone upon the warpath, although no reliable information was obtainable as to the direction they had taken. Due precautions, however, were taken to prevent surprise, scouts being sent out in every direction to discover if possible signs of their whereabouts, and also to notify the different towns and settlements to be on their guard. Particularly was this done in the case of the Tionnontatez nation, who were the most exposed of any to depredations at the hands of the Iroquois. Their country lay in the mountains on the shores of Lake

Huron, some thirty-five or forty miles distant from the former town of St. Mary's. The principal town was called St. John, where there were assembled in the neighborhood of six hundred families.

With their usual perversity,[1] however, the Hurons of St. John, instead of at once preparing to make a strong and deliberate defensive stand, scouted the idea of such an invasion, or at least credited it to bravado on the part of the Iroquois. So instead of strengthening their fortifications and keeping a more watchful eye upon the surrounding country, the warriors of this settlement armed themselves and went forth in search of the enemy. But the Iroquois were not asleep, and learning of this imprudent step on the part of the Hurons, they at once adopted a false route, and making a circuitous march passed the body of pursuers and were soon within sight of the town.

The mission[2] of St. John's at this time was in charge of Fathers Charles Garnier and Natalis Chabanel, although at the moment referred to the former was the only one present, Father Chabanel having some two days previously been called elsewhere.

It was in the early morning, and Father Garnier was actively engaged in visiting among the cabins of his people, when that dreaded sound, the warwhoop of the Iroquois, was heard. Recognizing at once their imperiled condition, and realizing that there was no possible chance for escape, the good missionary immediately turned his steps toward the chapel, which he found filled with panic-stricken people. To these at once he pointed out the necessity for immediate action, trying to prove to them in their half-dazed condition that there was safety in nothing but flight. So great was his desire for their well-being and escape, that he even volunteered to go forth to the enemy and retard them as much as possible in order that they might have time to place themselves in a position of safety, and he assured them on leaving that as long as he had a breath of life he would not abandon those who should need his ministry, begging them in return not to forget the lessons which he had given them. So he went forth to his doom, hastening from house to house, running from one to another, and giving absolution and Baptism. It was while engaged in these pious offices that one of the Iroquois shot him, and after tearing off his cassock left him for dead. Recovering somewhat and noticing a short distance from him a Huron who had been mortally wounded, he endeavored to reach him, but in so doing was noticed by an Iroquois, who rushed forward and immediately despatched him.

Having slaughtered the greater part of the inhabitants of St. John's, the Iroquois immediately set fire to the town, after which, fearing the quick return of the war party, they made a hasty retreat through the forest, from time to time killing any who showed signs of lagging or were detrimental to their rapid flight. Towards evening of the same day a number of Hurons who had managed to escape the horrible slaughter arrived at St. Matthias, where they made known the terrible facts. The people at once became frantic with alarm, fearing that the Iroquois would attack them also; but on the following day, when from reliable sources it was learned that they had already retreated far towards their own country, a party attended by Fathers Garreau and Grelon at once set forth to the scene of the butchery with a view to making a proper disposition of the remains of Father Garnier as well as of the others who might be found. Arriving there after a long and futile search, they were at last rewarded by discovering the missionary's remains, which however were so scorched and disfigured that they were hardly recognizable. The two priests wrapped his mutilated body in a part of their own clothing, while the Indians dug a grave on the spot where the church had stood and there they buried him.

When on the second morning the warriors returned to St. John's, they found nothing but ghastly relics of their former homes and murdered families, a condition brought about by their rashness, stupidity, and utter want of appreciation of the remarkable tenacity of the Iroquois to a purpose or undertaking when once they had pledged themselves to its fulfillment. But this was not the only horror which the missionaries were called upon to endure, or sufferings and martyrdom which some of them were known to have experienced at that time. Only a day or so previous to the massacre of St. John's, on the 5th or 6th of the month of December, 1649, Father Chabanel, under instructions from the Father Superior of the Missions, who deemed it needless to expose the life of more than one priest in a position of such danger, left St. John's in company with a few Christian Indians. On his way he stopped at St. Matthias, and on the morning of the 7th—which is designated as the one on which the Iroquois' attack was made upon St. John's—left there to pursue his journey.

(1) Owing to the information generally carried throughout the country the village of St. John's became somewhat augmented by bands of fugitive Hurons, who, fearing the coming of the foe, had taken refuge there. "When, therefore," Parkman tells us, "the warriors were warned by Ragueneau of a probable attack from the Iroquois, they were far from being daunted, but, confiding in their numbers, awaited the enemy in one of those fits of valor which characterized the unstable courage of the savage. At St. John's all was paint, feathers and uproar—singing, dancing, howling and stamping. Quivers were filled, knives whetted, and tomahawks sharpened; and when after two days of eager expectancy the enemy did not appear, the warriors lost patience. Thinking, and probably with reason, that the Iroquois were afraid of them, they resolved to sally forth and take the offensive. With yelps and whoops they defiled into the forest where the branches were gray and bare and the ground covered with snow. They pushed on rapidly till the following day, but could not discover their wary enemy, who had made a wide circuit and were approaching the town from another quarter. By ill luck the Iroquois captured a Tobacco Indian and his squaw straggling in the forest not far from St. John, and the two prisoners, to propitiate them, told them the defenseless condition of the place, where none remained but women, children and old men."

(2) At this time there were two missions in the Tionnontatez or Tobacco Nation, St. John's, St. Jean's or as the Indians called it, Etarita, which was in charge of Fathers Garnier and Chabanel, and St. Matthias, where Fathers Garreau and Grelon resided.

Proceeding a distance of some eighteen miles through the forest, they encamped, and the entire party with the exception of the missionary soon fell asleep. He, however, was anxious and nervous and consequently remained awake during the entire time. Towards midnight he heard an unusual sound, which he finally recognized as a confusion of voices, mingled with songs and outcries. It proved indeed to be the Iroquois war party on its retreat from St. John's, coming dangerously near to the encampment of Father Chabanel and his sleeping Indians. He at once quietly and carefully aroused his companions and warned them of the danger. Immediately on becoming aware of the situation they fled. Father Chabanel followed in their wake, but being less sure of foot and slower of motion, was soon distanced by his companions, who thus left him alone in the wilderness. The Indians returned to St. Matthias, and for a time at least quieted the anxiety of the missionaries there by stating that Father Chabanel had taken another route in order that he might as quickly as possible reach the island of St. Joseph. The untruthfulness of this statement, however, was later made known by a Huron Indian, who had been converted but later apostatized. This Indian declared that he met him alone in the forest and had aided him across the river near the banks of which he had found him. Then it became a question among his friends as to whether he had died of exposure or famine, for it was thoroughly realized by this time that he would never again be seen alive. At last, however, all doubts were set at rest when this same renegade Huron came forward and confessed that he had killed the Missionary and thrown his body into the river, after having robbed him of everything of value he had about him.

But what of the two remaining Missionaries, Fathers Garreau and Grelon, who were left alone at the mission of St. Matthias (Matthew) to stem the torrent of abuse which was being poured upon them, and withstand the treacherous treatment of a majority of these misguided savages who had become inspired by a fanatical belief that all their troubles and afflictions were to be traced to the presence of the missionaries among them? In spite of the disrepute into which they had fallen and the danger that constantly menaced them, they stood valiantly at their post, pleading the cause of Christ with insistent urgency; teaching, praying and exhorting in fearless and energetic language, and by self-abnegation, most complete and unexcelled diligence availing themselves of every means in their power to maintain the prestige of the Church. But in spite of all of this self-sacrifice and devotion, abuse was added to abuse and cruelty to cruelty until amidst the howls and screeches of the frantic horde they were told that they were to die. Strange as it may seem, however, and though the hatchets of these demons were brandished in dangerous proximity to their persons, they passed through this most terrific ordeal[1] unscathed.

And thus the weary months dragged along until the spring at last appeared, though bringing but little hope or comfort to the miserable, misguided and famished people who dwelt on St. Joseph's Island. As if to add to the discomfort of their condition, there within sight and almost reach along the winding shores of the mainland were the only available fishing grounds; while here and there—further inland, to be sure, yet still within plain view—lay numerous spots of verdure, drawn, as it were, through their winter's snowy coating by lingering and genial caresses of the warming sun. But alas! there too lurked danger, for the deadly foe went prowling about the vicinity, ever vigilant and on the alert for those whom hunger tempted to these inviting lures in search of food. The choice, in fact, lay between certain danger and almost assured death by slow starvation; and they naturally selected the former as their alternative. So finally they ventured forth, making over the weak and treacherous ice towards the mainland, where those who escaped the perils of the journey—a number drowned in the attempt—divided themselves into fishing parties of from five or six to one hundred in number. It was here while engaged in this peaceful pursuit that the Iroquois—a large band of whom had come through snow and ice from their far-away homes in Central New York for that purpose—found and slaughtered them. Of this episode Father Superior Ragueneau writes: "My pen has no ink black enough to describe the fury of the Iroquois," and again, "It is said that hunger will drive wolves from the forest; so, too, our starving Hurons were driven out of a town which had become an abode of horror. It was the end of Lent. Alas, if these poor Christians could have had but acorns and water to keep their fast upon! On Easter day we caused them to make a general confession. On the following morning they went away, leaving us all their little possessions; and most of them declared publicly that they made us their heirs, knowing well that they were near their end. And, in fact, only a few days passed before we heard of the disaster which we had foreseen. These poor people fell into ambuscades of our Iroquois enemies. Some were killed on the spot; some were dragged into captivity; women and children were burned; a few made their escape and spread dismay and panic everywhere. A week after another band was overtaken by the same fate. Go

(1) It was indeed an awful test, for, not satisfied with the result brought about by the example of their own unbridled passions, they sought to draw the Christians of the tribe into this vortex of shamelessness by giving them to believe that the French had betrayed their confidence by yielding them over bodily to the Iroquois, to which arrangement they insisted the missionaries were willing accomplices.

where they would, they met with slaughter on all sides. Famine pursued them, or they encountered an enemy more cruel than cruelty itself; and, to crown their misery, they heard that two great armies of Iroquois were on the way to exterminate them. Despair was universal."

The result of this raid and consequent trouble was that those of the Hurons who still remained on St. Joseph's Island—some three hundred in all—held a number of councils at which it was finally decided to abandon the island. Still, they were not unanimous as to the proper means to adopt for their future care and safety; some expressed a desire to withdraw themselves from all of their former associations and remove to the remotest and most desolate timber part of the country; while others, remembering the previous offers made to them by the missionaries, and the description given by them of that territory, were in favor of emigrating to Manitouline Island. Others still favored going to the Andastes and identifying themselves with that people, while there were a few who favored the unseemly project of requesting adoption at the hands of the Iroquois. However, before coming to any final decision, a number of the most prominent members of the tribe went in a body to Father Ragueneau, and referring in pathetic language to the deplorable condition into which the tribe had fallen, stated as their unqualified opinion that the only means of saving the remnant would be for the Missionary Fathers to gather together the dispersed members, and placing themselves at their head, take them to Quebec or to some other point of safety, where under the protection of the French they could lead a peaceful and pastoral existence on whatever territory the Governor-General might see fit to apportion to them. In making this plea, the leading orator of the tribe said: "Take courage, brother; you can save us if you will but resolve on one bold step. Choose a place where you can gather us together and prevent this dispersion of our people; turn your eyes towards Quebec and transfer thither what is left of this ruined country; do not wait until war and famine have destroyed us unto the last man; we are in your hands. Death has taken from you more than ten thousand of us. If you wait longer, not one will remain alive; and then you will be sorry that you did not save those whom you might have snatched from danger, and who showed you the means of doing so. If you do as we wish, we will form a church under the protection of the Fort at Quebec. Our faith will not be extinguished. The examples of the French and the Algonquins will encourage us in our duty and their charity will relieve some of our misery; at least we shall sometimes find a morsel of bread for our children, who so long have had nothing but bitter roots and acorns to keep them alive."

Before making a definite answer to the proposition of the Hurons, the Reverend Missionary naturally referred the matter to his associates, or at least to as many of them as could be reached, all of whom heartily agreed with the proposition and engaged themselves to assist, as far as lay within their power, in furthering and carrying out the undertaking; and it was certainly time that some heroic means were adopted, that is, if anything was done, for now, turn their eye in whichever direction they might, they found nothing but desolation and destruction, since throughout the entire territory previously occupied by the Hurons, and where in their numerous and extended journeyings the missionaries had been wont to see their thriving towns and settlements, there was now absolutely nothing but the charred and scattered remnants of their dwellings, while of the large and active population of naturally healthful people there remained but a handful of emaciated and dispirited wretches whose fear and terror at the fate which had befallen their fellows led them to shrink even from their own shadows.

The undertaking, once resolved upon, very soon became interestingly active around the camp of the Hurons, and preparations were pushed forward with the utmost expedition; canoes were gone over and refitted and others built. Whatever supplies could be gathered were brought together and packed so that, all being ready, they began their still perilous voyage towards the settlement on June 10, 1650, the party at that time consisting of the missionaries, their French followers and about three hundred Hurons.

Speaking of the abandonment of this mission, Father Ragueneau afterwards said: "It was not without tears that we left the country of our hopes and hearts, where our brethren had gloriously shed their blood." Carefully and fearfully, then, they wended their way along the desolate shores which but a short time ago had been the seat of unwonted activity and the heart of many Indian settlements. But the caution observed in their journeyings was of the utmost necessity, for it was generally conceded that it would have taken but a small band of active and vigorous warriors to overcome and destroy them. As they advanced their precautions were doubled, for steering northward along the eastern coast of the Georgian Bay, they every little while came across traces of the Iroquois and undeniable evidences of their recent presence there. When they had accomplished about half of the journey, the party met with Father Bressani, who having spent a considerable portion of the winter in Quebec, was returning with an escort to the mission, not having had the slightest intimation of its terrible fate and the almost utter annihilation of the people. For some distance from Quebec he had been escorted on his way by a body of Frenchmen, some forty in number, who, however, as

prearranged, had left him to return to the fort, so that for a few days immediately preceding his meeting with the party he had been journeying alone in company with some twenty Huron converts who had attended him on his visit to Quebec. But shortly after the departure of the French, however, he met with a terrible experience. It would seem that a little party of Iroquois warriors had dwelt for a considerable part of the winter in a little log fort on the border of the Ottawa, where they divided their time between hunting and awaiting the approach of some unsuspecting enemy whom they might take and destroy.

These warriors noted the passage of Father Bressani's party, and far into the night when the good priest and his followers lay sleeping about their fires they stole into the middle of the camp, passed the drowsy and negligent guards, and, giving vent to a blood-curdling warwhoop, began with lightning-like rapidity to tomahawk the recumbent foe. Of those, seven were immediately killed, while the Missionary, who had leaped to his feet at the first alarm, received three arrow wounds in the head. The fight now became general, resulting in the death of six of the Iroquois and capture of two. The remaining two succeeded in breaking from their pursuers and escaping into the forest. Of the particular locality in which this incident occurred, the historian Parkman says: "When they reached Lake Nipissing, they found it deserted, nothing remaining of the Algonquins who dwelt on the shore, except the ashes of their burned wigwams. A little farther on there was a fort[1] built of trees, where the Iroquois who made this desolation had spent the winter, and a league or two below there was another similar fort. The River Ottawa was a solitude; the Algonquins of Allumette Island and the shores adjacent had all been killed or driven away, never again to return. "When I came upon this great river, only thirteen years ago," says Ragueneau, "I found it bordered with Algonquin tribes who knew no God, and in their infidelity thought themselves gods on earth; for they had all that they desired—an abundance of fish and game and a prosperous trade with allied nations; besides, they were the terror of their enemies. But since they have embraced the faith and adored the Cross of Christ, He has given them a heavy share in this cross and made them prey to misery, torture and a cruel death. In a word, they are a people swept from the face of the earth. Our only consolation is that as they died Christians they have a part in the inheritance of the true children of God, who scourgeth everyone whom He receiveth."

It took Father Bressani and his people but a short time to arrive at the conclusion that it would be wise for them to return. So they united with the others and together descended the St. Lawrence, finally arriving at Montreal, where they were most cordially welcomed and invited to remain. But this they were not satisfied to do, fearing that the knowledge of their presence there would draw upon them large forces of the Iroquois; to withstand the onslaught, they deemed they had not sufficient strength; so after resting for a day or two they reëmbarked and continued their journey, arriving without further incident in Quebec on July 28, 1650. Here the Governor received them with every demonstration of kindness and satisfaction; while, although a number of people in good or fairly easy circumstances were but limited, everything possible was done for their comfort, the Ursuline hospital nuns and entire population, in fact, taxing their resources to the utmost in order that they might provide sufficient food and shelter for the sufferers. Some of the principal residents even went so far as to pledge themselves to the support of a certain number of families, in spite of which, however, there were at least two hundred wretched creatures who had absolutely nowhere to go to for support and who, as Charlevoix puts it, "subsisted for a long time without its being possible to conceive what enabled them to subsist." Of the fate that followed the misguided few among the Hurons who flatly refused to accompany their fellows with the missionaries to Quebec, the story is soon told. Some joined themselves with other nations, who in accepting them thus drew upon themselves the active and vindictive hatred of the Iroquois; some, we learn, went farther abroad and journeyed towards the English settlements, taking up their residence among the tribes which lived in the territory contiguous to, or at the present time constituting the State of Pennsylvania; others, a larger party, to whom the Iroquois had made overtures of peace, discovering in time the intended perfidy of those people, outgeneraled them at their own game, fell upon them when unexpected, slaughtered a large number of warriors, and then made their way in safety to Manitouline,[2] and having remained there for a brief period, finally descended to Quebec. Those who remained of the settlements of St. Michael and St. John took the dangerous expedient of presenting themselves to the Iroquois, with whom they proposed thereafter to identify themselves, and by whom, strange to say, they were well received. Yet so vindictive and aggressive did the Iroquois continue to be, that not only the Huron country, but also the entire territory tributary to the Ottawa, which had previously been so thickly settled, was entirely deserted. It was in fact not one particular

(1) The one already referred to.

(2) Also Manitoualin.

section, but the entire country, that suffered more from the depredation of these irrepressible savages than the trials inflicted upon them by famine and disease, for while the more westerly of the five nations were devoting their time and energies to the annihilation of the Hurons, the Mohawks were equally aggressive and untiring in their depredations upon the Algonquins and the French. And in addition to this, although well-intentioned as a whole and desirous of reciprocating in a suitable manner the generosity and kindness shown to them by the French, there was a lurking treachery in the ranks of the more civilized tribes which occasionally brought disaster to the work of the missionaries, as well as settlers besides, on almost every occasion reacting with marked emphasis upon the people themselves. An instance is given of this in the following incident furnished by Parkham: "It would seem that a party of Christian Indians, chiefly from Sylleri, planned a stroke of retaliation, and set out for the Mohawk country, marching cautiously and sending forward scouts to scour the forest. One of these, a Huron, suddenly fell in with a large Iroquois war party, and seeing that he could not escape, formed on the instant a villainous plan to save himself. He ran towards the enemy, crying out that he had long been looking for them and was delighted to see them; that his nation, the Hurons, had come to an end; and that henceforth his country was the country of the Iroquois, where so many of his kinsmen and friends had been adopted. He had come, he declared, with no other thought than that of joining them and turning Iroquois as they had done. The Iroquois demanded if he had come alone. He answered, 'No,' and said that in order to accomplish his purpose he had joined an Algonquin war party, who were in the woods not far off. The Iroquois, in great delight, demanded to be shown where they were. This Judas, as the Jesuits called him, at once complied, and the Algonquins were surprised by a sudden onset and routed with severe loss. The treacherous Huron[1] was well treated by the Iroquois, who adopted him into their nation. Not long after he came to Canada and with a view, as it is thought, to some further treachery, rejoined the French. A cross questioning put him to conviction and he presently confessed his guilt. He was sentenced to death, and the sentence was executed by one of his own countrymen, who split his head with a hatchet."

In spite of the many difficulties which prevailed and seemed to surround each newly proposed undertaking of the missionaries in behalf of their Indian allies, it was hoped at least that those who had consorted together and taken refuge at Quebec had to a certain extent overcome misery and destitution, which had for so long a period oppressed their people; at least so thought the Missionary Fathers, who after giving the matter careful and deliberate consideration had come to the conclusion that there was no reason whatever why they should not be made a self-supporting contingent of the forces of the settlement, which condition they believed could be brought about so as to but slightly burden the settlers, or the French Company, with any extra or unnecessary expenses. With this object in view, Father Lalemant, Superior-General of the Missions, made a journey to France for the purpose of consulting the members or Directors of the Canada Company, being desirous of obtaining their aid and consent to furthering the undertaking. Arriving in his native country, and in due time presenting himself before that body, he laid before them in eloquent and pathetic language the actual condition of affairs, interspersing vivid word pictures of the scenes and circumstances surrounding them which had brought a Christianized people from a happy and prosperous state down to its present reduced and miserable condition. He also noted for their consideration the very small expense to which they would be put in furthering the proposed arrangement, by the carrying out of which the colony, both in the matter of trade and defense, would be greatly benefited. But for all the good that it did, he might, it appears, as well have spoken to a lot of wooden men, as the management of the Company, unanimously engrossed in the single purpose of personal aggrandizement, favored no course but such which if diligently pursued would lead to the ultimate accomplishment of their purpose. Religion, comfort, the ordinary respect that one is supposed to show for the feelings and well-being of another, were all neglected with the utmost indifference by this body of men whose avarice and want of consideration had carried them almost beyond the pale of decency.

During the summer of 1651 the settlers at Three Rivers became informed that a band of Iroquois were hiding in the neighborhood, and in order to make certain

(1) Another account of this instance states that it was a number of Indians at Quebec who planned this war party and who induced a number of the inhabitants of Sylleri to join them. The force is also said to have been swelled by a number of Algonquins of Three Rivers and some Hurons who happened to be at the same place. Upon approaching the village where they had resolved to make their first attack, a Huron and an Algonquin were sent forward as scouts. Soon after they separated and the Huron, falling into the hands of the Iroquois party, without hesitation betrayed his faith, his nation and his allies to save his life. "Brethren," said he on approaching the enemy, "I have long sought some of you. I set out for my country, where I know the Hurons and Iroquois are now only one people and have only one land. After traveling some securely, I joined an Algonquin party which I met on the war path against you. I left it two days ago to warn you to be on your guard." He then acted as guide to the Mohawks, who, advancing on the Christians, found them asleep. They awoke indeed only at a volley of musketry; and as the enemy had time and opportunity to choose where to strike, the bravest of the allies lay dead on the spot before any of the party had time to fly to arms. Yet many fought bravely, and under cover of their resistance a considerable number escaped to the woods. All the rest were killed or taken and burned at the stake, except two who brought in all the details of this sad adventure. The name of the renegade Huron is given as Louis Skandarhietse.

of the truthfulness of the statement and to gain, if possible, a further knowledge of their location and importance, a body of sixty men was sent out to investigate. The Iroquois party numbered twenty-five men only, but upon seeing the approach of the French, although they at once recognized the superiority of the forces, they exhibited no intention to withdraw, but on the contrary prepared in a deliberate manner for the encounter. Leaving their canoes, they posted themselves waist deep in the mud and water among the rushes with which the river bank was heavily fringed, and awaited the nearer approach of the enemy. Here for a considerable time they fought stubbornly, holding the Frenchmen at bay, but at length, finding themselves outweighed by numbers, they regained their canoes and proceeded to make a deliberate retreat. The French followed, but becoming separated, the Iroquois, who had kept carefully together, took the opportunity of returning and inflicting chastisement to the leading boats. Then again, as the others approached, they hurried forward, repeating this mode of warfare as long as pursuit was continued, and in the engagement killing a number of the most reliable and best among the French soldiers[1].

Many strange and curious stories are told of the fortitude and heroism exhibited by the Christian Indians when brought to the torture by their merciless captors; and it is surprising to note the fortitude with which they were enabled to undergo the terrible ordeal put upon them. Every cruelty which human ingenuity could devise was applied in nearly all of these cases, the prisoners being subjected to even severer tests than had heretofore been used, their tormentors being urged on by the medicine men and fetich worshipers, who saw in the growth and spread of the Christian religion the downfall and overthrow of their own mimic and despicable powers. To extract a groan from a heathen prisoner was not so pleasant and satisfactory a task as to obtain an expression or even a sign of pain from one who had foresworn his allegiance to the deities of his nation for the calmer and more ennobling beliefs of the Christian faith. A particular instance in illustration is told by Charlevoix of an Indian Algonquin named Joseph Onohare, or Onahare, which is as follows: "He had been brought up almost from childhood at Sylleri, and although naturally of a hard and haughty disposition, grace and education had entirely corrected the defect, and he attained a degree of perfection uncommon in the very heart of Christendom. A year before his death an event befell him which deeply impressed those who witnessed it. He had joined a war party under a renowned chief, an idolater, however, and very superstitious, who would not take the field without consulting his manitou. Onohare in vain employed every effort to divert him. The chief called a medicine man, who put up his sweating-cabin, and had no sooner entered it than it began to shake in the most surprising manner.

The man—to whom even the thing appeared most extraordinary—proceeded notwithstanding to utter his usual cries and howls; but some time after he suddenly changed his tone, and calling to Onohare, who was not far off, assailed him with furious threats. The noble Christian at once approached, and convinced that it was the devil who spoke by the mouth of his minister, exclaimed: "I adore Him who out of nothing created heaven and earth. He is my sovereign Lord and yours; and in spite of yourself you are compelled to acknowledge Him as such even as I do." While still speaking, although there was no one near him, he felt himself struck so violently on the side that he almost lost his breath and movement. Three days after, still feeling great pain, he fervently prayed to God to restore him. His prayer was heard and he set out on the war path with the rest.

During the march, another Indian, who had apparently had a bad dream, came to him one morning in great excitement and told him that he was very sorry that he had started on that expedition with him—that his obstinate refusal to consult the spirits would inevitably draw down some reverse on the party. The fervent Christian took pity on the blindness of this man and endeavored to disabuse him of his errors. While they were speaking they perceived two Iroquois, and rushed upon them. Onohare overtook one and killed him at a single blow. The other escaped. The young Christian then returned to his comrade, who had not made any very earnest endeavor to reach the enemy, and told him that his manitou had doubtless warned him against any undue exposure of his person. "Know, then, once for all, he added, "that a Christian who is faithful to his God fears nothing and that your demons can render no assistance to those who invoke them."

It was in the closing act of this neophyte's life that he appeared the greatest. He had prepared for it by a general confession and frequent Communions. From the outset of the expedition in which he was taken he had a presentiment that he would never return; and as it was a battle against the enemies of God, he consoled himself with the hope of martyrdom. Filled with this idea, his joy increased at the thought of the sufferings he might have to undergo; nor was he wanting to himself in the midst of his tortures. He constantly exhorted his

(1) The leader of this party was a noted half-breed known throughout the colony as the Flemish Bastard, whom Father Ragueneau has been wont to style "An abomination of sin and monster produced between a heretic Dutch father and a pagan mother."

companion to patience, and his executioners wishing to silence him, he boldly told them that it was not in their power to prevent his publishing the praises of his God, and laboring for his glory. This reply roused them to fury, but in vain did they devise the most unheard of tortures to force him to silence. He ceased to bless the Almighty only when he ceased to live.

What a pathetic history was this of the once proud nation of the Hurons, and what a wonderful story of self-devotion and tireless labor on the part of the missionaries; the former divided in their beliefs, yet with a general tendency towards that half human, half brute existence to which they had been educated for generations. The latter determined, in spite of circumstances, conditions and surroundings, to manfully maintain until successful in their efforts to evangelize them.

We of to-day, hearing of some depredations on the part of their descendants, are wont all too readily to class them as a useless incumbrance, and to express a fervent desire for their summary extinction; yet who are we in face of all those horrors which comprise the greater portion of their history, that we should judge them thus hastily? True, much of the brutality exposed in the relation of such incidents pertain to wars among themselves, where the old tradition of "an eye for an eye" were fully and faithfully carried out. Yet like the gladiator of later days, they were faithfully trained to the calling, and by many cruel yet ingenious devices prepared to present that stoical front for which they were ever noted in moments of extraordinary pain or peril. And be it in all fairness said, they only meted out such tortures as they anticipated would be dealt to them under like conditions. Theirs was, in fact, a life of reprisal where animal ferocity and cunning contended for the mastery, and mental or moral restraint was unknown. Their oratory, too, betook of the nature of their surroundings, being clothed in a verbiage of radiant colorings. With them to express even the commonest kind of welcome was to tell of the songs of brooks and the smooth and placid surface of the streams which loved to bear the welcome burden of their hastening friends; the sunlight that kissed the footsteps of their tardy visitor or the rugged pathways made pleasant to his passing feet. It was ever a sublime picture of unmeasured delight, delivered with a dignity and earnestness which forbade all question of its honest intent. Was this solely diplomacy, or was there after all within their inner nature a something of the human which could not, even amidst these depressing and degrading surroundings be entirely eradicated? Undoubtedly the missionaries believed such to be the case; else why such suffering and labor, such devotion and martyrdom to the cause? They of all who spent the greater portion of their lives among these people were best able to judge. They watched the growth and progress of their work with an ever jealous eye, noticed with joy too fervid for utterance the kindling of the tiny flame of intelligence, the growing desire for knowledge, the yielding to conviction, the acceptance of the Cross, and honest and consistent devotion, which afterwards denoted their mode of life through every phase of tribulation and disaster which followed. And you, reader, did you ever note the difference between the awakening intellect of childhood and the awful struggle of ignorant maturer minds to acquire the simplest understanding? Well, so it was with the Indians, or even worse when the missionaries ventured a reconstruction in their method of living and beliefs in which they had been grounded since time immemorial.

Every phase of degradation it had been possible for them to endure had been experienced by these people, and beneath them finally their stolidity had given way. An outer coating of reserve, as it were, had fallen apart, and exposed to human view what human feelings are when wrought to such a stage of desolation. Children of Nature, these savages had been wont to rove at large over a vast, almost limitless, territory, and had lived that free nomadic existence which was to them as second nature. They had enjoyed untrammeled the pleasures of the chase, and should one hunting-ground become sterile and unprofitable, had quickly left it for more favorable fields, where their desire for success found full and immediate satiation. Later they had gathered together the products of these excursions and preserved them, and as the cold and bitter months of winter came apace, they retired to their settlements or towns, and together enjoyed the results of their former labors. But now all of this was gone from them forever; a vicious foe had been amongst them and depleted their ranks, murdering their wives and children and desolating their homes past all recovery; and in addition to these evils they had been scourged by famine and disease, until at last, with not one particle of their former prestige, they cowered out a miserable existence of which even they were no longer entirely the masters. A few, we have seen, took the wiser course, and under the kindly guidance of the missionaries departed for Quebec, where they had met with a generous reception and found a safe abiding-place. But there were others, the larger portion, in fact, who refused all such proffers, and with these the conditions of life were as uncertain and impotent as heretofore.

Thus traversing throughout the region formerly occupied by this once great nation, we find little bands

of Hurons scattered here and there, suffering the same awful dread of the encroaching foe, and the pangs of unsatisfied hunger, as they did within the safer, if not more inviting limits of St. Joseph's Island. Theirs, in fact, had become the life of the meaner animals, whom either fear or necessity drove from place to place, without having any particular spot on earth which they could denote or claim as their home. Nor was there any sign of change for the better, as the Iroquois, feeling their strength increase as day by day new victories were added to the large number already acquired, spread out in search of other fields in which to renew the story of their former triumphs.

As an instance of this we may state that amidst the heavy timber which covered a large portion of the country lying far north of Three Rivers, there lived a tribe called the Atticamegues or nation of the Whitefish. How long these people had dwelt in this vicinity, we are unable at the present moment to state, but at any rate we are informed that the place was selected by them on account of its remoteness from the settlements of other tribes, and the extremely difficult nature of the country intervening, which necessarily added greatly to their safety. Be that as it may, they were not too far distant, neither was the journey too arduous or dangerous for the Iroquois, who, making a journey of twenty days north on the St. Lawrence, fell upon one of their encampments, and butchered the entire party. These people, however, were brave, and so remained in that locality in spite of the fact of this unlooked for and most undesirable invasion. Having concluded to remain, the Atticamegues at once sent an urgent message to their pastor, Father Buteux, desiring his presence among them, a request hardly to be wondered at, seeing they were all consistent members of the Catholic faith. Father Buteux was at this time located at Three Rivers, but upon receiving their message, and, although suffering from serious bodily ailment, he at once set forth, covering the entire distance across the frozen wilderness on snow shoes. This journey he repeated in the following year, taking with him a number of the tribe as well as several Frenchmen.

On this occasion, however, they were less fortunate. Finding game extremely scarce, they were compelled to divide the party, a Frenchman named Fontarabie and a Huron convert accompanying the Missionary. At the time they set forth the season was quite well advanced, and the streams which the melting sun had enlarged to a considerable extent were all open, so that the three travelers at once embarked in a small canoe, and began to work their way up one of the turbulent streams which intersect that portion of the country. Here they met with many difficulties, being forced oftimes to draw their bark upon the land and carry it together with their baggage through the forests and over the uneven country for long distances before the stream again became available for their use. Thus they toiled onward until on one occasion, while making a portage, they were set upon by a band of Iroquois, who evidently had been for some time awaiting their coming. The Indian who was in advance carrying the canoe was at once captured, but as Father Buteux and the Frenchman endeavored to make their escape, they were ruthlessly shot down, and their bodies, having been stripped of all their clothing, were thrown into the torrent near by.

Of the numerous assaults upon the Hurons, and defeats sustained by them after the one which noted the glorious martyrdom of the convert Joseph Onohare, we learn that while causing much trouble to those who were anxious for the spiritual progress of the country, there still remained some consolation in the fact that the friends and relatives of those who were slain not only expressed regret at their material loss and suffering, but also for their spiritual condition. Their trust in God was sublime, and never once in all of these experiences were they known to question the wisdom of His ways. This, of course, had a salutary effect upon the unconverted, many of whom exhibited a sudden and astonishing change. The condition and action of the Christian prisoners also had its effect upon the Iroquois, who were unconsciously influenced to a certain extent by them. This is illustrated in the account given by Charlevoix, of a blind Algonquin squaw who was their prisoner and utterly incapable of rendering them any service, but whom they still allowed to live:

"A Christian well instructed in her religion, she had the courage to assume among her conquerors the office of catechist; and God wrought many conversions by her ministry. Some of these excited great attention and exasperated the Sachems of the village against her. She was not insensible to the danger to which her zeal exposed her, but nothing could diminish its fervor. She was seriously warned to be cautious in her proceedings; threats were made against her, and she had every reason to fear their being carried into effect. Nothing, however, deterred her; and God, whom she served with so much courage, continued to protect her in a manner incomprehensible to those who, able to crush her by a word, never dared to attempt her life or cause her the least uneasiness."

But here a new and most alarming difficulty arose, which may be said to have originated among a number of the Christians who frequented Tadoussac; its cause,

however, and the shame and misery which it involved, rested solely upon the shoulders of Europeans, whose sordid avarice knew no bounds even when the soul of a fellow-creature lay in the balance. This refers particularly to the brandy trade, which liquor was introduced into the colony at this time. Of its effects upon the Indians it is needless to speak, their tendency to the excessive use of liquor being too well known even at the present time. Naturally the wiser and better disposed among the leaders in the colony zealously opposed the triffic in liquor; but, unfortunately, they were powerless in their effort to suppress the evil. At last, so apparent and great did the evil become, that a number of chiefs besought the Governor-General of Quebec to build a prison in which to confine those under the influence of liquor, expressing the belief that their example would have a lasting effect upon the other members of the settlement. Fortunately all of the settlements were not afflicted to a similar extent, or the result might have been still more disastrous. Such was the case noticeably at Three Rivers, where under the administration of its zealous Governor, Mr. Duplessis Bochart, matters were conducted in an admirable manner. While affairs were in this condition, a change was made in the governmental affairs at Quebec, which it was hoped would have some beneficial effect upon the colony. It was toward the close of the year 1650 that the Governor, Mr. d'Ailleboust, having completed his three years of service, was succeeded in that position by Mr. de Lauson, a man who had perhaps not only exhibited more interest than any other member in the affairs of the Company, but who, it will be remembered, was chiefly instrumental in effecting the restoration of Quebec to the French by the English. Of him, his administration and the general condition and progress of the colony, we shall endeavor to treat in a more extended manner in the chapter which follows.

The French in Canada—Continued.

CHAPTER IX.

De Lauson becomes Governor of Quebec.—He returns to France in 1656 and is made Sub-Dean of the King's Council.—Sad Condition of the Colony.—Continued Aggressiveness of the Iroquois.—They approach Three Rivers.—Fight between a War Party of Iroquois and French Soldiers.—Death of Governor Du Plessis Bochart.—Danger of Sylleri.—Trouble at Montreal.—Governor de Maissonneuve makes a Journey to France in Behalf of that Colony.—He returns with an Additional Force of One Hundred Settlers.—Margaret Bourgeois and what she accomplished in New France.—Foundation of the Congregation of Our Lady.—The French take Extra Precautions and increase their Fortifications.—The Onondagas send a Delegation to Three Rivers to arrange for Peace.—Reply of de Maissonneuve and Return of the Deputation to their Canton with his Message.—De Maissonneuve receives Warning of the Approach of a large War Party of Mohawks.—He notifies de Lauson.—Huron Scouts destroy a Body of Mohawks and capture their Chief.—Mohawk Descent upon Quebec.—Capture of Father Poncet and a Number of Hurons.—Release of Father Poncet and his Return to Quebec and France.—Father le Moyne goes to Onondaga to ratify the Peace.—Etienne Annaotaha the Huron.—He receives a Deputation of Iroquois and treats them to a Surprise.—The Huron Settlement at Quebec and Life of the People there.—Descent of the Iroquois upon the Settlement and Capture of a Number of Hurons.—Trade between the French Post and Upper Cantons.—Jealousy of the Mohawks.—Murder of a Jesuit Lay Brother.—Huron Settlement removes near to Quebec.—They again move to Notre Dame Ste. Foi.—They move to Old Lorette.—Father Chaumonot and his Vow.—The Bravery of an Algonquin Squaw and its Effect upon the Mohawks.—Fathers Chaumonot and Dablon leave Quebec for Onondaga.—Their Reception at that Place.—Treacherous Policy adopted by the Iroquois.—The Neuters and Mascoutins.—Trouble between the Senecas and Eries.—A Great Battle.—Destruction of the Erie Nation.—Fifty French Colonists start for Onondaga.—Removal of the Ottawas to Saginaw Bay.—Last of the Neuter Towns.—Murder of Father Garreau by a French Renegade.—His Death at Montreal.—Father Dreuillettes and Brother le Boesme return to Quebec.—Arrival of the French under the Dupuys at Three Rivers and Montreal.—A Huron Prisoner reaches their Camp.—They arrive in the Country of the Onondagas.—Their Reception there.—Work of the Missionaries among the Iroquois.—Removal of Hurons from Isle Orleans to Quebec.—Their Treachery and Secret Message to the Mohawks.—The Mohawk Ambassadors.—Their Insolence to the Governor.—De Lauson's Forbearance.—Speech of the Bear Chief.—A Message to the Hurons from Onondaga.—Their Reply.—Mohawk Aggressions continued.—A Powerful Enemy.—Mohawk Losses at the Hands of the Andastes.—Final Defeat of the Andastes by the Senecas.—Result of their Victories upon the Iroquois.—Failure of the French Mission.

DE LAUSON, who had now become Governor of Quebec, was, as noted in the previous chapter, one of the leading men in the Canadian Company, and, besides, a member of the Council of State. Years prior to his elevation to gubernatorial honors, he had been made Intendant of New France (1627), and a little later sent by Louis XIII. to England, to make arrangements for the restitution of Quebec, after its capture by Kertk. Of his subsequent life it may be said that he received his appointment as Governor of Quebec on January 17, 1651, arriving at his destination and assuming the duties as such on October 13 of the same year. This position he maintained, owing to his reappointment at the expiration of his first term, until 1656, when he returned to France and became sub-dean of the King's Council and resided in the Cloister of Notre Dame with one of his sons, a canon there. Here, we believe, he remained until the time of his death, which occurred at Paris, February 16, 1666.

As previously intimated, he had taken an unusual amount of interest in the affairs of New France from his very earliest connections with that country, so that he felt both shocked and mortified at the condition of affairs which he found upon his arrival there. The country was even in a more deplorable condition than had been represented to him, not owing to any exaggeration on the part of Father Lalemant, but from natural retrogression, which like an overpowering epidemic seemed to sweep all before it with remorseless fury. The condition of Indian affairs had grown, if possible, more pronounced, for emboldened by their continued victories over the other tribes, the Iroquois began to doubt the potency of French valor and defenses when pitted against their own formidable legions. So they covered the land with bands of predatory rovers, whose restless maneuvers and bloodthirsty designs made comfort impossible, and living a dread uncertainty. And they lost none of their boastful ardor by an event which, occurring about this time, threw the entire colony into a state of gloomy despair. It seems that one of these parties of roving warriors came to the vicinity of Three Rivers, where they made such an insolent and offensive front that the Governor, Du Plessis Bochart, decided to march out against them. So valiantly he set forth at the head of a number of men, scorning the possibility of danger, or at least the idea that he should remain a passive spectator while others ventured so much. Vainly, therefore, did his friends and associates urge upon him the undesirability and culpable foolishness of risking his life—so valuable to the settlement—against a foe whose greatest strength lay in their ability to surprise and a

natural knowledge of woodcraft, which enabled them to follow up a daring rush or onslaught with a sure and safe retreat. He would none of it, but insisted in taking the field actively, and so went forth to his death. In this engagement the opposing forces were composed largely of Oneidas, there being only a few Mohawks in the party. Besides the Governor, one soldier was killed while twelve were taken prisoners. Bochart, whose loss was keenly felt and sincerely mourned, had been in the employ of the Government of France for over twenty years, during which period he had held a number of important offices. His wife was Etiennette des Pres.

Thus the imperiled country continued in a state of embarrassment and turmoil, the Iroquois with persistent activity pursuing their course of uncompromising vengeance against the French as well as their Indian allies. In this awful predicament the few remaining of that section of the Hurons who had refused to avail themselves of the refuge offered them at Quebec, were in their extremity driven from place to place, seeking uncertain safety in the wilds and fastnesses of the far North, or obtaining momentary relief among friendly nations, who in affording the sanctuary requested brought down the vengeance of the Iroquois upon themselves. Naturally enough in keeping up such an active and extended warfare, the ranks of the Iroquois were considerably reduced, but that difficulty was easily remedied, the places of those slain in battle or lost in other ways being more than refilled by the large number of prisoners who, recognizing the utter hopelessness of their cause, swore allegiance to the Five Nations, to the forces of one of which they became attached.

Thus the depredations continued with unabated vigor until at last the settlement at Sylleri became unsafe. So the palisades, formerly deemed all-sufficient as a means of defense, were abandoned, and walls were built around the place along which at every point of vantage pieces of ordnance were mounted. Still, in spite of the utmost precaution and use of every available artifice to delay and impede their advances, the Iroquois kept up their march of devastation, even penetrating into the region of Lake Kisakami, which the Relation of 1651 informs us was difficult of discovery and almost impossible to reach. In fact, the only country which these venturesome and ferocious people had thus far failed to invade was that occupied by the Abenaqui nations, the people of which had as a whole shown much interest in religious affairs since the advent of Father Dreuillettes among them in the early autumn of 1650.

Another of the settlements which at this time suffered severely at the hands of the Iroquois was that of Montreal, whose necessities became so palpably urgent that the Governor, Mr. de Maisonneuve, was compelled to make a journey to France in order that he might by personal application secure that relief which his numerous and urgent communications had failed to bring. In this, fortunately, he was in a measure successful, returning to the Colony in 1653 with an additional force of one hundred settlers. Among the number accompanying him was one Margaret Bourgeois, a native of Langres, whose eminent virtue and piety worked great good among the colonists. In his brief mention of this lady, Charlevoix states that she came in the first instance as housekeeper to the Governor. This, however, Faillon denies, for while admitting that she did act in that capacity for a period of four years, he insists that her original motive in coming was to teach. She was born, we are told, at Troyes, in Champagne, on April 17, 1620, her father being Abraham Bourgeois, a shopkeeper, while her mother's maiden name was Gernier. From earliest youth her inclinations had been towards the life of a religious, one of her first efforts (unfortunately it failed of accomplishment) being to organize a congregation of Sisters in the house of Madame de Chuly, sister of Madame de Chomedey, to whose home she retired after the death of her father. It was while there, and still in an uncertain mind as to the future course she had better pursue, that de Maisonneuve arrived in France, and hearing of her many virtues and the peculiar position in which she was placed, proffered the opportunity for the use and exertion of her accomplishments in the New World. So she decided to take up this life of usefulness thus providentially brought to her notice, and, together with the Governor and others of the party, left her native land on June 20, 1653, embarking on the sailing vessel St. Nicholas, of Nantes, which was in command of Captain Peter de Besson. After an eventful voyage, they finally arrived at Quebec on September 22. After a brief visit there, she proceeded to Montreal, where for four years following she acted in the capacity of housekeeper to the Governor. On November 25, 1657, however, she engaged in her actual vocation as a teacher, opening up a school in a stable building at Montreal on that date. Two years later, with other ladies whom she had induced to join her in France, she founded the Congregation of Our Lady, which was recognized in 1669, and properly and officially established in 1676. From this time on the good work continued, yielding a generous return under her able and judicious management until the time of her death, which occurred on January 12, 1700.

It was not long after the return of de Maisonneuve to Montreal, in 1653, that one of those remarkable incidents[2] occurred which was regarded by the entire Col-

(1) Another account of this most extraordinary occurrence refers to it as the action of October 14, 1652, on which occasion M. de Musseaux, governor of Montreal, sent out Major Lambert Closse, with a scouting

ony as an evidence of the unquestionable protection of the Mother of God. This is told by Charlevoix as follows: "Twenty-six men were surprised and surrounded by two hundred Iroquois, who fired several volleys at them without wounding a man, while not one of the shots from those attacked failed to tell. The astonishment of the Indians was extreme. They did not think it wise to give the French time to load again, but fled in all haste."

As an additional caution against surprises during these troublesome and dangerous times, the Governor took active measures to prevent the recurrence of such a surprise as that just experienced, by strengthening the outworks and keeping an extra and vigilant guard. While accomplishing some of these preparatory measures, a numerous body of Onondagas came in sight of the fort, where the main party halted, while a small detachment advanced towards the outworks, signaling as if it were their desire to hold a conference. The number of this party being limited to very few, they were admitted into the fort and to the presence of the Governor, to whom they made known the desire of their canton to arrange for a peaceful understanding, if the French were so disposed. The proposition as usual in such cases was accompanied by a number of handsome presents, which were accepted by Governor de Maisonneuve, who was anxious to advance any understanding of a pacificatory nature; at the same time he announced to the emissaries the desire of the French nation at all times for peaceful relations with the tribes, who, had they been anxious to do so, must have noticed the endeavor to carry out all proposed alliances of this country to the letter, and the entire freedom of any action on the part of the French from that perfidy and condition of unreliableness which had so often led the Indians to abuse the confidence placed in their words. He further called their attention to the fact that he would be considered justified by all civilized governments were he even now to treat them as enemies in retaliation for the many breaches of confidence on their part and evils which they had wrought upon the French and their allies under the guise of friendship. This, however, he told them he scorned to do from the fact that he was a Christian, and as such was guided in his actions by principles entirely different from those upon which the Indians were wont to act. To this and much else that he said upon the subject, they listened with much earnestness, and in reply assured him that the French would soon be given additional proof of their sincerity in requesting a final settlement of their difficulties and friendly understanding.

They then returned to the main body of the party, who were awaiting them, with whom they departed for their canton to lay the matter before the Sachems and principal advisers of the tribe. On the way thither they passed through the settlement of the Oneidas, remaining with them long enough to induce the chiefs of that nation to join with them in the proposed understanding with the French; in this movement they were also joined by the Cayugas, who not only heartily agreed with the proposition, but sent a delegation in the name of the tribe to Montreal with suitable presents and also to warn the Governor that a body of five hundred Mohawks were then on the warpath, their purpose being the destruction of the settlement at Three Rivers, for which point they were headed. Of this news de Maisonneuve took immediate advantage, sending a messenger at once to warn de Lauson of the approaching danger.

Upon learning of the proposed attack Mr. de Lauson immediately proceeded to arrange for a vigorous defense, arming all of the available Hurons in and about the settlement and assembling them in a body so as to be ready at a moment's notice to repel the advances of the foe. This proved to be a most wise and judicious act on his part, for had there been any hesitancy or delay in making these arrangements, the Mohawks, who were rapidly approaching the settlements, would have undoubtedly caught them, as often previously, entirely unprepared, and consequently easy to overcome. As it was, however, a body of well-armed Hurons who were making a preliminary scout came upon a considerable party of Mohawks and immediately attacked them in such a resolute and determined manner that they not only killed a large number, but succeeded in capturing the chief and several of the principal warriors of the detachment, and put the rest to flight[1].

In the meantime, however, a body of Iroquois had marched upon Quebec, about which place they hovered during a greater portion of the summer, committing many depredations and keeping the settlers in a constant state of alarm. During this period many of the unwary who were foolhardy enough to venture without the immediate protection of the fort, fell victims to their own temerity, and were either murdered in cold blood or made prisoners and preserved for a still more terrible fate. Among the number thus falling into the hands of the enemy was Father Poncet, uncle of the former

party of twenty-four. Three in the van were suddenly fired upon, and one killed. Another escaped to a wretched house, in which the rest of the party also took refuge with a colonist. Here they held out, doing terrible execution on the enemy until their ammunition was nearly exhausted. Then Baston, a brave soldier, made his way to the fort, and brought up a reinforcement of ten men, with two small cannon loaded with grape. By the help of these, he reached Closse safely. When the Iroquois had sustained a few more deadly volleys, they fled, having out of two hundred lost twenty killed and fifty wounded.

In the Histoire du Canada, Mother Juchereau also gives an account of a gallant action of Major Closse, who at the head of twenty rescued four who were besieged in a redoubt, and in the action killed thirty-two Iroquois, losing only four.

(1) In his notes concerning this particular incident, the historian Shea expresses as his belief that this victory of the Hurons was one which occurred at Montreal on August 15, 1653.

Bishop of Usez, who was a native of Paris and had acquired his education for the priesthood at Rome. Father Poncet was a zealous worker in behalf of the Church, and it was owing entirely to his endeavors that Mother Mary of the Incarnation came to Canada. He arrived in that country on August 1, 1639, and for a considerable period subsequently labored in the country of the Hurons at Montreal, and particularly at Quebec. He was captured by the Iroquois on August 20, 1653, at a point above Sylleri, where he was endeavoring to assist a poor widow in gathering her little harvest. He was a man whose great zealousness and many virtues endeared him to the people of the Colony, and no sooner was it noised around that he had fallen into the hands of the enemy, than a considerable body of the French and a large number of Indians started out with the determination of rescuing him or falling in the attempt.

The journey was one of extreme danger, the enemies being in large force and strongly fortified all along the route which they were compelled to follow; knowing this, they were also hindered in their pursuit owing to the fact that it was deemed necessary for them to stop over at Three Rivers for a while in order to reinforce the insufficient garrison of that place. In the meantime the Missionary was being hurried forward towards the Mohawk settlement, being treated in a manner much similar to that observed towards many of his predecessors. But in spite of the numerous tortures to which he was subjected, his life was spared, and he still lived in hope that his friends had not forsaken him and would arrive in time to secure his release. In the meantime his companion in tribulation, a young Frenchman, was executed; but while Poncet's life still hung in the balance, an Iroquois brave arrived from Three Rivers and notified the party that their nation was on the point of concluding peace arrangements with the French, and that one of the stipulations made by Ononthio in considering the matter, was that the Reverend Missionary should be immediately liberated. No sooner did this become known than the attitude of the Indians towards him became entirely changed; they immediately took him to Fort Orange, treated him with the utmost respect, provided him with suitable and necessary clothing, and when homeward bound led him through several towns of the nation, at each one of which he met with the utmost kindness and respect.

The last of these settlements he left on October 15, 1653, starting from that point with a delegation of the Iroquois, who bore with them a large number of valuable presents for the Governor-General and Superior of the missions. But even now their troubles were far from over, for they had proceeded but a short distance on their journey when they received intelligence that some of the hostages who had been placed in the hands of the French had been put in irons, while others had been slain. Fortunately the chief of the embassy in whose charge Father Poncet had been placed was somewhat doubtful as to the truth of these rumors, and believing in the Missionary and accepting his word, proceeded without hesitation with him towards the settlement, where they arrived without further interference. Upon investigation it proved, as anticipated, that the charges made were without the slightest foundation, the truth of the matter being that an Algonquin under the influence of liquor had been imprisoned for an offense, but that the Iroquois, far from having been molested, had received the kindest attention.

Of the further life and experience of this enterprising and zealous priest we learn that he again became pastor at Quebec, remaining as such until 1657, when the Abbe de Ingéylus, assuming jurisdiction, deprived him. He next went to Onondaga, but was soon after recalled and returned to France on September 18 of the same year. Arriving in his native country, he continued his labors in Brittany and was French plenipotentiary at Loretto, and after several subsequent years of active and useful mission life in the West Indies died at Martinique on June 18, 1675, at the age of sixty-five years.

Once again under the all-sufficing benison of peace, and in spite of many lessons learned through the treachery and unreliability of the Iroquois, the people of Canada took on a condition of hopefulness, seeming without hesitancy to accept the protestations of this treacherous nation as truthful and sincere, and believing that the time had at last arrived when their dangers and difficulties were all at an end. That there was some reason for this attitude on their part must be acknowledged, for the five cantons of that nation had come forward individually for the purpose of effecting this change of condition and relations, which to the French at least was most necessary. It was some time during the first half of the following year that Father le Moyne went to Onondaga to ratify this treaty in the name of the Governor-General of Quebec; this purpose he accomplished with much success, and to the general satisfaction of all parties concerned. He even went further, and as still stronger evidence of his faith and confidence in their good intentions, then and there stated that it was his desire to come and locate among them, which offer so pleased them that a spot for the site of his dwelling was immediately picked out and set aside for that purpose. He was then escorted through the several towns or cantons, at each of which he was received with the utmost favor, the people absolutely loading him down with presents

which were sent in behalf of the chiefs and Sachems of the tribes to the Governor at Quebec. He also took advantage of this occasion to talk of the spiritual condition to the Indians, and even succeeded in gaining the confidence of a number to such an extent that they sought for and obtained baptism at his hands.

Strange as it may seem, with all of these friendly understandings now existing there was still an ordeal for him to pass through on his way homeward which came near costing him his life; and but for the almost extraordinary faith he had in a majority of these people, his evident desire to say or do nothing which would mar or injure the friendly compact already made, and consequently his absolute silence regarding what occurred, the peace negotiations might then and there been summarily broken. It seems that while on his passage downward, being in a canoe with two Onondagas, and followed by a number of Hurons and Algonquins, he was suddenly surrounded by a number of canoes full of Mohawks, who without word or seeming reason poured a volley into their midst. So deadly in fact was their aim that all of the Hurons and Algonquins as well as one of the Onondagas were killed at the first fire, while Father le Moyne again found himself a prisoner, helpless and bound. His surviving companion, the remaining Onondaga, was notified by this party that he could return home, but true to his mission, he refused to go, stating that the Missionary had been confided to his care by the elders of his Church, and that he would under no circumstances leave him to their mercy. Futhermore, he chided them with their brutality and want of probity, and threatened them with fearful retaliation on the part of the Iroquois if they should learn of their perfidy. This assertion of his they were at first given to receiving with derision, but when they found that he was steadfast in his position, and undeterred by their numbers or fear of the manner in which he might be treated, they compromised by releasing the Missionary, and turning him over to the Onondaga, who immediately, faithful to his compact, took him onward to Montreal[1].

Treachery has never been regarded as an admirable trait by Christian nations, yet it must be admitted that in a war of reprisal such as that which was being carried on with such brief periods of cessation among the Indians of Canada for a number of years, it as a matter of fact became an almost absolute necessity. Deploring this and perchance wondering that Christianized nations should still adhere to such means, it is safe to say that it afforded to them the only possible chance of retaliating to a certain extent in this contest, which, beginning as a fight for supremacy, ended in a war of extermination. Illustrative of this sad necessity in which instance the Hurons were the aggressors, may be given the following incident, which we take from among a number of similar circumstances given in his interesting account of those times by the historian Parkman:

"When Raguenеau and his party left Isle St. Joseph for Quebec, the greater number of the Hurons chose to remain. They took possession of the stone fort which the French had abandoned, and where, with reasonable vigilance, they could maintain themselves against attack. In the succeeding autumn a small Iroquois war party had the audacity to cross over to the island and build a fort of felled trees in the woods. The Hurons attacked them; but the invaders made so fierce a defense that they kept their assailants at bay and at length retreated with little or no loss. Soon after a much larger band of Onondaga Iroquois, approaching undiscovered, built a fort on the mainland, opposite the island, but concealed from sight in the forest. Here they waited to waylay any party of Hurons who might venture ashore. A Huron war chief named Etienne Annaotaha, whose life is described as a succession of conflicts and adventures, and who is said to have been always in luck, landed with a few companions and fell into an ambuscade of the Iroquois. He prepared to defend himself when they called out to him that they came, not as enemies, but as friends, and that they brought wampum belts and presents to persuade the Hurons to forget the past, go back with them to their country, become their adopted countrymen, and live with them as one nation. Etienne suspected treachery, but concealed his distrust and advanced towards the Iroquois with an air of the utmost confidence. They received him with open arms, and pressed him to accept their invitation; but he replied that there were older and wiser men among the Hurons, whose counsel all the people followed, and that they ought to lay the proposal before them. He proceeded to advise them to keep him as a hostage, and send over his companions with some of their chiefs to open a negotiation. His apparent frankness completely deceived them; and they insisted that he himself should go to the Huron village while his companions remained as hostages. He set out accordingly with three of the principal Iroquois.

"When he reached the village he gave the whoop of one who brings good tidings and proclaimed with a loud voice that the hearts of their enemies had changed, that the Iroquois would become their countrymen and broth-

(1) There seems to be a disposition on the part of some writers to doubt the correctness of this statement, it rather being believed that the incident as given occurred at a subsequent period while the Missionary was journeying from Quebec to Montreal, and not, as stated, during his return from his conference with the Onondagas. However, this must undoubtedly remain a matter of conjecture for all time, as the journal of le Mercier which covered that particular period is lost, while the Relation of 1655 has also disappeared.

Another statement concerning this incident made by Mother Marv of the Incarnation says that the conduct of the Mohawks was disavowed by their canton, who threw the blame on a Hollander born of a Mohawk mother, to whom we have referred in a former chapter as the Flemish Bastard.

ers, and that they should exchange their miseries for a life of peace and plenty in a fertile and prosperous land. The whole Huron population, full of joyful excitement, crowded around him and the three envoys, who were conducted to the principal lodge and feasted on the best that the village could supply. Etienne seized the opportunity to take aside four or five of the principal chiefs and secretly tell them his suspicions, that the Iroquois were plotting to compass their destruction under cover of overtures of peace, and he proposed that they should meet treachery with treachery. He then explained his plan, which was highly approved by his auditors, who begged him to charge himself with the execution of it. Etienne now caused criers to proclaim through the village that every one should get ready to emigrate in a few days to the country of their new friends. The squaws began their preparations at once, and all was bustle and alacrity; for the Hurons themselves were no less deceived than were the Iroquois envoys.

"During one or two succeeding days many messages and visits passed between the Hurons and the Iroquois, whose confidence was such that thirty-seven of the best warriors at length came over in a body to the Huron village. Etienne's time had come. He and the chiefs who were in the secret gave the word to the Huron warriors, who at a signal raised the war-whoop, rushed upon their visitors and cut them to pieces. One of them who lingered for a time owned before he died that Etienne's suspicions were just, and that they had designed nothing else than the massacre or capture of all the Hurons. Three of the Iroquois immediately before the slaughter began had received from Etienne a warning of their danger in time to make their escape. A year before, he had been captured, with Brebeuf and Lalemant, at the town of St. Louis, and had owed his life to these three warriors, to whom he now paid back the debt of gratitude. They carried tidings of what had befallen to their countrymen on the mainland, who, aghast at the catastrophe, fled homeward in a panic."

From time to time the Huron contingent which had passed down with the missionaries from St. Joseph's Island to Quebec, had been strengthened by parties of varying numbers, who, having tested to their satisfaction the impracticability of any effort on their part to sustain the unequal conflict between their nation and the Iroquois, had at length concluded to accept the proffered protection of the French and place themselves under their direction. At the time, therefore, when Father Poncet returned from his mission among the Onondagas, there were in the neighborhood of six hundred Hurons dwelling in the settlement prepared for them, which was on land belonging to the Jesuit Fathers near to the southwestern extremity of the island of Orleans, which lay immediately below Quebec. At this particular town the missionaries had built a fort similar in most respects to that which had been erected on St. Joseph's Island, in connection with which was a chapel, a small residence for the missionaries, and a number of rude bark dwellings which were clustered around the protecting ramparts of the fort[1].

Here, then, in this protected spot the Indians were encouraged in the art of self-support, for which purpose the necessary implements and seeds were furnished to them, so that they might till the soil and raise at least a portion of the food necessary for their sustenance, and in so doing relieved the settlers of the necessity to provide entirely for them. As far as their religious duties were concerned, they remained fervent and consistent as ever; and under the more refining influences of their present location, the direct and more frequent intercourse with a civilized community, and removed from the constant fear and dread of a lurking and ferocious foe, they imbibed some of those mental qualifications which had become necessary factors in a work of mental and moral progress. They in fact became resigned to these new conditions, and in so doing were more tractable and subservient to the influences of the missionary Fathers.

Nor, as may be supposed, were these happy evidences of increasing enlightenment allowed to pass without many warm encomiums on the part of the missionaries, who in every way possible demonstrated to these people their pleasure and gratification at the course they were pursuing. And it should cause but little wonder, for they were regarded as the flower of the flock, and representatives of the most advanced Christian ideas among the aborigines, for whose benefit, education and introduction to more spiritual things the missionaries had given so much in ardent labor and martyred lives.

The Indians then became more active in their demonstrations of piety, and some of them, the more energetic and fervent, went so far as to form two sodalities, one each for the men and women, which resulted in much good to the cause of religion. Thus for nearly two long and happy years the work of civilization and moral progress went forward, and even to these people, who had lost and suffered so much, the horrors of their past lives began to appear as a long passed memory from which much of the bitterness had been taken away. But unfortunately for both the desires and designs of the Jesuit Fathers, the spirit of unleaven and disquiet existed among the savages as heretofore; the fire had been

(1) From Bowen's historical sketch of the Isle of Orleans, we learn that the site of the fort was the estate now known as "La Terre du Fort," near the landing of the steam ferry. In 1856 Mr. N. H. Bowen, a resident near the spot, in making some excavations found a solid stone wall five feet thick, which there can be little doubt was that of the work in question. This wall was originally crowned with palisades.

momentarily subdued, but not quenched, and while not visible to the naked eye, the embers of a deadly and undying hatred still slumbered in the breasts of the nations for one another.

Suddenly[1], then, without cause or warning, while following the peaceful pursuits which they had learned even to enjoy, a party of the Iroquois swooped down upon the Hurons and carried off a large number of captives. It was a daring effort successfully carried out under the very guns of the fort at Quebec, the safe retreat of the invaders being assured from the fact that the French were unable to fire, knowing that by so doing they would jeopardize the life of every missionary then located throughout the cantons of the Iroquois nation.

But the peace relations between the French and Upper Iroquois remained unchanged, and therefore resulted disastrously to Mohawk interests, trade being opened up almost immediately between the French posts and the Upper Cantons. Here, then, was a cause of continual vexation and displeasure to the Mohawks, who not only recognized the loss incurred by them and the benefits accruing to the other branches of the confederation, but in addition realized the great value which it was proving to the French allies, whose material progress and advancement, at least, they had not bargained for in their numerous conferences and arrangements with the French.

Being creatures of impulse and almost entirely without those powers of deliberate reasoning which ever betokened the actions of civilized nations whose sense of justice and the proprieties have caused them to formulate a code of laws and method of arbitration for mutual protection, they acted upon the strength of momentary impressions, which consequently made any pledges on their part of but little value. It is hardly to be regarded as surprising, then, that, realizing the loss in traffic to them and benefits accruing to those whom they least desired to serve, the Mohawks with their customary impetuosity and utter disregard for probity should without warning seek to regain their power of commercial supremacy by once more throwing the country into a state of rapine, bloodshed and disaster.

Their descent upon Quebec was quickly followed by numerous depredations and atrocities, among which was the murder of a Jesuit lay brother[2], whose body, pierced by two musket balls, was found near Sylleri, with the scalpless and severed head lying near by. These continued assaults and the great unsafety and danger experienced by the Christian settlement below Quebec necessitated immediate action on the part of the missionaries and the government of the colony for their protection. Their numbers being somewhat increased by others who in fear of their lives had come down to join them, they were removed to Quebec and lodged in an inclosure of palisades close under the protecting guns of the fort. "For ten years following this removal," Parkman tells us, "they remained located at this point, but at the end of that period and after the danger of the times had again somewhat diminished they once more removed to a place called Notre Dame de Foy[3], now Ste. Foi, which is three or four miles west of Quebec." Here they remained for six years, at the end of which time, the soil having become greatly impoverished and the wood supplies within a considerable radius entirely exhausted, they made another change, taking up their abode this time some nine miles from Quebec, at a place called Old Lorette[4], upon land which was owned by the Jesuit Community. While touching upon this subject, it may be interesting to note that Chaumonot, who at the time of this last removal was the missionary in attendance, had years before professed special devotion to our Lady of Loretto, who in his boyhood had cured him, as he believed, of a distressing, if not incurable, malady. The story of this incident is given to us by Parkman as follows: "Joseph Marie Chaumonot was of humble origin, his father being a vine-dresser and his mother the daughter of a poor village schoolmaster. At an early age, they sent him to Châtillon on the Seine, where he lived with his uncle, a priest, who taught him to speak Latin and awakened his religious susceptibilities, which were naturally strong. This did not prevent him from yielding to the persuasions of one of his companions to run off to Beaune, a town of Burgundy, where the fugitives proposed to study music under the Fathers of the Oratory. To provide funds for the journey, he stole a sum of money of about the value of one dollar from his uncle, the priest. This act, which seems to have been a mere peccadillo of boyish levity, determined his future career. Finding himself in total destitution at Beaune, he wrote to his mother for money, and received in reply an order from his father to come home. Stung with the thought of being posted as a thief in his native village, he resolved not to do so, but to set out forthwith on a pil-

(1) While stating that there was no cause for this breach of confidence on the part of the Iroquois, it is believed that the interested motive which urged them to so treacherous an act had really been inspired by European commerce and example. This particularly pertains to the Mohawks, whom, it is stated, while the war lasted had traded exclusively with the Dutch, and they were greatly displeased with the friendly arrangements now existing between the Upper Iroquois and the French, and sought by every available means in their power to break the intimacy. On the other hand, the French were equally anxious for a continuance of an arrangement which they felt confident would sooner or later bring the Mohawks to a proper state of subserviency.

(2) John Liegeois. According to one authority, this brother was killed on May 29, 1655, at which time he had been a resident of the Colony for nearly twenty-one years. During his residence in Canada, he had rendered a number of important services, and had in fact but just completed the erection of a fort or blockhouse at Sylleri when he was surprised by the enemy and killed.

(3) Shea spells it de Foye.

(4) This change was made, the Relations inform us, towards the end of the year 1673, and during the following year a chapel was erected at Lorette.

grimage to Rome; and, accordingly, tattered and penniless, he took the road for the sacred city. Soon a conflict began within him, between his misery and the pride which forbade him to beg. The pride was forced to succumb; he begged from door to door; slept under sheds by the wayside or in haystacks; and now and then found lodging and a meal at a convent. Thus, sometimes alone, sometimes with vagabonds whom he met on the road, he made his way through Savoy and Lombardy in a pitiable condition of destitution, filth and disease. At length he reached Ancona, when the thought occurred to him of visiting the Holy House of Loretto and imploring the succor of the Virgin Mary. Nor were his hopes disappointed. He had reached that renowned shrine, knelt, paid his devotions, and offered prayer, when, as he issued from the door of the chapel, he was accosted by a young man whom he conjectured to have been an angel descended to his relief, and who was probably some penitent or devotee bent on works of charity or self-mortification. With the voice of the greatest kindness, he proffered his aid to the wretched boy, whose appearance was alike fitted to awaken pity and disgust. The conquering of the natural repugnance to filth in the interest of charity and humility, is a conspicuous virtue in most of the Saints; and whatever merit may attach to it was acquired in an extraordinary degree by the young man in question. Apparently, he was a physician; for he not only restored the miserable wanderer to a condition of comparative decency, but cured him of a grievous malady, the result of neglect. Chaumonot went on his way, thankful to his benefactor, and overflowing with an enthusiasm of gratitude to Our Lady of Loretto." Of his subsequent experience, we are told that he resumed his journey towards Rome, during which he was for a period employed by an old burger as a servant. While performing these menial duties, he became known to a Jesuit, to whom he had confessed, and his acquirements even at that time being considerable, through the influence of this religious he was employed as a teacher in one of the schools of that Order. Thus there grew up within him a desire to become a Jesuit, as a result of which, at the age of twenty-one, he was admitted to a novitiate. It was at about this time that he first learned of the Canadian mission, and thereafter became inspired with a desire to devote the remainder of his life to work among the Canadian Indians. So in company with Father Poncet, who was also destined for that field of labor, he soon afterward embarked for his future home, arriving in the Huron country some time during the early autumn of 1639. Before leaving their native country, however, they together visited Loretto, and it was at that time, the historian tells us, that Chaumonot, overflowing with devotion to this celestial mistress of his heart, conceived the idea of building in Canada a chapel to her honor after the exact model of the Holy House of Loretto.

At about the time of leaving with his Indians for their new home, the Missionary spoke of his desire and talked over his plans for the erection of this building with his brother priests, all of whom were much pleased with the suggestion. Work on the building was immediately begun, the same being constructed of brick and as an exact counterpart of the original. It stood in the center of a quadrangle, the four sides of which were formed of bark dwellings occupied by the Hurons. Of the subsequent history of this Missionary, it may be said that towards the end of the century the Indians again removed to a point called New Lorette, or Indian Lorette, which is four miles distant from the original site. This location, according to Parkman, was a wild spot covered with the primitive forest and seamed by a deep and tortuous ravine, where the St. Charles foams white as a snowdrift over the black ledges, and where the sunlight struggles through matted boughs of the pine and fir, to bask for brief moments on the mossy rocks, or flash on the hurrying waters. On a plateau close to the margin of the torrent another Huron town was established, and a new edifice erected in honor of Our Lady. And here, at this present day, the dwindling remnants of a once fierce and mighty nation transformed into a meager settlement of weavers of baskets and makers of moccasins are slowly fulfilling the inscrutable edicts of fate in the final summing up of a long-suffering and checkered career.

But to return to this fresh outbreak on the part of the Mohawks. Once more the colonists found themselves confronted by the problem which had since their first advent into the country caused them the greatest disquiet. Again had the feeble thread which bound their temporary understandings been severed, and a breach opened through which they all too readily comprehended was to be viewed the same unwelcome vista of carnage and disquiet. But one hope, a very feeble one at that, remained to them, it being an immediate subjection to this belligerent foe before the other cantons concluded to join in the uprising. In accordance with this view of the condition of affairs, a number of armed parties were immediately sent forth, and their active presence in the field, being not only unexpected but unprecedented, had undoubtedly an altogether wholesome effect, inspiring the savages with sufficient consideration for their activity and alertness, which augured well for something in the way of a compromise.

At this particular moment an Algonquin squaw who with her family had resided at Sylleri acted a part in this

drama of blood which undoubtedly had considerable to do with the trend of affairs which followed. She, Charlevoix tells us, was in the field with her husband and children, when five Mohawks suddenly started up and seized and bound the brave; to the woman, however, they paid but little attention, owing to the fact that her children were all of tender age and consequently needed her attention. Here, however, is where they made a fatal mistake, for at a moment when least expected she seized a hatchet, brained the chief who was at the head of the party, and meted out the same fate to another who was rushing to his assistance. The remaining warriors were so thoroughly overcome with the boldness of this act upon her part, that, without attempting the least reprisal, they flew precipitately into the woods, leaving the squaw to release her husband and depart with him and her family for the settlements. A few successes on the part of the French in slight engagements between them and roving bands of the Mohawks, and the particular event just cited, had such an effect upon the tribe that they at once came forward with the request that the terms of peace formerly established might be renewed. They also on this occasion emphasized this desire by requesting that a priest be sent among them to instruct them in the Christian religion. The latter request was acquiesced in, Father le Moyne being selected by the Superior-General for that purpose; and so well and kindly was he received by the tribe that in spite of their former treachery he at least became thoroughly convinced that the desire for peace on their part was honestly and sincerely made. He even would not allow himself to be diverted from this belief, although he might well have been led to do so by the actions of a warrior who on one occasion in a fit of extreme deviltry employed an entire night rushing frantically from cabin to cabin, tomahawk in hand, declaring that he meant to take the life of Ondesson, which was the name by which the Missionary was designated among the Iroquois. Moreover, it is believed that he would have carried out his foul intent had there been others of a similar mind or inclined to show even a passive approval of his contemplated brutality. Other incidents of a questionable nature also transpired in his experience with these people; yet he still valiantly held his post, believing in their sincerity, and persuading himself that he could by gaining their confidence bring them to a proper sense of their duties as men and Christians.

The moral condition of the Onondagas at this time was such as to assure the best and most satisfactory results, when they were approached upon the subject of religion, for which purpose the Missionary Fathers Chaumonot and Dablon were sent among them. Of the two Father Chaumonot has already received somewhat extended mention, and as it will be necessary to refer to his labors at a later period, for the present we will leave him. Of the other, Father Dablon, it may be said that he had but just arrived from France, although he was already on the highway to success, having during the short period of his residence in Canada acquired an enviable reputation for both wisdom and virtue. These Missionaries left Quebec for the country of the Onondagas on September 19, 1655, being attended by a large body of that nation who had come to act as an escort for them.

Reaching the canton of the tribe on November 5, they were received with much distinction by the entire population, while the presents which they bore to the chiefs on behalf of Mr. de Lauson were accepted with much respect and consideration. A location was at once assigned to the Missionaries as a residence, where by the aid of many willing hands they were soon comfortably housed. For some time following their arrival, the work of the Missionaries progressed with much satisfaction, and in fact they had been there but a little while when they were enabled to erect a church in the town, and thenceforth it became possible for them to conduct religious services in a manner equally impressing and satisfactory as though they had been with their own people and in the midst of civilization.

Thus in a few localities the seed of a new life had apparently germinated, and bid fair with consistent and generous cultivation to yield returns, if not commensurate with the labors and sufferings undergone, yet accepted in joy and thankfulness by the Missionaries themselves. And taking everything into consideration—the limited number of settlers, their meager and unsatisfactory equipment, and the chilling indifference of the Canadian Company for their safety and comfort—it is really a wonder that matters could be in so satisfactory a condition as they were. But strange as it may appear and often difficult of comprehension, it is nevertheless the fact that, whatever firmness of footing was theirs, it was entirely owing to the Indians, who, while fully supplied as far as the matter of sagacity was concerned, had not the slightest appreciable idea of their own condition, or the seriousness of the question in which the interests of the entire race were at that time involved.

For the benefit of posterity and those who enjoy the advantages derived from the condition of that country to-day, it may in all fairness be regarded as a most fortunate occurrence that these people then thought and acted as they did; otherwise, it is a question if the French could even have momentarily maintained a position among them. Had they paused to consider, and curbing the unnatural desire for dictatorial ascendancy among themselves, consorted together, acting as a unit

in their own defense, the encroachments of civilization could have been retarded to such an extent that the settlement of the country would have in all probability been given up as impracticable.

Instead of such a union, however, they allowed themselves to be overcome by personal hatreds, the result of which was an internal warfare which decimated their ranks, and in fact only ceased when some of the largest and strongest nations had been to all intents and purposes swept from the face of the earth.

Of this peculiar condition Parkman has spoken as follows: "Of the four kindred communities, two at least, the Hurons and the Neutrals, were probably superior in numbers to the Iroquois. Either one of these with union and leadership could have held its ground against them, and the two united could easily have crippled them beyond the power of doing mischief. But these so-called nations were mere aggregations of villages and families, with nothing that deserved to be called a government to hold them together. They were very liable to panics because the part on section or town attacked by an enemy could never rely with confidence on prompt succor from the rest; and when once broken they could not be rallied, because they had no center around which to gather, no place of rendezvous at which to meet and arrange for future action. The Iroquois, on the other hand, had organizations with which the ideas and habits of several generations were interwoven, and they had also sagacious leaders for peace and war. They discussed all questions of policy with the coolest deliberation, and knew how to turn to profit even imperfections in their plan of government which seemed to promise only weakness and discord. Thus any nation or any large town of their confederacy could make a separate war or a separate peace with a foreign nation or any part of it. Some member of the league, as for example the Cayugas, would make a covenant of friendship with the enemy, and while the infatuated victims were thus lulled into a delusive security the war parties of the other nations, often joined by the Cayuga warriors, would overwhelm them by sudden onset. But it was not by their craft nor by their organization—which for military purposes was wretchedly feeble—that this handful of savages gained a bloody supremacy. They carried all before them because they were animated throughout as one man by the same audacious pride and insatiable rage for conquest. Like other Indians, they waged war on a plan altogether democratic—that is, each man fought or not, as he saw fit; and they owed their unity and vigor of action to the homicidal frenzy that urged them all alike."

It will be remembered as alluded to in a former chapter that the Neutral nation, which occupied a stretch of territory southeast of the Petun Hurons and west of the Iroquois, had taken no part whatever in the hostilities between these two nations. On the contrary, their towns and villages were regarded as sanctuaries to which parties or individuals of either people could go for safety. But this condition of indifference by no means pertained to their relations with other tribes and peoples, against a number of which they conducted a fierce and persistent war. Particularly did they maintain an aggressive attitude toward the Mascoutins, or nation of fire[1], who at that time were dwelling some distance inland from the western shore of Lake Michigan.

Of the aggressiveness of the Neutral nation, Lalemant speaks in his Relation of 1643, in which he cites the following incident, which occurred during the preceding summer: "Two thousand warriors of the Neutral nation took a town of the Mascoutins which was well fortified with a palisade and defended by nine hundred warriors. They took it after a siege of ten days, killed many on the spot, and made eight hundred prisoners—men, women and children. After burning seventy of the best warriors, they put out the eyes of the old men and cut away their lips, and then left them to drag out a miserable existence."

But at last the time had arrived for the Neutrals to suffer, for the Iroquois, having conquered all else within reach of their war parties, now gave their undivided attention to their extermination. Their first aggressive movement against this people was made in the fall of 1650, when they fell upon one of the principal towns of the nation, which at the time had a population of sixteen hundred men, exclusive of women and children. The year following, a similar attack was made upon another town of equal pretensions, which resulted in the slaughter of the most of their warriors, and the capture of a large number of prisoners. This virtually terminated the existence of the nation, the few remaining at liberty becoming so terrified that they abandoned their homes and fields, and took to the wilderness, where amidst unusual hardships and privations they rapidly perished until the nation to all intents and purposes became extinct.

We now arrive at one of the final pages in this chapter of blood, which records the destruction of another prominent and populous nation, the Eries, whose territory was bounded on the north and east by the lake bearing their name and the country of the Iroquois; on the east and southeast by the Appalachian Mountains,

(1) So called by the French; also known as the Assistaeronnons and Ateistaehonnons, a tribe of Hurons. This was a very numerous Algonquin tribe, speaking the language of the Sacs and Foxes, who occupied territory in Southern Michigan, Northern Indiana and Illinois, and Central and Southeastern Wisconsin. The historian Shea expresses the belief that these people were probably confounded with the Kickapoos of Western and Southwestern Wisconsin. The Relation of 1658 states that they had thirty towns, and that they were a stationary, and to a certain extent an agricultural people. Forced by the aggressiveness of their enemies, they fled to the neighborhood of the Fox River, Wisconsin, in which locality they remained for a long time. The tribe is now extinct.

and directly south by the Ohio River, on the farther banks of which were located the Shawnees[1]. The Eries, designated by the French as the Nation of the Cat, owing to the large number of wildcats which roamed the territory occupied by them, and who spoke a Huron dialect, had many towns and were noted for their peaceful disposition and general tendency toward more pastoral pursuits. In 1654 they were believed to have in the neighborhood of two thousand warriors, all of whom were excellent bowmen. The cause of the uprising against them by the Iroquois was brought about by an incident which occurred during the year 1653, the occasion being noted from the fact that at the time there were present in the principal towns of the Senecas a deputation of thirty of the principal men of the Erie nation who were there to confirm a treaty of peace which had a short time previously been concluded.

During this visit it happened that a personal quarrel arose between a couple of Seneca and Erie braves in which the former was killed, whereupon the thirty deputies were at once put to death. Then followed a war of reprisals in which the entire Iroquois nation took an active part. On one occasion a band of Erie warriors succeeded in capturing a noted Onondaga chief, whom they were about to sacrifice when he suggested that it would be a wise and prudent course for them to pursue, and one which would undoubtedly prove a means of conciliation to his countrymen, were his life spared and a disposition made of him in accordance with other customs prevailing among the natives, which were often averted to in preference to taking a captive's life. So the chiefs of the nation, after mature deliberation, concluded to give him to the sister of one of their murdered people, whose place he was henceforth supposed to take. She was absent at the time, but upon her return, being informed of the disposition made of the Onondaga, indignantly repudiated the proposition, and vehemently declared that nothing would satisfy her for the loss sustained but the immediate execution of the prisoner. So, according to the customs of the tribe, he was put to death; but before entirely succumbing to the effects of the terrible tortures inflicted, he made the prophetic statement that they were burning, not only him, but the entire Erie nation, as his countrymen would take a fiery vengeance for his murder. And so it came about; for as soon as the knowledge of his death became known among his people, the entire confederacy arose to a man, and under the command of two of their most noted chieftains took the field with the avowed purpose of exterminating the Erie nation.

Down the coast of the great lake they proceeded in a large flotilla of canoes towards the country of the enemy, who upon hearing of their approach withdrew into the forest towards the west, where, having concentrated their entire force, they fortified themselves with palisades and awaited the coming of the enemy[2].

The fight which followed was a long and bloody one, the advancing forces of the Iroquois being time and again repelled by the terrible rain of arrows which were poured upon them. Each succeeding attempt saw many a warrior prone upon the ground struggling in the last agonies of death, or so severely wounded as to be unable to withdraw from the field. At last, however, determined at any cost to secure the victory, they again advanced, this time bearing their canoes in front of them, and thus protecting themselves from the terrible storm of arrows with which their advance was ever greeted. Thus they reached the palisades, which, being scaled, they at once entered upon an impetuous and ferocious hand to hand conflict with the enemy. The onslaught became so terrible that, panic-stricken and overawed by the ferocity of the foe, the Eries at last lost all power of resistance, and becoming easy victims to the knives of the Iroquois braves, were slaughtered almost to a man. But the price of victory was great, and owing to their own severe losses the Iroquois were compelled to remain in that vicinity for several weeks in order that they might properly dispose of their dead, and care for the wounded.

These events were naturally watched with the greatest interest by the colonists, who, not without cause, feared that these last great and overwhelming successes of the Iroquois might lead them to a renewal of a pronounced and aggressive hostility toward the French. But if such were the intentions of that nation, the Onondagas at least showed no disposition towards becoming active factors in the estrangement, as by every means in their power they endeavored in everything to strengthen their friendly relations with the colonists. With this in view, they sent a delegation to Quebec, accompanied by their

(1) Also called Shawanese and Shawane. This nation did not belong to the Iroquois Confederacy, although they were called brothers by them. Formerly they dwelt in the far South, from which country they removed to that of the Iroquois, who assigned them lands on the west branch of the Susquehanna; but they always regarded them as inferiors. When Father Gravier descended the Mississippi River in 1700, he found the Shawnees, or Chaouanou as they were called by the French, living on a tributary of the Ohio which comes from the southwest and is now known as the Tennessee.

Of these people, Drake in his well-known work on the Aboriginal Races of North America, published about the year 1857, says: "This tribe own a tract of country twenty-five miles north and south and one hundred east and west, bounded on the east by the State of Missouri and on the north by the Kansas river, which in point of soil, timber and water is equalled by but few tracts of the same size in any country; though there is somehow hardly a sufficient proportion of timber for the prairie. The Shawnees have become an agricultural people, their buildings and farms being similar to those of the whites in a newly settled country; inclosed by rail fences and most of them in good form, each string of fence being straight and sufficiently high to secure their crops, and many of them staked and ridered. They all live in comfortable cabins, perhaps half or more being built of good hewn logs and neatly raised, with out-houses, stables and barns." According to the same authority, the Shawnee nation was subdued by the Iroquois in 1672.

(2) Of the relative strength of the two parties, we learn from different reliable sources that of the Eries there were supposed to be some two thousand warriors, all of whom were gathered together within the fortification, besides women and children, while of the Iroquois there were some twelve hundred. In this conflict we are told a number of the invaders carried firearms, while the Eries depended entirely upon poisoned arrows, which they discharged at the foe with great accuracy and rapidity.

resident pastor, Father Dablon, who added his entreaties to theirs for the establishment of a number of the French among them. With this party the good priest arrived at the seat of government on March 30, 1656, where the delegation was well received by Mr. de Lauson, who, in spite of other portentous influences brought to bear, expressed his unqualified willingness to accede to their request.

To further this purpose, a body of Frenchmen, fifty in number, were selected and placed under the immediate command of Sieur Dupuys, an officer of the garrison, whom the governor appointed as commandant of the new settlement. The party was accompanied, also, by Father Francis le Mercier, who had in the meantime succeeded Father Jerome Lalemant as Superior-General of the missions, and Fathers Fremin, Menard and Dablon, whom he had chosen to establish the first Iroquois church. The entire party left Quebec on the 7th day of May, being, in spite of a far from bountiful harvest, supplied with an abundance of provisions for their support, if necessary, for an entire year, in addition to which they carried implements and seeds of a character and quantity requisite for the cultivation and planting of a considerable area of land.

This proposed undertaking becoming known to the Mohawks, who also learned that the party had already advanced a considerable distance on its way, they became aroused and embittered, their naturally vindictive and suspicious natures leading them to believe that the establishment of such a colony in the country of the Iroquois would be certain to result unfavorably to their interests. So they held a general council at which it was decided to thwart the undertaking and prevent the carrying out of the plans as arranged between the French and Onondagas. In order that they might carry this determination into positive and immediate effect, a large body of warriors, some four hundred in number, were sent out by the nations with orders to destroy the entire party. This, fortunately, they were prevented from doing, as they failed to overtake or come in contact with the main body, although they partially carried out their instructions by falling upon a few stragglers, to whom they afterwards excused themselves by saying: "We did not know that you were Frenchmen; we took you for Hurons or Algonquins."

It was not long after this occurrence that the French were informed of the attitude of the Mohawks towards them, which naturally caused much uneasiness for the welfare and safety of the party. However, the condition of affairs was such that it would have been, not only impolitic, but absolutely suicidal for them to have taken any active measures to resent this insult. They even, it would seem, lived in hope that the Mohawks, having overcome their first passionate resistance, would become reconciled to the undertaking, and could be prevailed upon to acquiesce in the arrangements. Not long after, however, they became thoroughly convinced of the futility of expecting any such concession on the part of these people, whose aggressiveness became more pronounced than ever. It was at this time, in fact, that a party of warriors approached Isle Orleans, where in the early morning they fell upon a band of ninety Hurons of all ages and sexes, killing these and carrying the rest away into captivity. They even accentuated the insult by taking these bound and helpless people in their canoes before and close under the guns of the fort, where, we are told, they made them sing, as if in defiance of the authorities there. They then took them to their country, where, after having burned the chief among them, they distributed the rest through their numerous towns and villages.

Of de Lauson's action in this matter, the historian Charlevoix says: "He has been severely censured for having put up with such insolence; and his inaction, it must be confessed, while they were carrying off, so to say, from between his arms allies whose preservation equally concerned the honor of the French name and that of religion, casts a stain on his memory which all his virtue cannot efface, but it is because there are misfortunes which men do not forgive, and which, to their way of thinking, dishonor a man as much as the greatest cowardice." It must be said in his defense, however, that to rescue these people, whose troubles were largely owing to a presumptuous confidence on their part, would have required the calling-out of five or six hundred men; and even had the Governor taken that immediate and arbitrary stand, they could not have been made ready for service until the Mohawks had obtained such a start that pursuit would have been unavailing.

As to the miserable people who, largely owing to their own foolishness, had thus fallen victims to the wiles and machinations of a watchful enemy, it is stated on the authority of one of the number, who more fortunate than his fellows succeeded in making his escape and returned to the Colony, that they passed through the trying ordeal with the greatest fortitude, and that while many of them were subjected to almost unparalleled inhumanity, they never ceased in proclaiming the greatness and goodness of God, although they knew that in so doing they irritated their torturers, and thereby increased their own sufferings.

It will be noticed that the Iroquois had conducted their numerous hostilities in a manner that not only proved the correctness of their judgment, but also exhibited an amount of astuteness and diplomatic cunning which placed them far ahead of other nations in that

respect. This will become still more noticeable in making even a cursory review of prior events, by means of which we learn that after having, to all intents and purposes, destroyed the Hurons, they made systematic attacks upon the allies of that nation. Among this number were the Ottawas, who, however, gaining wisdom from the experience of others, removed themselves and their belongings, as far as possible, from the presence of the foe, against whose power and all-conquering forces it would have been impossible for them to contend. So, some of them took possession of territory immediately contiguous to Saginaw Bay, or Saguinaw, as some call it, which lies directly west of the country of the Hurons and north of the Pottawattomies, while others located on Thunder Bay and at Manitouline Island and Michillimackinac. According to Charlevoix, the majority of this tribe or nation remained upon the banks of the River Ottawa, which he had always claimed was their particular place of abode. To this statement, however, the historian Shea demurs, quoting a long line of authorities in substantiation of the position taken by him. Of the division and dispersion of the Hurons, we have already treated in part, tracing them through their wanderings from St. Joseph to Manitouline, while others went to Michillimackinac. Of their further history, we are informed that in 1652 they were at Teaontorarai—the Noquet Islands—and in the following year were about to retreat into Lake Superior, to Aotonatendie, near the great lake of the "Puants" (probably the Pointe du Ste. Esprit). In 1658 they were among the Pottawattomies and in the year following were on the Mississippi. Here they came into contact with the Sioux, and, falling out with them, ascended the Black River, although the Ottawas, who had till then kept them company, marched on to Chequamegon. It is here that Menard evidently found the Ottawas and was coming from their village to that of the Hurons of the Black River when he lost his life. A remnant of the Neutral nation were also with these Hurons. Of the subsequent history of the Neuters, it is known that after the two tremendous defeats which they sustained at the hands of the Iroquois—of which an account has been given—a number of those who managed to escape formed an alliance with the Andastes, in conjunction with whom they committed many depredations in the Iroquois country, in one instance driving the women and children of the Senecas from their towns and villages. Perrot locates the last of the Neuter towns at a point opposite Detroit. At a later date, that is towards the latter part of 1653, a large body of these people—some eight hundred in number—fled to Askauchioe at a point three leagues beyond Sault Ste. Marie, at that time a general resort of the Ottawas, Chippewas and Nipissings. From that time on no further trace is obtainable of them, so that it cannot be actually told whether they united with the Hurons or became subjects of the Iroquois. Shea believes they did both, as at a later period they formed a considerable part of the Senecas.

A few weeks after the descent of the Mohawks upon Isle Orleans and their capture of a large number of Hurons, a party of some thirty Ottawas, accompanied by two Frenchmen, came with a large consignment of furs to Quebec. In setting out upon their return journey, these Ottawas were accompanied by thirty young Frenchmen, while Father John Dequen[1], who had charge of the mission during the absence of the Superior-General, Father le Mercier, appointed Fathers Dreuillettes and Garreau and a lay brother, Louis le Boesme[2], to attend them.

Of the hazard of the venture and extreme risks which the party ran, there can be no question whatever, as they had been on the road even less than a day[3] when they were met by an envoy sent to them by the Governor of Three Rivers, who warned them that there was a large party of Mohawks in the neighborhood.

This news undoubtedly saved the lives of many of them, as it was afterwards learned that the Mohawks, having heard of their departure from Quebec, designed to attack them between that point and Three Rivers, for which purpose they had arranged an ambuscade. Being warned, however, the Ottawas had used extra precautions, and in doing so avoided a collision with the enemy. Arriving at Three Rivers, a council was immediately convened, which resulted in a decision by a majority of the French to proceed no farther, but await a favorable opportunity for returning to Quebec. This determination was certainly a wise one, as the Ottawas were poorly armed and in any event ill-prepared to meet such a vigorous and well-equipped foe. So but three of the Frenchmen followed the fortunes of the Ottawas, and even they were persuaded to do so from the fact that they could not bring themselves to allow the missionaries to go forward thus unattended.

Thus far firearms had not been counted among the implements of war pertaining to an Ottawa warrior's outfit, but now, realizing the necessity and gravity of the occasion, a majority of them were armed with guns, of the use of which they had but little if any knowledge. It has since remained a question in the minds of many if this was an act of wisdom on the part of the missionaries and their friends, as like children with a new toy, once having them in their possession, the Ottawas were always on their lookout for an excuse to use them. This

(1) Also referred to as le Quien and De Quen.
(2) Le Boesme was a particularly useful character in this work, having been brought up under the supervision and personal direction of Father de Brebeuf in the Huron nations.
(3) The party left Quebec towards the middle of August, 1656.

incautiousness on their part made pursuit an easy matter for the Mohawks, who had dogged their steps since the moment of their leaving Three Rivers, and but awaited the fitted place and opportunity to fall upon and destroy them. Thus, with an easy certainty, they followed upon the Ottawa trail until reaching the banks of a lake formed by the discharge of the Ottawa River into the St. Lawrence, which is at a point some little distance above the Island of Montreal. Here they awaited the arrival of the party, the advance guard of whom had no sooner come within range than they poured in a deadly volley upon them, killing several outright and severely wounding a great many others. Among the latter was Father Garreau, whose spine had been broken by a musket[1] ball.

The main body of the Ottawas, on hearing the firing and scenting danger, immediately hastened forward to the relief of their friends, landing at a point where a number of corpses and unmanned canoes denoted the ambuscade had taken place, and with much bravery charged repeatedly upon the defenses of the enemy. The battle was a stubborn one, many being killed and wounded on both sides, but the Ottawas were at length compelled to desist, retiring without having secured the release of the Jesuits and a number of their fellow-tribesmen, who thus remained in the hands of the foe.

After attacking the Ottawa flotilla and having retreated to safer quarters behind a number of prepared defenses, the chief in command of the Mohawk party, who was none other than the Flemish Bastard previously referred to, came to the Missionaries expressing the great sorrow he felt at the injuries inflicted upon Father Garreau, and assuring them that it was altogether unintentional and that they had not been recognized as Frenchmen and Jesuits until after the damage had been done. Of course, this was merely a subterfuge on his part, and as such received by the Missionaries, who, however, fully realizing the precariousness of their condition, and anxious to return to the settlement as quickly as possible, were unwilling to do anything that might anger this ferocious leader, or otherwise delay their arrangements for immediate departure. That their alternative was a wise one became a certainty, when, on the following day, September 2, a party of Mohawks escorted them to Montreal, where they also presented two belts of wampum to the Governor as an expression of their regret at having fired upon Father Garreau and to wipe away the tears of his fellow-priests.

Thus was the good priest, Father Leonard Garreau, brought back to die, and thus was sanctified a life of earnest usefulness and self-denial, most fittingly brought to a glorious climax of martyrdom amidst the scenes of his activity and devotion. Already had the hand of death been placed heavily upon him, so that when the party arrived at Montreal he was beyond earthly hope. Fortunately, however, Father Claude Pijart was there at the time, and it was in his arms the good priest expired while still calling upon the Almighty God for forgiveness for those who had slain him.

The attitude of the Mohawks had now become too pronounced to admit of question, so, having suitably cared for the remains of their deeply deplored brother and friend, Father Dreuillettes and Brother le Boesme set forth on their return journey to Quebec, where they arrived safely without further incident.

Contrary to all precedent, and in spite of the unreliability and treachery of that particular tribe, the French continued to flatter themselves with the belief that, if the other nations of the confederacy but remained loyal, the Mohawks would be compelled to friendliness, or at least remain passive. Adding to this their firm conviction that the newly established settlement at Onondaga was also to be a notable factor in the establishment of French authority and supremacy throughout the country, they remained steadfast in their support of views which had hitherto proved untrustworthy and chimerical.

In the meantime, the body of men who had started under the command of Dupuys for the country of the Onondagas proceeded on their way, and in due time arrived at Three Rivers and Montreal, at both of which places they made a brief stay. Finally they left the latter place on June the 8th, which had become memorable in the annals of their venture, for that upon it they fell in with a party of Mohawks whom they routed and relieved of their belongings in return for some similar treatment received at the hands of people of that tribe but a short time before.

On the 29th of the same month there arrived in their camp the young Huron previously mentioned who alone of the party captured at Isle Orleans had succeeded in making his escape. He was in a most pitiable condition, being barely able to walk, while the skin on many parts of his body had been burnt, almost to a crisp, thus causing the most exquisite pain with every motion. He had then been seventeen days on the road, during which entire period he had tasted of no food but berries, while fear of pursuit and recapture had added to his bodily sufferings by a condition of mental anxiety and suspense which had made such a boon as rest an impossibility. This poor fellow was treated with the greatest kindness and solicitude by the French and Indians alike, and when sufficiently recovered to bear the exertion was sent under protection to Quebec.

At last, after a number of days' journeying, uneventful in every respect save that they suffered considerable

(1) This shot, Perrot says, was fired by a renegade Frenchman who had joined the Iroquois, but whom the Mohawks gave up to the French.

inconvenience from want of provisions[1], they arrived at the country of the Onondagas.

Here they were met by emissaries who informed them that a large representation from all the Iroquois cantons had come out to bid them welcome and for that purpose awaited them on the banks of Lake Onondaga[2], and Dupuys immediately made suitable arrangements to march into the presence of the nations with all of the impressiveness at his command.

In order to carry out this plan, and before approaching the awaited delegation, he unloaded several small cannon and fired a volley, after which he reëmbarked and proceeded amidst an almost continuous salvo of musketry to make a landing.

Upon landing, the entire party was received by the savages with every expression of satisfaction and rejoicing, while speeches, banquets, dances and songs were indulged in to an unlimited extent. On July 12, which was the day following, Mass was celebrated, and at its conclusion the Te Deum was chanted. The services over, there was an exchange of presents, a form always observed when alliances or treaties were about to be made. So affairs continued to run along in a most satisfactory manner, the French, having already become somewhat accustomed to their new surroundings, building and arranging quarters suitable for their occupancy. While this work was being carried along, Father le Mercier proceeded to make a visit to Onondaga, at which place he was well and ceremoniously received. This town lay about five leagues from St. Mary's, and was called by the Onondagas, Achiendase.

By the end of the month the missionaries had begun to labor, and quite successfully, too, among the people of the tribe, while they received further evidence of the interest taken in their work in a request from the Cayugas that a missionary be also sent to them, and to that important duty Father Menard was appointed. Here the reverend Missionary met with the most encouraging conditions, the entire adult population of the canton seemingly being very desirous of embracing the Christian religion. So constant in fact did they become in their attendance at divine service, that it was soon necessary to enlarge by one-half the capacity of the little mission chapel which had already been erected there. Another evidence of their genuinely friendly intentions toward the French was made manifest at about this time, when the former became the victims of a painful complaint which almost threatened their extermination. It was during this trying period that the Onondagas cared for them with the greatest devotion, and it was undoubtedly due to these unremitting attentions that they finally recovered. Still the fact remained that on former occasions a similar amount of kindness and solicitude had been followed by the basest treachery, therefore, while anxious to believe them sincere in their attentions, the French were still of the opinion that it would be wisest to observe the utmost precaution, and hence sought assiduously for means with which to erect a fort. But here again arose the same difficulty which had menaced them—indifference on part of the Canadian Company for their safety and absolute refusal by that organization to advance the necessary means for their protection. And as to credit, well as a matter of fact, those best qualified to judge as to the necessities and requirements of the colony, had but little of that commodity to fall back upon.

In the meantime, the Hurons who had been established on Isle Orleans, being in momentary fear of their lives and therefore deeming that location altogether too much exposed, removed to Quebec. Here once more the Indian character asserted itself, for no sooner had they been placed in safety than, assuming or believing that some affront had been put upon them by the French, they sent a secret messenger to the Mohawks, praying that they henceforth be received and recognized as people of that nation. No sooner had they done this, however, than they most heartily repented the pettish action which was liable to renew and increase, rather than lessen, their difficulties. But the Mohawks, realizing their advantage, pressed the matter with much earnestness, and finding that argument was unavailing, resorted to force[3], sending out several parties of warriors, who fell upon and slaughtered or made prisoners of all who were unfortunate enough to come within their reach. They believed that such summary treatment would bring about the most satisfactory results, and when in their opinion sufficient chastisement had been administered, they boldly sent a deputation of thirty of their nation to Quebec, to arrange for the removal of the Hurons to their country.

Of the arrival of these emissaries and the exceeding haughtiness with which they presented their demands, Charlevoix tells us in the following language:

(1) From all accounts, it would seem that in spite of the provisions made for their absolute security in this respect, matters were so badly managed that an actual famine was upon them before they became aware of it or had been able to prepare themselves to a certain extent for such an unlooked-for contingency. Their difficulties were also augmented at this time considerably owing to the fact that the fishing and hunting, upon which, as a matter of resource, they had confidently relied, also failed them, so that the French, who were entirely unaccustomed to long and forced fasts, stood an excellent chance of dying of starvation, and, in fact, many of them might have succumbed had not the Sachems of the Onondagas had the forethought to send forward a number of canoes laden with provisions to meet them.

(2) Then called Lake Gannentaha, which means "Material for the Council Fire."

(3) Accounts differ in regard to this particular incident, as the Relation of 1657 fails to refer in any manner to this aggressive action on the part of the Mohawks. It does, however, state that a party of one hundred Iroquois encamped at a point within three or four days' march of Quebec, and from there sent forward a delegation of thirty to the Hurons to demand their fulfillment of the agreement as proposed by them.

"They first applied to Mr. de Lauson and asked to be heard in the general assembly of the Hurons and French; and the Governor-General having consented, the chief of the deputation first addressed the Hurons, saying: 'Brother, it is now some time since you stretched your hands to beg me to lead you to my country; but as often as I get ready to do so you draw back, and it is to punish you for inconstancy that I have struck you with my hatchet. Believe me. Give me no more ground to treat you thus. Arise and follow me.' With these words he presented two belts—one, he said, to help the Hurons rise; the other, to assure them that henceforth the Mohawks would live with them as with their brethren. He then turned towards the General and spoke to him in these words: 'Ononthio, lift up your arms and let your children go, whom you hold clasped to your bosom; for, should they commit any folly, it is to be feared that while intending to chastise them, my blows may reach you. This is to open your arms.' And he presented a belt. 'I know,' he continued, 'that the Huron loves the prayer; that he acknowledges and adores the Author of all things; that in all his necessities he has recourse to Him. I wish to do the same. Consent that Ondesson[1]—who has left me, I know not why—return with the Huron to instruct me; and as I have not canoes enough to take so many, do me the favor to lend me yours.'"

The forbearance shown by de Lauson at this exhibition of uncalled-for and extreme insolence was simply remarkable, and only to be accounted for from the fact that these were the only ones of all the Confederacy who persisted in remaining inaccessible to the friendly advances of the French and their repeated efforts to act generously and conscientiously toward them. In the position thus assumed by him he was non-committal, although leaning to the art of persuasion rather than exhibiting that tendency towards aggressiveness which might most naturally have been expected. This fact was not lost upon the Hurons, who perhaps by their methods of discrimination concluded it was fear that impelled him to act in this manner. Thus they were led to compare the uncertainty of their present condition under French protection with their assured safety among the Iroquois, and as a result became divided among themselves, some[2] remaining steadfast in their allegiance to the French; others decided to associate themselves with and become part of the Onondaga nation, while the Bear family alone remained steadfast to the original pledge and decided to join issues with the Mohawks.

The de Lauson acting as governor on this occasion was a son—Charles—of the actual official, who was absent at that time. He had come to Canada on June 23, 1652, and in the following August married Mary Louise Giffard, who died in 1656. After his father's departure from Quebec in the summer of the latter year, he administered the affairs of the government until September 18, 1657, when he also went to France. Having been ordained, he returned in 1659 with Bishop Laval. He again returned to France in 1672, accompanied by his daughter.

To the speech of the Mohawk deputy, as already given, Father le Moyne, who was present and acted as interpreter, replied, saying: "Ononthio loves the Hurons; they are his children. But he does not keep them in leading strings. They are old enough to act for themselves. He opens his arms and leaves them at liberty to go whither they will. For my part, I will follow them wherever they go. If they go to you, Mohawk, I will instruct you also in what manner it is necessary to pray and adore the Maker of all things; but I dare not hope that you will listen to me. I know you and know how far your indocility goes. But I will console myself with the Hurons. As to the canoes you ask, you see well enough that we have scarcely what we need. If you have not enough, make some." This speech, which concluded the discussion, was preceded by one by the chief of the Bear family, who, representing the Mohawk deputation, said: "Brothers, I am yours. I throw myself with closed eyes into your canoes, prepared for everything, even to die. But I wish to go at first alone with my own cabin (family). I will not permit others to embark with me. If hereafter the rest of my nation wishes to come and join me, I will not oppose it; but I am glad to be able to let them see first in what manner you treat me." This substantially ended the conference, after which the Mohawk deputation, thoroughly satisfied with the outcome, set to work to make a number of canoes, in which when completed, together with those they had arrived in, they embarked with the Hurons for their country, on August 21, 1656. Five days later Father le Moyne also left Quebec on his way to the Mohawk country.

But the troubles of the Hurons were not to end here, as they had fondly hoped, for hardly had the Mohawks and accompanying party departed from Quebec when a delegation from the Onondagas arrived and demanded that the Hurons also fulfill their pledges to them. This placed them in an unenviable and most embarrassing position.[3]

(1) Father le Moyne.

(2) To be more explicit, the Attignenonhac or Cord remained with the French, while the Arendarrhonon or Rocks were those who decided to join the Onondagas.

(3) Charlevoix tells us that, while in a quandary as to what to do or say to these demands, the Hurons were relieved of their embarrassment by the Governor, who came forward and told the deputies that they were wanting in respect to their Father; that a part of the Hurons were disposed to follow them, but that their wives and children were afraid of their weapons, and that it was not in the guise of warriors

The Hurons, Neutrals and Eries having been disposed of, the Iroquois now turned their attention towards the Andastes. This nation, although by far smaller in numbers than were the other nations, cost their destroyers more dearly than all the others put together. Particularly was this the case with the Mohawks, who for ten years—from 1650 to 1660—were the most aggressive and persistent of the attacking party. It was in fact a summary lesson for these people, whose reverses were such as to greatly humble and humiliate them and reduce them to a position from which they never fully recovered.

When it became evident that the Mohawks were no longer able to maintain against this valorous enemy, the other nations of the Confederacy came to the rescue, although, be it said to the credit and glory of the Andastes, with but little, if any more satisfactory results. And so the war continued until the earlier part of 1662, when a body of Iroquois warriors, eight hundred strong, marched down into the country of the Andastes and determined to annihilate them then and there. But here again they were doomed to disappointment, finding that the foe had taken every precaution to avoid being surprised. By the advice of a number of Swedish colonists living in their vicinity, they had fortified their town by a double palisade, flanked by bastions, on which were mounted a number of small cannon. Quickly appreciating that force would not avail against such careful and systematic arrangements, the Iroquois sought by treachery to secure the desired end. They sent forward a delegation of twenty-five warriors for the ostensible purpose of arranging for a general settlement of grievances. But the Andastes were not to be hoodwinked so readily. Thoroughly appreciating the true inwardness of the act, they admitted the envoys, seized them, and then, mounting with them upon high scaffolds, tortured them to death before the very eyes of their fellows.

Realizing their impotency to act, the forces of the Confederacy withdrew, evidently for the purpose of consultation and the final adoption of some method by means of which they could once more acquire that supremacy among the nations which had been theirs for so long a time. Before they had arrived at any satisfactory or definite conclusion they were compelled to take the field; for the Andastes, determined to bring affairs to a speedy conclusion, invaded their country and started upon a war of active aggression. This, too, happened at a most inopportune time for the Senecas—first of the confederated nations to be attacked— owing to the fact that they were at that time suffering from the ravages of a dread disease. Thus the war became resolved into one of skirmishes and predatory rovings, which, in spite of their bravery and success, gradually told upon the limited number of the Andastes. They finally were badly defeated by the Senecas in 1675. Those remaining—it was a pitiable remnant—were thereafter known as the Conestogas, as which nearly one hundred years later they met extermination at the hands of the "Paxton Boys," as elsewhere related.

But what of the victors, and what was the result of their insatiable desire for conquest? They had vanquished every nation and people of their own race; had followed some even to the verge of extermination, while others were permitted to exist, but only on payment of tribute to this inexorable nation of Caesars; and had made of a populous and prosperous country a barren and lifeless waste. They were the conquerors, but at a cost which had merged their greatness into nothingness. For, as says le Jeune: "Their victories have so depopulated the towns that there are more foreigners[1] in them than natives. These were either prisoners who had been adopted or who had voluntarily joined the Iroquois to save themselves from further annoyance and hostility.[2]

Situated, then, in a location between the spreading settlements of France and England, this once great nation was reduced to a pitiful few,[3] who vaunted their greatness on the strength of a useless triumph. But even then they were not satisfied to rest. The thirst for blood was still upon them; hands steeped in the blood of thousands of their unoffending fellows had lost their cunning for more peaceful employment; hearts bad to the core exulted in the thought of renewed atrocities. And so they went their way, incorrigible, unreconcilable, pursuing their murderous designs to Hudson's Bay, around the shores of Lake Superior, thence down along the Mississippi, reaching far out to inland and towards Lake Michigan in search of those who, driven by their brutality, had at last sought refuge on the islands at the mouth of Green Bay, along the shores of Lake Michigan, and at Sault Ste. Marie, Michillimackinac, and other points which have since become historical as centers of missionary enterprise and zeal.

Here, then, we feel impelled to discontinue a narrative so fraught with human suffering and human sacrifice, so void of the graciousness of happy results. Broad-

that they should come to seek friends and brethren: that if they wished to do things regularly, they should return home; that the Hurons would keep their word with them when they were able to regard them no longer as enemies; and to show them that what he said was not a pretext, the Hurons would go to Montreal to await them, and would give hostages. This reply satisfied them, and after they had been shown every consideration and courtesy, they returned home. To this alleged action on part of the Governor, and subsequent results, however, the Relation of 1657 does not in any way refer.

(1) At this time at Onondaga there were seven different nations permanently established, while among the Senecas there were eleven.

(2) These aliens were not permitted to have any voice in the tribe's deliberations at the council fire, but were expected to join the nation's war parties although they were generally excused from taking active participation in the field against their former countrymen. The condition of the female prisoners was little better than that of slaves, and those to whom they were assigned often killed them on the slightest pique.

(3) Twenty-two hundred warriors in all, of which but twelve hundred were purely Iroquois.

minded and masterful as the original plan had been, there was lacking to a marked extent that unity without which such undertakings are certain to meet with failure. In this instance, in spite of the general good intent on the part of its originators and the sympathies of the religious who subsequently joined in the work, there was a senseless cupidity surrounding the actions of the Canadian Company, the individual members of which had unfortunately obtained control of the enterprise by reason of their great wealth and consequent ability to obtain the favor of those higher powers whose exalted positions enabled them to rule the nation's destinies both at home and abroad. This was preëminently the most serious cause, to which the blood-thirsty depredations of the Iroquois proved a fitting sequel.

In the beginning the interests of religion and commerce had been almost identical, and it was but a little while before it became plainly demonstrated to all unprejudiced minds that either one of these enterprises could not fail without the other experiencing a commensurate loss. First, then, the hardy voyageur and explorer gained foothold in this land, the people of which, fierce, fearless and unapproachable, were more quickly aroused to the benefits to be derived from closer association with the whites through the self-sacrificing and unobtrusive devotion of the religious, who quickly followed.

That the work of the missionaries was deterred by the apathy of the Company, there can be no reasonable doubt; and in leaving the colonists to their own devices and without the necessary means with which to protect themselves and the dignity of the country they represented, added to a growing belief among the more obstreperous of the Indian nations that the vaunted grandeur and power of France were but myths, hence increased their arrogance towards them.

In the meanwhile, devoted to the work they had so unselfishly undertaken, and loath to see so fair a prospect stripped of its possibilities, the missionaries stepped boldly into the breach, guarding devotedly with their own lives the interests of religion and the colonists alike. But even such exquisite examples of generous self-sacrifice were insufficient to uphold a cause so burdened by narrow-minded avarice, and hence after experiencing countless sufferings and indignities, those of them who still remained realized that the end was near.

Towards the end of the seventeenth century we find the country's commercial interests in the last throes of dissolution; while with the expulsion of the Hurons the Canadian mission became a thing of the past, a majority of the Jesuits returning to their native land, there to await the dawn of an era when, freed from the dross of an all-material existence, the world would experience a spiritual awakening.

History of the Catholic Church in Wisconsin.

PART II.

The Indian—General Characteristics.

CHAPTER I.

The Purpose of this Section set forth.—Derivation of the Name Indian as applied to the American Aborigines.—Characteristics of the North American Indians, and their Standard of Excellence as compared with Other Nationalities.—Latter Day Impressions.—Social Status of the Indians as given by Parkman, Carver and Others.—Their Code of Courtesy and Social Side.—Indian Indifference.—Fearlessness in the Presence of Danger.—Tribal Attachments.—Indian Customs.—Their Treatment of very young Children.—Susceptibility.—Memory and Discernment.—Appreciation of Nature for Practical Uses.—Necessities of the Aborigines made evident in their Early Associations with the Whites.—Indian Cookery.—Dress. — Architecture.—Superstitions.—Indian Divinities.—The Medicine Man.—Indian Warfare.—The Art of Torture.—Education.—Gambling among the Aborigines.—The Hunting Season, and Methods adopted in the Pursuit of Game.—Indian Feasts. —The War Dance.—Indian Prisoners.—Adoption.—An Incident in Indian Warfare.—Indian Arms.—Reasons for Enmity.—An Heroic Squaw.—Indian Treatment of Wounds.—Treatment prescribed for Pleurisy.—Hereditary Warfare.—Iroquois War Party in a Trap.—The Pipe of Peace, and its Various Uses.—Wampum.—Indian Belief in the Great Spirit.—Their Views on Eternity.—Prevailing Ideas of Life Everlasting.—Indian Feasts.—Peculiar Methods of Preparing Food.—Indian Fasts and Fast Dreams.—Effect of such Dreams upon After Life.—Sacrificial Feasts.—Methods of Cooking.—The Green Corn Feast or Dance.—How the Indians occupy their Time during the Festal Season.—The Great Spirit and the Bad Spirit.—Beliefs concerning them.—Spirit Worship.—Indian Beliefs concerning the Great Spirit.—How they Name their Children.—Indian Religion.—Courtship and Marriage.—Divorce.—The Indians as Dancers.—The War Dance.—Marriage Dance and Sacrificial Dance.—Difference in Marriage Obligations observed between the Iroquois and Ottawas.—Affection for their Young.—Indian Nomenclature.—Hospitality.—Crime and its Punishment.

THE original purpose of this book, as elsewhere stated, was to set before the people of Wisconsin and the country in general a correct accounting of the work accomplished by the Catholic Church in the territory at the present time comprising the commonwealth of Wisconsin. In the accomplishment of such an undertaking, it has been necessary to return to that period when, through the pious zeal and intrepid courage of a few determined spirits, the first faint rays of an encroaching civilization were cast athwart the fruitful and untrodden area of the New World. It is necessary, as far as it is within our means, to trace the progress of the Church in its long and victorious march; from the advent of the first missionary fathers, who alone, and almost unaided, penetrated the awe-inspiring depths of an unknown region, to that triumphant culmination which marks the present day. And it is only in doing so that the enormity of the undertaking, as well as the grandeur of the work achieved, can be made appreciable to the average mind. We can hardly wonder at this. It is difficult for the people of to-day, to whom all of the blessings of religion are afforded in comfort and security, to appreciate the moral as well as the physical fortitude, the absolute self-denial, the awful sufferings, anguish and even death, which mark the way of the Cross and the establishment of the Church on this continent.

But how conditions have changed! Now a man can walk abroad in a state of almost absolute security, while, if otherwise deserving, a variance in creed does not debar him from the consideration and respect of his fellows. To the many thus happily situated at the present time, it is hard to convey the remotest idea of the terrible ordeal through which the pioneer missionaries passed, and to which so many succumbed, that we might enjoy the benefits and blessings to follow. Such, however, was the devotion shown and the sacrifice made that posterity might benefit thereby.

That the efforts of these early inspired workers may be still more fully appreciated, we have devoted considerable space to the consideration of those who first peopled the country—among whom the missionary fathers were called upon to labor. Here was a virgin field indeed, peopled with "men without knowledge of God or use of reason"; unchristianized, brutish creatures, of treacherous and ferocious nature, whose inclinations were low and bestial, and whose minds were clogged with superstition. But of these more will be said at the proper time.

The name Indian, or rather the use of that name, as applied to the aborigines of this continent, is believed by some writers to have been given through an error on the part of Columbus, who on his first voyage to America mistook that country for the Indies. It was, in fact, doubtless that in carrying out a pre-conceived plan he stumbled upon this new discovery; for his belief

had always been that by sailing in a westerly course upon the Atlantic he would eventually arrive at the eastern coast of India. Thus through an error which obtained even to his fourth and last voyage, the name was given and acquired.

Of the standard of excellence of these people as compared with those of other nationalities, at the time when they were first seen by Europeans, a well-known writer says: "In the light of our best means of knowledge of the past, with what we infer from fact, and our observations of the present as regards the aborigines of our continent, probably we should not widely err in resting in this conclusion—that the North American Indian, when first seen and known, stood mid-way upon the scale of humanity as then divided and filled over our globe by gradations of beings belonging to our race." Of the character of the Indians, the same writer says: "They have a fine physique, vigor of body, acuteness of senses, few demoralizing habits, good natural understanding; and living under a stimulating and healthful, not enervating climate, on good soil, they were, nevertheless, torpid, unaroused, unambitious, idle, listless, indifferent to everything but hunting and fighting. No step of progress, no sign of betterment showed itself among them. For all the evidence within our reach attests to us that there was among the savages no token of that discontent or yearning which is the incentive to change for the better." Of latter-day impressions we have those of George Catlin, the enthusiast who lived among the Indians for a number of years. He says: "The North American Indian in his native state is a hospitable, honest, faithful, brave, warlike, cruel, revengeful, relentless, yet honorable contemplative and religious being." General Custer has said—and none knew them better: "The Indian in his native village, on the warpath and when raiding upon our frontier settlements, forfeits his claim to the appellation of the 'noble red man.' We see him as he is, and, as far as all knowledge goes, as he ever has been—a savage in every sense of the word; not worse, perhaps, than his white brother would be similarly born and bred, but one whose cruel and ferocious nature far exceeds that of any wild beast of the desert."

As to character,[1] naturally enough, that also

(1) Of their social status Parkman speaks as follows: "In Indian social organizations a problem at once suggests itself. In these communities, comparatively populous, how can spirits so fierce, and in many respects ungoverned, live together in peace without law and without enforced authority? Yet there were towns where savages lived together in thousands, with a harmony which civilization might envy. This was in good measure due to peculiarities of Indian character and habits. This intractable race were in certain external respects the most pliant and compliant of mankind. The early missionaries were charmed by the docile acquiescence with which their dogmas were received; but they soon discovered that their facile auditors neither believed nor understood that to which they had so readily assented. They seemed from a kind of courtesy, which, while it vexed the priests, tended greatly to keep the Indians in mutual accord. That well-known self-control which, originating in a form of pride, covered the savage nature of the man with a veil, opaque though thin, contributed not a little to the same end. Though vain, arrogant, boastful and vindictive, the Indian bore always with sarcasm with astonishing patience. Though greedy and grasping, he was lavish without stint, and would give away his all to soothe the manes of a departed relative, gain influence and applause, or ingratiate himself with his neighbors. In his dread of public opinion he rivaled some of his civilized successors.

"All Indians, and especially those populous and stationary tribes, had their code of courtesy whose requirements were rigid and exact; nor might any infringe it without the ban of public censure. Indian nature, inflexible and unmalleable, was peculiarly under the control of custom. Established usage took the place of law, was in fact a sort of common law with no tribunal to expound or enforce it. In these wild democracies —democracies in spirit, though not in form—a respect for native superiority, and a willingness to yield to it, were always conspicuous. All were prompt to aid each other in distress, and a neighborly spirit was often exhibited among them. When a young woman was permanently married, the other women of the village supplied her with fire-wood for the year, each contributing an armful. When one or more families were without shelter, the men of the village joined in building them a house. In return the recipients of the favor gave a feast to the builders, if not, thanks were sufficient." (Note—Of this particular characteristic special notice is taken in the Relation of 1650, which offers as evidence of the fact the following statement: "As often as we have seen tribes broken up, towns destroyed and their people driven to flight, we have seen them to the number of seven or eight hundred persons received with open arms by charitable hosts who gladly gave them aid and often distributed among them a part of the lands already planted, that they might have the means of living.")

"Among the Iroquois and Hurons, and doubtless among the kindred tribes, there were marked distinctions of noble and base, prosperous and poor; yet while there was food in the village, the meanest and the poorest need not suffer want. He had but to enter the nearest house and seat himself by the fire, when, without a word on either side, food was placed before him by the women. (Note—Father Brebeuf also adds his personal testimony to this statement, being in fact very emphatic in praise of their hospitality and social spirit.")

Contrary to the received opinion, these Indians, like others of their race when living in communities, were of a very social disposition. Besides their incessant dances and feasts, great and small, they were continually visiting, spending most of their time in their neighbors' houses, chatting, talking, loitering one another with witticisms sharp, broad and in no sense delicate, yet always taken in good part. Every village had its adepts in these wordy tournaments, while the shrill laugh of young squaws, untaught to blush, echoed each hearty jest or rough sarcasm. In the organization of the savage communities in the continent, one feature more or less conspicuous continually appears. Each nation or tribe—to adopt the names by which these communities are usually known—is sub-divided into several clans. These clans are not locally separated, but are mingled throughout the nation. All the members of each clan are, or are assumed to be, intimately joined in consanguinity. Hence it is held an abomination for two members of the same clan to intermarry, and hence again it follows that every family must contain members of at least two clans. Each clan has its name, as the clan of the Hawk, of the Wolf or of the Tortoise; and each has for its emblem the figure of the beast, bird, reptile, plant or other object from which its name is derived. This emblem, called "totem" by the Algonquins, is often tatooed on the clansman's body, or rudely painted over the entrance of the lodge. The child belongs in most cases to the clan, not of the father, but of the mother. In other words, descent, not of the totem alone, but of all rank, titles and possession, is through the female. The son of a chief can never be a chief by hereditary title, though he may become so by force of personal influence or achievement. Neither can he inherit from his father so much as a tobacco pipe. All possessions alike pass by right to the brothers of the chief or to the sons of his sisters, since they are all sprung from a common mother. This rule of descent was noticed by Champlain among the Hurons in 1615. That excellent observer refers it to an origin which is doubtless its true one. The child may not be the son of his reputed father, but must be the son of his mother"—a consideration of more than ordinary force in an Indian community.

This system of clanship, with the rule of descent usually belonging to it, was of very wide prevalence. Indeed it is more than probable that close observation would have detected it in every tribe east of the Mississippi; while there is positive evidence of its existence in by far the greater number. It is found also among the Dakotas and other tribes west of the Mississippi, and there is reason to believe it universally prevalent as far as the Rocky Mountains and even beyond them. The fact that with most of these hords there is little property worth transmission, and that the most influential becomes chief with little regard to inheritance, has blinded casual observance to the existence of this curious system.

It was found in full development among the Creeks, Choctaws, Cherokees and other Northern tribes, including that remarkable people, the Nachez, who, judged by their religious and political institutions, seemed a detached offshoot from the Toltecs of Mexico. It is conspicuous among the roving Algonquins of the extreme North, where the number of totems is almost countless. Everywhere it formed the foundation of the policy of all the tribes, where a policy could be said to exist.

The Franciscans and Jesuits, close students of the nature and superstitions of the Indians, were by no means so zealous to analyze their organizations and government. In the middle of the seventeenth century, the Hurons as a nation had ceased to exist, and their political portraiture as handed down to us is careless and unfinished; yet some decisive features are plainly shown. The Huron nation was a confederacy of four distinct contiguous nations, afterwards increased to five by the addition of the Tionontates; it was divided into clans; it was governed by chiefs, whose office was hereditary through the female; the power of these chiefs, though great, was wholly of a persuasive or advisory character; there were two principal chiefs—one for peace, the other for war, there were chiefs assigned to special national functions, as the charge of the public Feast of the Dead, the direction of trading voyages to other nations, etc.; there were numerous other chiefs equal in rank, but very unequal in influence, since the measure of their influence depended on the measure of their personal ability. Each nation of the confederacy had a separate organization; but at certain periods grand councils of the united nations were held, at which were present, not chiefs only, but also a great concourse of the people; and at these and other councils the chiefs and principal men voted and proposed measures by means of small sticks or reeds, the opinion of the plurality ruling."

The foregoing facts, as quoted from the historian, were gathered from the writings of Champlain, Sagard, Bressani and the Relations prior to 1659. The names of the four confederate nations referred to were the Ataronchronons, Attigneonghac, Attignaouentans and Ahrendarrhonons.

gives evidence of some diversity, for which the general conditions and surroundings were, of course, responsible. There was noticeable, for instance, a different state of affairs prevailing among those living in localities where game and provisions were more plentiful than there was with those not so satisfactorily established; thus superabundance, lack of sufficiency, relations with neighboring tribes, nearness to rivers or large bodies of water, all had their influence in forming the character and directing the energies—that is, so far as necessity compelled, but no further. The Indian in fact, as such, was eminently a child of Nature, and as such subject to frequent and ungovernable moods. To him, therefore, things looked entirely different than to the cultivated eye. Nature had no artistic merit; its manifold beauties failed in excessive charm; its strange and wonderful gifts

The subordinate nation just previously referred to of the Tionnontates had but one town. Each nation bore the name of some animal or object, the Attignaouentans being known as the Nation of the Bear. The clans were also usually named after animals, which fact caused considerable confusion and many errors. However, it is known that the Bear nation was the principal one of this league.

Of Indian character, the well-known writer and authority, Jonathan Carver, writes as follows: "The character of the Indians, like that of other uncivilized nations, is composed of a mixture of ferocity and gentleness. They are at once guided by passions and appetites which they hold in common with the fiercest beasts which inhabit their woods, and are possessed of virtues which do honor to human nature. That Indians are of a cruel, revengeful, and inveterate disposition; that they will watch whole days and make their ways through pathless and almost unbounded woods, subsisting only on the scanty produce of them, to pursue and revenge themselves on a single enemy; that they bear unmoved the most tormenting cries of such as unhappily fall into their hands, and receive diabolical pleasures from the torture they inflict on their captives, I readily grant; but let us look on the reverse side of this terrifying picture, and we shall find them temperate both in their diet and notations (it must be remembered that I speak of them in their primitive state, unassimilated with Europeans); that they withstand with unexampled patience the pangs of hunger or the inclemency of the seasons, and esteem the gratification of their appetites as a secondary consideration.

"We likewise see them honorable and humane to those whom they consider as their friends, and even to their adopted enemies, and ready to partake with them the last morsel or to risk their lives in their defense.

"In contradiction to the report of many other travelers, all of which have been tinctured with prejudice, I can assert that the affection and the apparent indifference with which the Indian meets his wife and children after a long absence, an indifference proceeding rather from custom than insensibility, he is not ashamed to confess of either conjugal or parental tenderness."

In illustration of this characteristic, we here introduce the story of a Naudowessee woman which Carver gives in a preceding chapter: "A couple whose tent was adjacent to mine lost a son of about four years of age. The parents were so much affected at the death of their favorite child that they pursued the usual testimonies of grief with such uncommon rigour as through the weight and sorrow and loss of blood to occasion the death of the father. The woman, on the other hand, suffered no such misfortune, no sooner saw her husband expire than she dried up her tears and appeared cheerful and resigned. As I knew not how to account for so extraordinary a transition, I took leave to ask her the reason of it, telling her at the same time that I should have imagined the loss of her husband would rather have occasioned an increase of grief than such a diminution of it.

"She informed me that as the child was so young when it died and unable to support itself in the world, the spirits both of the husband and wife had been apprehensive that its situation would be far from happy; but no sooner did she behold its father depart for the same place, who not only loved the child with the tenderness of a father, but was a good hunter and would be able to provide plentifully for its support, than she ceased to mourn. She added that she now saw no reason to continue her tears, as the child on whom she doted was happy under the care and protection of a fond father; and she had only one wish that remained ungratified, which was that of being buried with them. Her countenance confirming the favorable opinion I had just imbibed, convinced me that, notwithstanding the appearance of suspension of her grief, some particles of that vengeance to be separated from a beloved object, which is implanted either by nature or custom in every human heart, still lingered in hers. I observed that she went almost every evening to the foot of the tree on a branch of which the body of her husband and child were laid, and after cutting off a lock of her hair and throwing it on the ground, in a plaintive melancholy song bemoaned its fate. A recapitulation of the actions he might have performed, had his life been spared, appeared to be her favorite theme; and whilst she foretold the fame that would have attended such imitation of the brave deeds, her pride, her grief, and her suspended: 'If thou hadst continued with us, my dear son,' would she cry, 'how well would the bow become thy hand, and how fatal would thy arrows have proved to the enemies of our bands. Thou wouldst often have drunk their blood ere cadden their flesh, and numerous slaves would have required thy toils. With a nervous arm wouldst thou have seized the wounded buffalo or have combated the fury of the ravaged bear. Thou wouldst have overtaken the flying elk, and have kept pace on the mountain's brow with the fleeter deer. But tears manliest thou not unperformed hadst thou stayed among us till age had given thee strength and thy father had instructed thee in every Indian accomplishment.

"Accustomed from infancy to hardships, these people become superior to a sense of danger and the dread of death, and their fortitude implanted by nature and nurtured by example, by precept and accident, never suffers a moment's relaxation. Though slothful and inactive while their store of provisions remains unexhausted, and their fees are at a distance, they are indefatigable and persevering in pursuit of their enemy or in circumventing their enemies.

"Though they are artful and designing and ready to take every advantage, if they are cold and deliberate in their counsels, and cautious in the extreme either of discovering their sentiments or of revealing a secret, they might at the same time boast of possessing the qualifications of a more animated nature, of the sagacity of a horse, the hereditary sight of a lynx, the cunning of a fox, the agility of a bounding roe, and the unconquering fierceness of the tiger.

"In their public course in forming part of the community, they possess an attachment to that band to which they belong unknown to the inhabitants of any other country. They combine as if they were animated only by one soul against enemies of their nation, and banish from their mind every consideration opposed to this.

"They consult without unnecessary opposition, or without giving way to the customs of envy or ambition, on the matters necessary to be pursued for the destruction of those who have drawn on themselves their displeasure. No selfish views, however, influence their advice or obstruct their resolutions. Nor is it in the power of bribes or threats to diminish the love they bear for their country.

"The honor of their tribe and the welfare of their nation is the first and most predominant emotion of their hearts; and from hence proceed in a great measure all their virtues and their vices. Actuated by these, they brave every danger, endure the most exquisite torments, and expire triumphing in their fortitude, not as a personal qualification, but as a national characteristic.

"From the same source also flow that insatiable revenge towards those with whom they are at war, and all the consequent horrors that disgrace their name, their unvaried demand being implacable hatred, and the extinction of an action in opposition to their passions, which are totally insensible to the control of reason or humanity. They know not how to keep their parties within any bounds, consequently that courage and exultation which would otherwise do them honor, degenerates into savage ferocity."

Of their manners and customs the same writer states in part: "The women place their children soon after they are born on boards stuffed with soft moss such as is found in morasses or meadows. The child is laid on its back in one of these kind of cradles, and being wrapped in skins or cloth to keep it warm, is secured in it by small bent pieces of timber. To these machines they fasten strings by which they hang them to trees if they find no trees at hand, fasten them to a stump or stone while they transact any needful business. In this position are the children kept for some months. When they are taken out the boys are suffered to run naked, and the girls have only a small cloth from neck to knees with a shift and a short petticoat.

"The Indians are extremely circumspect and deliberate in every word and action. There is nothing that deprives them into any intemperate warmth, their inveteracy to their enemies, which is rooted in every Indian heart, and never can be eradicated by any other cause, they are very cautiously cautious, taking care not to betrays on any ground whatever their emotions. If an Indian has discovered that a friend or enemy has injured or interested him, he never will by outward behavior have rendered himself obnoxious, he does not inform him in plain and explicit terms of the danger he runs by pursuing the track near which his enemy lies in wait for him, but will only ask him why he does what he is going that day, and after receiving his answer, with the same indifference tells him that he has been informed that a dog lies near the spot which he probably do him harm. This hint proves sufficient; and his friend avoids the danger with as much caution as if every design of his enemy had been pointed out.

"The Indians are mostly dumb meats, either in a way of hunting party, when his wife and children meet him some distance from the habitations, instead of affectionate sensations which would naturally arise in the breasts of polished beings, and by acceptable outward tokens of mutual congratulations, he but continues his course without paying the least attention to those around him till he arrives at his home. Here he sits down, and with the same indifference as if he had not been absent a day, smokes his pipe. Those of his acquaintances who have followed him do the same, and perhaps it is several days before he relates to them the incidents which may befallen him during his absence, though perhaps he has left a father, brother or son on the field whose loss he ought to have lamented, or has been instrumental in the murdering that calls for his revenge.

"Has an Indian been engaged for several days in the chase or in any other laborious expedition, and by accident continued thus long without food, which he arrives at the hut or tent of a friend where he knows his wants may be immediately supplied, he takes care not to show the least symptoms of impatience or betray the hunger by which he is tortured; but on being invited in, sits down and smokes his pipe with as much composure as if every appetite was allayed and he was perfectly at ease; he does the same as if among strangers. This custom is strongly ordered to by every tribe, as they deem it a proof of fortitude, and think the reverse would entitle them to the appellation of old women.

"If you tell an Indian that his children have greatly signalized themselves against an enemy, having taken many scalps and brought home many prisoners, he does not appear to feel any extraordinary pleasure on the occasion; his answer generally is, 'it is well,' and he makes very little further inquiry about it. On the contrary, if you inform him that his children and wife have been murdered or taken by the enemy, but only one scalp, 'it does not signify', and perhaps for some time at least asks not how it happened. This seeming indifference, however, does not proceed from an insensibility or impression of the mind, for with the understanding they are esteemed savage, I never saw among any other people greater proofs of parental or filial tenderness; and although they meet their wives after a long absence with the stoical indifference just mentioned, they are not in general void of conjugal affection.

"Another peculiarity is observable in their manner of paying their visits. If an Indian goes to visit a particular person in a family, he mentions to whom his visit is intended, and the rest of the family immediately retire to the other end of the hut or tent, and are careful not to come near enough to interrupt them during the whole of the conversation. The Indians discover with amazing sagacity and acquire with the greatest readiness anything that depends on the attention of the mind. By experience and an acute observation, they attain many perfections

lay unheeded save when crudely applied in cases of absolute necessity. There was in fact no sign of appreciation in that higher sense which marvels at and glories in the strange and mystic revelations, which as a rule appall into veneration the most sceptical and indifferent. Where among enlightened peoples such apathy pertains—when Nature's charms, the foliage, the flowers and a hundred similar wonders which give forth in lasting cadence the melody of life, go unappreciated—you will invariably find a gross and sodden intellect, from which condition, unhappily, poor human nature is not yet entirely exempt.

But the Indian, though failing in many of those essentials so requisite in a cultured and artistically appreciative sense, had his own views of the character and purpose of Nature's manifold and wonderful gifts. To him it was as the page of an open book in which he read and learned. He gazed into the arching brow of Heaven and read his way unerringly over the trackless waste; his every sense was trained to an infinite nicety, enabling him to forestall the coming storm; his ear drank in each sound—the moaning wind, the snap of twig, the purr of animate life, the self-complaisant twitter of birds at rest, or the short, sharp cry of the brooding mother driven from her young. For him each blade of grass, each leaf had its story, guiding him along his way through the treacherous wilderness, or leading him safely from the presence of a fierce and vengeful foe. He was in verity Nature's child, but in whom was embodied a sad admixture of good and evil. He was strong, patient and self-reliant, but not progressive. No distance seemed too great, no undertaking too arduous for accomplishment, had he an empty larder to replenish or vengeance to mete out. But when it came to progress he knew not the meaning of the word. He believed, or at least took it for granted, that the world owed him a living, and that, having been put here, it was bound to furnish him with one. He noticed the beasts; they toiled not, neither did they spin, yet lived and lived well. Was he not as good as the beasts? Should it cost him more exertion to live than they? Thus from his standpoint, it was not a matter of degradation to place himself upon a footing with the lower animals in order that he might prove his right to a life of ease and indolence. Herein arose the belief, undoubtedly, that it was incompatible with the dignity of his station to labor, and hence the fallacious deduction that squaws were made for that purpose. Before the white man as a warrior he stood in awe, though his opinion of him when engaged in more peaceful and domestic pursuits was one of unmeasured contempt. The Indian lived as he believed. Sufficient for the day was his motto; and as a result, when he ate he would do so with repletion, but failing in food would starve with resignation. Cleanliness was another word which to him revealed no meaning; while dirt, being part and parcel of his very existence, was regarded as one of his personal belongings.

In their first relations with the whites, the things most craved by the savages were hatchets and metal kettles. The latter were particularly in demand, being used in lieu of those unglazed pottery, wicker or wood, which had heretofore served that purpose.[1] A part of the food used was cooked upon coals or roasted upon a stake, although the greater portion, perhaps, was boiled in cauldrons. This, owing to the destructive character of the vessels, was accomplished by throwing heated stones into them, the act being repeated until the food had been brought to a satisfactory condition for consumption. Of the character of the food itself it is needless to treat, although perhaps well enough to say that the Indian's dietary code consisted in eating all he could get, even though failing in getting all he could eat. As a rule, the Indian family subsisted on one meal a day, although no restraint was placed upon a member whose natural cravings for food demanded more frequent relief. In their idea of dress,[2] the aborigines also assumed

which Europeans are strangers. For instance, they will cross a forest or a plain which is two hundred miles in breadth, and reach with great exactness the point at which they intended to arrive, keeping during the whole of that space in a direct line, without any material deviation, and this they will do with the same ease, whether the weather be fair or cloudy. With equal acuteness will they point to that part of the heavens the sun is in, though it be intercepted by clouds or fogs. Besides this, they are able to pursue with incredible facility the traces of man or beast, either on leaves or grass; and on this account it is with great difficulty a flying enemy escapes discovery. They are indebted for these talents, not only to nature, but to an extraordinary command of the intellectual faculties, which can only be acquired by an unremitted attention and by long experience. They are in general very happy in a retentive memory; they can recapitulate every particular that has been treated of in councils, and remember exact time that has been held. Their belts of wampum preserved the substance of the treaties they have concluded with the neighboring tribes for ages back, to which they will appeal and refer with as much perspicuity and readiness as Europeans can in their written records. Every nation pays great respect to old age; the advice of a father will seldom meet with any extraordinary attention from the young Indians, and sometimes they receive it with only bare assent; but they will tremble before a grandfather and submit to his injunctions with the utmost alacrity. The words of the ancient part of their community are esteemed by the young as oracles. If they take during their hunting parties any game that is reckoned by them uncommonly delicious, it is immediately presented to the oldest of their relations. They never suffer themselves to be overburdened with care, but live in a state of perfect tranquility and contentment. Being naturally indolent and if provision just sufficient for their subsistence can be procured with little trouble and near at hand, they will not go far or take any extraordinary pains for it though by so doing they might acquire a great plenty of a more estimable character. Having much leisure time, they indulge this indolence to which they are so prone by eating, drinking, or sleeping and rambling about in their towns or camps; but when necessity obliges them to take the field, either to oppose an enemy or to procure themselves food, they are alert and indefatigable."

(1) In his work upon the Indian tribes, published in 1822, Morse, in speaking of the Assineboins and their methods of cooking, says: "These Indians who have only bark kettles generally roast their meat. This they do by fixing one end of a stick that is sharpened at both ends into the ground at a little distance from the fire, with this pole, on which the meat is fixed inclining towards the fire. On this stick the meat is occasionally turned when one part becomes sufficiently roasted."

Carver says the Naudowessies make pots in which they boil their victuals, from a certain black clay or stone which resists the effects of the fire nearly as well as iron. When they roast, if it is a large joint or a whole animal such as a beaver, they fix it as Europeans do, on a spit made of hard wood, and placing the ends on two forked props, now and then turn it. If the piece is smaller, they spit it as before, and fixing the spit in an erect and slanting position, with the meat inclining towards the fire, frequently change the sides till every part is sufficiently roasted. They make their dishes in which they serve up their meats, and their bowls and pans out of the knotty excrescences of the maple tree or any other wood. They fashion their spoons with a tolerable degree of neatness (as these require much less trouble than the larger utensils) from a wood that is termed in America spoon wood, and which greatly resembles box wood.

(2) The men of every nation differ in their dress very little from each other, except those who trade with the Europeans. These exchange their furs for blankets, shirts and other apparel, which they wear as much for ornament as necessity. The latter fastened by a girdle around their waists about half a yard of broad-cloth which covers the middle

peculiar views. The women wore clothes that were calculated for comfort and convenience and not for the reason that they covered and concealed the person. Therefore the breech-cloth and leggins of the children were allowed to attain considerable age before being encumbered with any clothing whatsoever. On state occasions, however, these people were wont to shine in a resplendency of fur and feathers, while rings, necklaces and girdles of beads and claws and headgear of strange and weird device added greatly to the impressiveness of the scene.

Proud, willful, overbearing, but stoically brave, the Indian discovered one weak and especially contemptible side to his nature: They were foolishly, grovelingly and slavishly superstitious.[1] At any time and under any conditions the omen or foreboding came. A bird, an

parts of their bodies. Those who wear shirts never make them fast either at the wrists or collar; this would be most confining to them. They throw their blanket loose upon their shoulders, and holding the upper side of it by the two corners, with a knife in one hand, and a tobacco-pouch, pipe, etc., in the other, they walk about in their villages or camps; but in their dances they seldom wear this covering. Those among the men who wish to appear gayer than the rest, pluck from their heads all the hair, except from a spot on the top, about the size of a crown piece, where it is permitted to grow to a considerable length. On these are fastened plumes, feathers of various colors with silver or ivory quills. The manner of cutting or ornamenting this part of the head distinguishes nations from each other. The paint their faces red and black, which they esteem as greatly ornamental; they also paint themselves when they go to war; but the method they make use of on these occasions differs from that whereof they use in their ordinary dances. The young Indians who are desirous of excelling their companions in finery, slit the outward rim of both their ears; at the same time they take great care not to separate them entirely; but leave the flesh thus cut still untouched at both extremities; around this spongy substance, from the upper to the lower part, they twist brass wires till the weight draws the elongated rim to the shoulder, or sits down in a disorderly, and draws it almost down to the shoulder. This decoration is esteemed to be excessively gay and becoming. It is also a common custom among them to bore their noses and wear in them pendants of different sorts. Sea-shells were much worn by those of the interior parts, and reckoned very ornamental. They go without any covering over the thigh, except that before spoken of, around the middle, which reaches half way to the thigh; but they make for their legs a sort of stocking either of skins or of cloth. These are sewed as near to the shape of the leg as possible, so as to admit of being drawn on and off. The edges of the stuff of which they are composed are left annexed to the seam and hang loose for about the length of a span; to these they have also placed a number of ribbons, so that the leg is generally ornamented, if of cloth, with ribbons or lace; if of leather, with embroidery and porcupine quills curiously colored. Their shoes are made of the skins of deer, elk or buffalo; these being sometimes dressed according to the European manner, at others with the hair remaining on them, and cut into short pieces, which are tied by straps to the feet and convenient for walking. The edges around the ankles are decorated with pieces of brass or tin fixed around the leather strings about an inch apart, which being pretty thick, make a tinkling noise either when they walk or dance.

The women wear a covering of some kind from the neck to the knees. Those who trade with Europeans wear a linen garment the same as that used by the men, the flaps of which hang over the petticoat. Such as these wear clothes made of broadcloth and serge, in the same as those of the men. They differ from each other in the mode of dressing their heads, each following the custom of the nation or band to which they belong, and adhering to the fashion made use of by their ancestors from time immemorial. The women of every nation generally place a spot of paint about the size of a crown piece on the middle forehead; some of them put paint on their hair, and sometimes a small spot on the middle of the forehead.—Carver.

While discussing the topic of dress it may be well to briefly refer to the methods adopted by the Indians for decorating their dwellings, as well as the manner in which the same are built. Carver expresses it as his opinion that these people as a rule pay much greater attention to their own personal appearance and ornamentation than to the comfort and artistic appearance of their homes. In the construction of the latter he tells us that they first erect a number of proper forms for a house, which they at first fastened near to their ends with bands of bark. These were then raised, the bottoms being spread as wide as possible so as to give a larger area to the interior. To these upright, or rather inclined, poles were added two at stated distances, which not only formed the support of those already placed, but in addition served as the exterior frame of the building. On the outside of this frame were laid the skins of elk or deer, previously sewed together, and of sufficient size not only to cover the entire frame, but also to form a covering to form a door. Some idea perhaps may be obtained of the number of skins required for this purpose from the fact that the apartment occupied by the chief master of the Naudowesies to which Carver particularly refers was not less than forty feet in circumference.

In building they observed no regularity in the arrangement of their tents, placing them as best suited their convenience. Another kind of dwelling adopted by the natives was a hut, the frame of which was made of pliable poles which were bent so as to form a semi-circle at the top. These were then lashed together and covered with matting made of platted rushes, or of birch bark. These huts or cabins were without windows or chimneys, as there was a sufficient opening in the roof to serve for the place of the latter. When in storm it became necessary to close these openings, the house became exceedingly troublesome. Of the interior furnishings it may be said that they were composed largely of skins which were placed in rows on the ground, upon which the family lay. On some occasions when the floor space was not sufficient to accommodate the entire family, elevated frames were built, upon which the younger children slept.

(1) Concerning the superstitions of the Indian much has been written which is of great interest to those who have already made or desire to make a close study of the peculiarities of that people. From among a large number of articles pertaining to this subject, to which we propose to give a somewhat extended notice, is one taken from Perrot's memoire, which has been written and arranged by the Rev. Chrysostom Verwyst, O. S. F., in his interesting and instructive little work entitled "Missionary Labors of Fathers Marquette, Menard and Allouez in the Lake Superior Region." It cannot be asserted that (pagan) Indians profess any doctrine; it is certain that they do not follow, so to say, any religion. They only observe some Jewish customs; for they have certain feasts at which they do not make use of a knife to cut the meats which have been boiled, but tear and devour them with their teeth. Their women, also, when they have given birth to a child, have the custom of not entering for one month the cabin of their husband. They are not even allowed during all that time to eat with the men, nor to partake of anything prepared by them. For this reason they do their cooking apart.

"As their principal divinities the Indians acknowledge the Great Hare, the Sun and Demons; I mean those who have not been converted. They give the most frequently the Great Hare, as they venerate and adore him as the creator of the earth; also the Sun as the author of light. But they also put the wicked spirits among the number of their gods, and if they invoke them it is because they fear them, and in the invocation which they make to them they beg of them life. Those among the Indians whom the French call jugglers (medicine men) speak of the devil familiarly, consult him and counsel him in the chase.

"They have besides many other divinities to whom they pray, and who, they claim, reside in the air, on the land and beneath the earth. The gods of the air are thunder, lightning and in general all visible objects that they cannot comprehend, for instance, the moon, eclipses and whirlwinds. The gods of the land consist in malignant and injurious creatures, especially serpents, tigers and other animals or birds with animal claws. They also comprise under this head such animals as are extraordinary in any kind for beauty or dexterity. The gods beneath the earth are bears who pass the entire winter without eating, nourishing themselves only from the substance they extract from their navel inabilities while fasting. They have a particular care for those who live in caves or holes underground, whom they invoke when they have dreamed of them in their sleep.

"For such like invocations they get up a feast consisting of eatables or tobacco, to which the Sachems are invited, and the host declares in their presence what he has dream he has seen, and whence it is that a sacrifice feast in honor of the Manitou of which they dreamed. At such feasts one of the head men makes a speech, and naming the creature to which the feast is vowed, he addresses to the following words: 'Be merciful to him who offers thee those viands—naming each kind of meat that is being offered—have pity on his family; grant him all he needs!' And the general answer is pronounced several times until the prayer is finished. This 'O' means the same with them as 'amen' with us. There are some who at such feasts eat all that is set before them, others again do not oblige you to do so; you may eat what you like and take the rest home.

"They honor the Great Tiger as the god of the water, whom the Algonquins and others speaking the same language call 'Michipissy' (or Missibizi, or Mishibiji, pronounced Mee-shee-be-zhee) even respectively by Father Hennepin in the Relation of 1697 and Bishop Baraga. They tell you that this Michipissy lives in a very hollow cave; that he has a large tail which extends into the water, and whenever they are going across, but when he wiggles it lively it causes a great tempest. On voyages they are obliged to make, be they long or short, they invoke him in the following manner: 'Thou who art powerful over all winds, favor our voyage and give us calm weather.' This they say while smoking a pipe of tobacco, the smoke of which they blow up into the air. However, before undertaking anything that long voyages they are sure to vow some dogs whom they hang up on some tree or pole. Oftentimes also they vow to the sun or lake, dress skins of elk, hinds or bucks in order to obtain good weather. But in the winter before undertaking a voyage on the ice they invoke for this purpose a certain spirit called by the Algonquins Manempik, to whom they offer the smoke of tobacco, praying him to be propitious and favorable to them on their journey. But this devotion is practiced with considerable carelessness, the little fervor they have then not nearly approaching that which they have at solemn feasts.

"The Nipissings, the Amikouas and all tribes allied to them, assert that the Amikouas, which means Offspring of the Beaver, derived their origin from the carcass of the great beaver, whence came forth the first man of that tribe. They say that this beaver left Lake Huron and arrived at the river called the French River, where when he was beginning to fall he constructed some dams in said river, which are now rapids and portages. When he came to the river which rises in lake Nipissing he crossed over and followed several other rivulets and creeks which he passed. He then came to the river which issues from the Outenuklame, where he went to work again and constructed dams in those places where he did not find any before. These also now are the roads and rapids where a person is obliged to make portages. Having thus spent several years in his voyages he resolved to people the earth and this he performed when he left there, and multiplied wherever he had passed in penetrating the creeks which he had discovered on his way. Finally he arrived below the Calumets, where for the last time he made some dams. Turning back on his tracks he saw that he had formed a beautiful lake, Lake Superior, and there he died. They believe that he is buried north of the lake, towards a place where the mountain resembles the shape of a beaver, and that his tomb is there; and for the reason they call it 'The place where reposes the slain Beaver.' When Indians pass by there they invoke him and blow smoke from their pipes into the air to honor his memory and to beg of him to be favorable to them on the voyage they have to undertake. If a stranger or some poor widow in want, residing near these Amikouas or near some of their family, happened to see a branch corroded by some beaver during the night,

animal, an accident of the most trivial character, seen under even ordinary conditions, were at times sufficient to fill him with an awful and overpowering dread. Under such conditions he became uselessly inane and absolutely despicable. Even the most well-meaning and friendly-disposed at such times fell beneath the ban of this unconquerable fear, as many a missionary father could testify. In this regard one writer says: "The Jesuit missionaries among the Indians soon learned that some of the most embarrassing conditions of their residence and some of the most threatening dangers to which they were exposed—thwarting their efforts at conversion and keeping their lives in momentary peril—came from the superstitious suspicion of the natives. Cases of individual disease did not alarm them, but anything like an epidemic, contagious or prevailing malady, they always ascribed to an evil charm. They bent a lowering gaze upon the missionary as he went on his errands of mercy, suspecting him of communicating disease. Often did these zealous fathers, in cunning secrecy, draw the Sign of the Cross on the forehead of the sick infant; for even Baptism came to be dreaded under some circumstances, as if also that were a charm. The darker passions of treachery and revenge, cherished animosities, cunning watchfulness for opportunity to gratify a grudge, and the practice of dissimulation were, of course, as human proclivities, found in their full power among the men of the woods." Here, then, among these people, 'midst squalor, untidiness and filth, nauseated with vile odors and pestered with vermin, the missionaries—men of culture and refinement—endured a painful and horrible existence, in order that the light of Christianity might be shed throughout the world. One of the most formidable features in the way of opposition with which the earliest missionaries met in their endeavor to evangelize the Indians, were the medicine men and magicians, who maintained a powerful sway over the minds and actions of the people. The medicine bag was, in fact, an indispensable belonging, for which every male Indian expressed the greatest reverence and respect. Into this bag or receptacle went a variety of things—watch, clock, compass, bell, drug, or in fact any article which, by reason of its ingenious construction or some other marked peculiarity, led them to believe in its wonderful power for healing; hence it took the place of amulet, fetish or charm, with which the superstitious of other lands were wont to ward off imaginary evils or mete revenge upon a hated foe. Another prominent feature in the character of the Indian was his fearful ferocity,[1] for which, of course, the conditions and surroundings among which he had been reared were largely accountable. With this characteristic were closely intertwined those of the many superstitions upon which his life and actions were almost entirely based. There is, indeed, much to be said in extenuation of his many acts of cruelty, the perpetration of which relegated him in the minds of the majority to a sphere far below that for which the most ordinary specimen of humanity is usually judged. It must be said in his favor, however, that these brutish and ferocious instincts were not aroused to a special point of aggression in their depredations against the whites, for all who fell into their hands suffered alike. Their continuous warfare with neighboring tribes and factions was hardly to be wondered at when we remember the unceasing state of embroilment attained by the peoples of civilized Europe; while the cruelty exhibited by them, when compared with that dealt out by Christian to Christian under the guise of law and authority, promulgated for the good and protection of the people, loses much of its atrociousness.

The cruelty of the Indian had nothing of the selfish or artificial about it, but was inflicted upon his victim with an energy so unhesitating and emphatic as to leave no question whatever as to the motive involved. It was with the instinct rather of the beast, with creature eyes and senses, that he wrought

the first one who finds it on the entrance to his tent picks it up and carries it to the master of the feast, who immediately causes a collection of victuals to be made for this poor person, because he is mindful of their ancestors; and the people of that village club together with a good will to make a present to him who has done them the honor of reminding them of their origin (namely that they are descended from the Great Beaver). They do not practice these things among the French, as they ridiculed both them and their superstitions."

On the subject of Indian superstition, Parkman also writes at considerable length, among other things saying: "A belief prevails, vague but perfectly apparent, that men themselves owed their first parentage to beasts, birds or reptiles as bears, wolves, tortoises or cranes; and the names of the totemic clans, borrowed in nearly every case from animals, are the reflection of this idea. This belief occasionally takes a perfectly definite shape. There was a tradition among Northern and Western tribes that men were created from the carcasses of beasts, birds and fishes by Manabozho. The Amikouas, or People of the Beaver, an Algonquin tribe of Lake Huron, claim descent from the carcasses of the great original Beaver or Father of the Beavers. They believe that the rapids and cataracts on the French River and upper Ottawa were caused by dams made by their amphibious ancestors. An Indian hunter was always anxious to propitiate the animals he saw to kill. He has often been known to address a wounded bear in a long harangue of apology (McKinney refers to this in his Tour to the Lakes, in which he mentions the discomposure of a party of Indians when shown a stuffed moose. Thinking that its spirit would be offended at the indignity shown to its remains, they surrounded it, making apologetic speeches and blowing tobacco smoke at it as a propitiary offering). The bones of the beaver were treated with a special tenderness, and carefully kept from the dogs lest the spirit of the dead beaver, or his surviving brethren, should take offense (this superstition was very prevalent, and numerous examples of it occur in old and recent writers from Father le Jeune to Capt. Carver). This solicitude was not confined to animals, but extended to inanimate things. A remarkable example occurred among the Hurons, a people comparatively advanced, who, to propitiate their fishing nets and persuade them to do their office with effect, married them every year to two young girls of the tribe with a ceremony far more formal than that observed in the case of mere human wedlock (this ceremony is frequently alluded to by early writers, who ascribe a similar practice to the Algonquins of the Ottawa as well as the Hurons. It is also referred to in the Relation of 1639 by Lalemant, who gives the time of its annual occurrence as the middle of March. At this ceremony, it was deemed indispensable that the brides should be virgins, so that mere children were chosen. The net was held between them; and its spirit or oki was harangued by one of the chiefs, who exhorted him to do his part in furnishing the tribe with food. Lalemant, moreover, was told that the spirit of the net had on one occasion appeared in human form to the Algonquins, complaining that he had lost his wife, and warning them that unless they could find him another (manifestly immaculate, they would catch no more fish). The fish, too, no less than the nets, must be propitiated; and to this end, they were addressed every evening from the fishing camp by one of the party chosen for that function, who exhorted them to take courage and be caught, assuring them that the utmost respect should be shown to their bones. The harangue took place after the evening meal was made in solemn form; and while it lasted, the whole party except the speaker were required to lie upon their backs, silent and motionless around the fire.

(1) In his extensive writings upon Indian character, Carver refers particularly to the ferocity of this particular people, in which, while it calls forth no exhibition of intemperate warmth, there is an unquenchable inveteracy which cannot be eradicated.

out his existence. By instinct he traced his way through the fathomless forests, knew the seasons, located his quarry, or found or avoided the foe. It must also be remembered that while the Indian's attack upon the enemy was covert and mysterious, his intentions never were. There was no velvety covering to the sinewy and aggressive hand; his hatred was outspoken, defiant and all-enduring; his blood-thirstiness and desire for revenge unquenchable; his patience in following out a purpose inexhaustible. That the lives of so many good and pious men should have been sacrified to the whims of such a people is deplorable indeed; yet not to be wondered at, for the prejudice born of ignorance, was aroused more fully in condemnation by the fiendish exhortations and covert allusions of the medicine men, who saw in the kindly acts and ministrations of the missionary a rivalry which threatened their very existence.

That the Indian was remorseless in his enmity is plainly to be seen in his methods of reprisal. So deep, indeed, was his hatred, that he would even follow his foe beyond the tomb, despoiling him if possible of his privileges in the hereafter, which to the Indian's untutored mind makes torture and even death a welcome boon. The use of the scalping knife and tomahawk, so abhorrent to the civilized mind, then was but a result of inordinate superstition. Thus among other beliefs was one that if a body—be it white or red, friend or foe—be despoiled of the scalp, the soul of the deceased would be forever deprived of entrance to the happy hunting grounds and participation in the many delights to be thus obtained. It was, therefore, their object to maim a fallen enemy, not only that he might be eternally debarred from the privileged future vouchsafed to all good Indians, but that it might be the cause of menace and lasting sorrow to the members of his family. In the art of torture[1] the Indians also proved past-masters, whose ability to search out the most vulnerable and susceptible parts of the body was only equaled by the care and success with which they prolonged the life and agony of their victim. In this particular, however, they showed more than the usual consistency, preparing themselves from earliest infancy to undergo a similar ordeal with fortitude, should they be called upon to do so. Of this Lafitua says: "The heroism is real and is born of a grand and noble courage. That which we admire in the martyrs of the primitive church and which in them was the work of grace and miracle, is nature in the savage and comes from the vigor of their spirit. The Indians seemed to prepare themselves for this from the most tender age. Their children have been observed to press their naked arms against each other and put burning cinders between them, defying each other's fortitude in bearing pain. I myself saw a child of five or six years old, who, having been severely burned by some boiling water accidentally thrown upon it, sang its death song with the most extraordinary constancy every time they dressed the sores, although suffering the most severe pain." "To this," says another writer, "is to be added the profound admiration, as for a consummate virtue, which they have for the tortured warrior whose nerves do not flinch under his agonies, and who raises cheerily the paean of his scornful triumph."

Of the many ingenious devices for tortures invented by the Indians, La Hontan, a voluminous as well as frequent authority, writes at length. One case to which he particularly refers in this connection occurred during the war between the French and Iroquois, which was waged with much brutality on both sides. The incident occurred in the earlier part of 1692, at which time Frontenac, then Governor of Quebec, had sent out a force of one hundred and fifty men under the command of Chevalier Veaucour, with fifty friendly Indians, who in an engagement with a party of sixty of the enemy had killed all but twelve, whom they brought as prisoners to Quebec. Upon their arrival there the Governor at once condemned two of the worst of the prisoners to be burnt alive with a slow fire. A number of the settlers, among them being his wife, expostulated with the Governor in behalf of the prisoners, to all of which, however, he turned a deaf ear, expressing it to be his firm and unalterable conviction that such measures, even though having the appearance of being harsh and extreme, were an absolute necessity in order to both frighten and impress the Iroquois, who had burnt, with but few exceptions, every Frenchman who had fallen into their hands. The Governor's ultimatum having been given, missionaries were at once sent to the doomed men in order that they might be afforded the benefits of religion and be duly prepared for the awful and impending

(1) Of this peculiar feature of Indian education, Carver tells us that captured prisoners are compelled to sing their death song, which generally consists of these or similar sentences—I am going to die, I am about to suffer; but I will bear the severest tortures my enemies can inflict with becoming fortitude. I will die like a brave man and I shall then go to join the chiefs that have suffered on the same account. These songs are continued with necessary intervals until they reach the camp where they are going. Those of the prisoners who are decreed to be put to death by the usual torments are delivered to the chief of the warriors, and such as are to be spared are given into the hands of the chief of the nation. This sentence is irrevocably and for all time settled in the minds of the captives as to their ultimate fate. Those of the captives who were advanced in life and had acquired renown by their warlike deeds were reserved for the fire. This was considered an honorable distinction and could be claimed by none but to whom it by right fell as they were readily to be recognized by marks upon their breasts and arms, which were accepted as undeniable evidences by their captors. These marks were made by breaking the skin with some sharp instrument which had previously been dipped into a kind of ink, which had been made of soot or pitch pine, each one representing some heroic action on the part of the warrior thus decorated. The place of death was generally located in the center of the camp, where, having been stripped, their bodies blackened and the skin of a crow or raven fixed on their heads, they were bound to a stake and compelled to sing their death song for the last time. This song consisted of a recital of their many deeds of bravery and the number of enemies they had destroyed, the language used being of the character evidently intended to irritate and torment their insultors. This is done with a view to arousing them to such a pitch of fury that they are induced to at once dispatch their unhappy victims and thus relieve them of the horrors of a prolonged and terrible death. One instance is given of an Indian who, while undergoing torture, had the audacity to tell his tormentor that they were ignorant old women and did not know how to put prisoners to death, which aroused them to such a pitch of fury that they quickly ended his suffering.

change. But when told that they were to die, they sent away the good fathers and at once began to sing their death song. Of the tragedy which followed La Hontan writes: "Some charitable person having thrown a knife to them in prison, he who had the least courage of the two thrust it into his breast and died of the wound immediately. Some young Hurons of Lorette, between fourteen and fifteen years of age, came to seize the other and carry him away to Cape Diamond, where notice was given to prepare a great pile of wood. He ran to death with a greater unconcernedness than Socrates would have done. During the time of execution he sang continually that he was a warrior, brave and undaunted; that the most cruel kind of death could not shock his courage; that no torments could extort from him any cries; that his companion was a coward for having killed himself through the fear of torment; and lastly, that if he was burnt, he had this comfort that he had treated many French and Hurons after the same manner."

The Indian was ever an eager and passionate gambler,[1] much of his repressed exuberance finding vent in that peculiar and fascinating pastime. But this source of amusement, like many others of his attributes, was carried to such an extent that it became an absolute vice. Once entered upon a game, and should the fortune of the hour go against him, the limit was only reached when nothing was left to him with which to back his opinion. So intense was the passion, in fact, that when driven to desperation, the squaws even were used as merchantable commodities and made the stake. The games resorted to at such times were naturally crude and peculiar, but even then the same principles of alertness, quickness of motion and general deception prevailed, as those which mark the methods applied to all phases of the gambler's art in modern times. Sticks and stones were manipulated with marvelous skill and adroitness, and an intensity of interest pervaded each changing feature as the game progressed. In feats requiring strength, agility and skill, the Indians were also wonderfully versed and perfect. But even in the midst of these, to them enjoyable events, the entire conditions were not in perfect harmony unless some act of cruelty, the magnum opus of the Indian mind, was introduced.

But these kindred amusements were but companions of the sedentary hours spent by the savage among the lodges of his tribe. As the hunting[2] season approached,

(1) Regarding this particular vice, Carver says that the Indians are particularly susceptible to it, in betting their arms, their apparel and in fact everything they possess, but he fortune soever adverse to their interests, be it said in their favor that they neither murmured nor reproached but bore the frowns of fortune with philosophical composure.

Says another authority: "They amused themselves at various sorts of games, but the principal and most esteemed among them is that of the ball, which is not unlike the European game of tennis. The balls they use are rather larger than those made use of at tennis and are formed of a piece of deer-skin; which being moistened to render it supple, is stuffed hard with the hair of the same creature and sewed with its sinews. The ball-sticks are about three feet long, at the end of which there is fixed a kind of racket, somewhat like a fan, but more fashioned of thongs cut from the deerskin. In these they catch the ball and throw it to a great distance, if they are not prevented by some one of the opposite party, who fly to intercept it. This game is generally played by large companies that sometimes consist of more than three hundred; and it is not uncommon for different bands to play a game against each other. They begin by fixing two balls in the ground at about six hundred yards apart and one of these goals belong to each party of the combatants. The ball is turned up high in the center of the ground and in a direct line between the goals, towards which each party endeavors to strike it, and whichever side first causes it to reach their own goal reckons towards the game. They are so exceedingly dexterous in this manly exercise that the ball is usually kept flying in different directions by force of the rackets, without touching the ground during the whole contention. They play with so much vehemence that they frequently wound each other and sometimes a bone is broken."

There is another game also in use among them worthy of remark, and this is the game of the Bowl or Platter. This game is played between two persons only. Each person has six or eight little stones, not unlike the peach stone either in size or appearance, except that they are triangular; two of the sides of which are colored black and the others white. These they throw up into the air from whence they fall into the bowl or platter placed conveniently and made to spin round. Accordingly as these stones present the black or white side upwards, they reckon the game. The winning party keeps his place and the loser yields his to another who is appointed by one of the umpires, for a whole village is sometimes concerned in the party, and at times one band plays against another. During the play the Indians appear to be greatly agitated and at every successful throw set up a hideous shout. They make a thousand contortions, addressing themselves at the same time to the stones and loading with imprecations the evil spirits that assist their successful antagonists. At this game, some will loose their apparel or movables of their cabins and sometimes even their wives. Nevertheless, there is no people in the universe more jealous of the latter than the Indians are.

(2) Of this particular feature of Indian life, Morse writes: "They leave their villages as soon as the harvest, beans, etc., are in, and take care of, and their traders arrived and given out their credit (or their outfits on credit), and go to their wandering grounds; it being previously determined in council on what particular ground each party shall hunt. The old men, women and children embark in canoes, the young men go by land with their horses; upon their arrival, they immediately commence their winter's hunt, which lasts about three months. Their traders follow them and establish themselves at places convenient for collecting their dues and supplying them with such goods as they need. In a favorable season most of these Indians are able not only to pay their traders, supply themselves and family with blankets, strouding, ammunition, etc., during the winter, but to leave considerable of the proceeds of their hunt on hand. The surplus, which generally consists of the most valuable peltries, such as beaver, otter, etc., they take home with them to their villages and dispose of for such articles as they may afterwards find necessary.

As an illustration of the value of such a season's work to the Indians and traders alike, the same writer gives as an illustration the results of a season's hunting the winter of 1819-20, engaged in by the Sauk and Fox Indians. These two nations, he tells us, had at that time five traders, who employed nine clerks and interpreters with annual salaries of from two to twelve hundred dollars each (the average about $400), and forty-three laborers whose pay was from one hundred to two hundred dollars each per annum. These traders, including the peltries received at the United States factory near Ft. Edwards, collected from the Sauk and Fox Indians during the season 980 packs, which consisted as follows: beaver skins, 2,760; otter, 922; raccoon, 13,440; muskrat, 12,900; mink, 500; wild cat, 300; bear skins, 580; deer, 28,800; total, 60,682. The estimated value of the entire amount was $58,800. In addition to this, it may be stated that the quantity of tallow obtained from the deer was 286,809 pounds, while the traders also collected from these same Indians 3,000 pounds of feathers and 1,000 pounds of bees' wax.

Of the same subject Carver also writes most interestingly as follows: "Hunting is the principal occupation of the Indians; they are trained to it from their earliest youth, and it is an exercise which is esteemed no less honorable than necessary towards their sustenance. A dexterous and resolute hunter is held in nearly as great estimation by them as a distinguished warrior. Scarcely any device which the ingenuity of man has discovered for ensnaring or destroying those animals which supply them with food or whose skins are valuable to Europeans is unknown to them.

"Whilst they are engaged in this exercise they shake off the idolence peculiar to their nature, and become active, persevering and indefatigable. They are equally sagacious in finding their prey and in the means they use to destroy it. They discern the foot-steps of the beast they are in pursuit of, though they are scarcely perceivable to every other eye, and can follow them with certainty through the pathless forest.

"The beasts that the Indians hunt both for their flesh, on which they subsist, and for their skins, of which they either make their apparel or barter with the Europeans for necessaries, are the buffalo, the elk, the deer, the bear, the carribou, the beaver, the otter, the fox, the marten, etc. The route they usually take for this purpose, and the parties that usually go on the different expeditions are fixed in their general councils, which are held sometime in the summer when all the operations of the ensuing winter are concluded. The chief warrior, whose province it is to regulate their proceedings on this occasion with great solemnity, issues out an invitation to those who choose to attend him; for the Indians, as before observed, acknowledge no superiority, nor have they any idea of compulsion, and every one is entirely at liberty to prepare himself fasting during several days. The reasons given for those fasts are that it enables them freely to dream, in which dreams they are informed where they shall find game in the greatest plenty of game; and also averts the displeasure of the evil spirits and induces them to be propitious. The fast being ended and the place of hunting made known, the chief who has to conduct them gives a grand feast to those who are to form the different parties, of which none of them dare to partake till they have bathed themselves. At these feasts, notwithstanding that they have fasted so long, they eat with great moderation, and the chief that presides employs himself in rehearsing the feats of those who have been most successful in the business they are about to enter upon. They soon after set out on the march towards the place appointed, painted or rather bedaubed with black, amidst the acclamations of all the people.

"It is impossible to describe their agility or perseverance whilst they are in pursuit of their prey; neither thickets, ditches, torrents, pools or

a marked change was to be observed on every hand; the listlessness and apathy of weeks and months were cast aside, while active preparations for the coming event were noticeable everywhere. Scouts were sent out in different directions to note the approach or location of the quarry; weapons were examined with careful solicitude, footgear was made in readiness, while the squaws also prepared to accompany the hunters, in order that they might dress and otherwise care for the flesh of the animals slain. The day preceding the exodus of a hunting party was noted by the observance of certain rights which were supposed to result in many propitious omens. The elders of the party were also wont to resort to their medicine bags for solace, while the younger and untried fretted in undisguised aversion at their enforced restraint. The time having now arrived, the party moved forward, led by those whom previous seasons of experience had wrought into matchless specimens of the hunter's craft. To them the wilderness, with its far-reaching and pathless wastes, was like the reading of an open page. Never for one moment were they at a loss as to the proper course to pursue, and when in haste and the gathering glooms found them still upon the way, the stars gave magic council, which ever led them right. For the hunt all necessary details had been previously arranged, so that it was thoroughly understood by each individual of the party whether a general and concerted rush was to be made upon the game or whether they were to be surrounded and slowly driven by converging lines into a snare or pitfall prepared for the occasion. In this undertaking, too, the utmost precaution was taken by means of a well-regulated system, to prevent any misunderstanding or subsequent disagreement among the hunters. Thus when the number and character of the animals surrounded or given chase to made it desirable to obtain as many as possible, those so badly wounded as to be unable to get away were left unheeded, while the pursuit was continued. The chase ended, each brave returned to his own, his proprietary right being made evident by the character or marking of the weapon used in its destruction. In days prior to the coming of the white man among them, the Indians exerted most scrupulous economy in the disposal of provisions, putting every particle of the animals killed to some good and suitable use. Under the example of the invader, however, this most desirable trait soon became as a lost art, the Indian veritably outrivaling his unworthy preceptors in unnecessary extravagance.

rivers stop them; they always go straight forward in the most direct line they possibly can, and there are few of the savage inhabitants of the woods that they cannot overtake.

"When they hunt for bears, they endeavor to find out their retreats, for during the winter these animals conceal themselves in the hollows of the trees or make themselves holes in the ground, where they continue without food whilst the severe weather lasts.

"When the Indians think that they have arrived at the place where these creatures usually haunt, they form themselves into a circle, according to their practice, and moving onward endeavor, as they advance towards the center, to discover the retreat of their prey. By this means, if any lie in the intermediate neighborhood, they are sure of arousing and bringing them down, either with their bows or their guns. The bears will take to flight at the sight of a man or a dog and will only make resistance when they are extremely hungry or after they are wounded.

"The Indian method of hunting the buffalo is by forming a circle, or a square, nearly in the same manner as when they search for the bear. Having taken their different stations, they set the grass, which at this time is rank and dry, on fire and these animals who are extremely fearful of that element, flying with precipitation before it, great numbers are hemmed in a small compass and scarcely a single one escapes.

"They have different ways of hunting the elk, deer and the carribou. Sometimes they kill them out in the woods to which they retire during the severity of the cold, where they are easily shot from behind the trees. In the great northern climates they take advantage of the weather to destroy the elk; when the sun is strong enough to melt the snow, and the frost in the night forms a hard crust on the surface, this creature, being heavy, breaks it with its forked hoofs, with difficulty extricates himself from it; at this time, therefore, he is soon overtaken and destroyed.

"Some nations have a method of hunting animals which is very easily executed and free from danger. The hunting party divides itself into two bands, and choosing a spot near the borders of some river, one party embarks on board their canoes, whilst the other, forming themselves into a semi-circle on the land, the banks of which reached the shore, let loose their dogs, followed by these means rousing all the game that lies within these bounds; they then drive them towards the river, into which they no sooner enter than the greatest part of them are immediately dispatched by those who remained in the canoes.

"Both the elk and buffalo are very furious when they are wounded, and will turn fiercely on their persistent pursuer and trample them under their feet if the hunter finds he cannot avoid their fury by direction or seeks for security in flight to some adjacent tree. By this method, they are frequently avoided and so tired with the pursuit that they voluntarily give it over.

"But the hunting in which the Indians, particularly those who inhabit the northern parts, chiefly employ themselves and from which they reap the greatest advantage is the beaver hunting. The season for this is throughout the entire winter—from November to April—during which time the fur of these creatures is in the greatest perfection. The hunters make use of several methods to destroy them. Those generally practiced are either that of taking them in snares, cutting through the ice or opening their causeways. As the eyes of these animals are very quick and their hearing exceedingly acute, great precaution is necessary in approaching their abodes, for, as they seldom go far from the water and their houses are always built close to the side of some large river or lake, or dams of their own construction, upon the least alarm they hasten to the deepest part of the water and dive immediately to the bottom. As they do this they make a great noise by beating the water with their tails on purpose to put the whole fraternity on their guard.

"They take them with snares in the following manner: Though the beavers usually lay up a sufficient store of provisions to serve for their sustenance during the winter, they make from time to time excursions to the neighboring woods to procure further supplies of food. The hunters having found out their haunts, place a trap in their way baited with small pieces of bark or young shoots of trees, which the beaver has no sooner laid hold of than a large log of wood falls upon him and breaks his back. His enemies who are upon the watch soon appear and dispatch the helpless animal.

"At cold times, when the ice on the rivers and lakes is about half a foot thick, they make an opening through it with their hatchets to which the beavers will soon hasten on being disturbed at their houses for a supply of fresh air. As their breath occasions considerable motion in the waters, the hunter has sufficient notice of their approach and methods are usually taken for knocking them on the head the moment they appear above the surface.

"When the houses of the beavers happen to be near a rivulet, they are more easily destroyed. The hunters then cut the ice, and separating the net under it break down the cabins of the beavers who never fail to make towards the deepest part, where they are entangled and taken. But they must not be suffered to remain there long as they will soon extricate themselves with their teeth, which are well known to be excessively sharp and strong.

"The Indians take great care to hinder their dogs from touching the bones of beavers. The reasons they give for these precautions are: First, that the bones are excessively hard, that they spoil the teeth of the dog, and secondly, that they are apprehensive that they shall so exasperate the spirits of the beaver by this permission as to render the next hunting season unsuccessful.

"When the Indians destroy buffalo, elk, deer, etc., they generally divide the flesh of such as they have taken among the tribe to which they belong. But in hunting beaver, a few families usually unite and divide the spoil between them. In the first instance, they generally pay some attention in the division to their own families; but no jealousy or murmurings are ever known to arise on account of any apparent partiality.

"Among the Naudowessies, if a person shoots a deer or buffalo and it runs to a considerable distance before it drops, where a person belonging to another tribe being near first sticks a knife into it, the game is considered as the property of the latter, notwithstanding it had been mortally wounded by the former. Though this custom seems to be arbitrary and unjust, yet that people cheerfully submit to it. This decision is, however, very different from that practiced by the Indians on the back of the colonies, where the first person who gives it life is entitled to the best share."

"Of another peculiar device in hunting, Drake gives the following account, which is taken from Mourt's Relations: 'The same month in which the Mayflower brought over the forefathers, November, 1620, to the shores of Plymouth, several of them ranged about the woods nearby, to learn what the country contained. Having wandered from their own, they were apprised in their endeavor to return. They say 'We were shrewdly puzzled and lost our way. As we wandered, we came to a tree where a young spirit was bowed down over the bunch and some acorns strewed underneath. Stephen Hopkins said it had been to catch some deer; so, as we were looking at it, William Bradford being in the rear, when he came looking upon it also, and as he went about it gave a sudden jerk up and he was immediately caught up by the legs. It was a very pretty device, made with a rope of their own making and having the noose as artificially made as any roper in England can make it.'"

gance. These hunting expeditions were periodical occurrence, and on occasion necessitated the undertaking of long and tedious journeys, owing to the character and condition of the game. For instance, the ranges of buffalo, moose, carriboo, mountain sheep, elk or otter were limited at times, while bear, deer and beaver were more general location. On returning, therefore, from one of these expeditions, when the trophies of the chase were numerous and the journey homeward long, the braves would come to the relief of the squaws, assuming a portion of the burden, or would, perhaps, cache what they were unable to carry.

In warfare[1] the Indians maintained an unwritten code of rules which, with the exception of occasions where a general surprise was meditated, regulated the matters of challenge, truce and settlement of tribal disputes.

A raid or expedition once determined upon, an immediate change took place. Runners were sent to neighboring and friendly tribes, councils were held, oratory was resorted to and aggressive alliances were formed. Oratory, especially such occasions, proved a small test of a warrior's standing among his tribe and associates; not indeed that the gift of eloquence was the only requisite but rather that one who had proved by deed his right to a voice in the council that obtained the most respectful hearing of her entire approval of those present. Falsifiers, braggarts and blusterers were of

(1) The following description of an Indian feast and war dance as given by Perrot is taken from Father Verwyst's work on "Missionary Labors," previously referred to: "There are other feasts in use among the Indians in which a certain kind of adoration is practiced in consecrating to the pretended divinity, not only the meats of the feast, but also exhibiting at his feet the contents of a leather bag which they call the "war bag," or in their language 'Pindikosan' (Burago Pindjegasan') which contains the skins of owls, snakes, white birds, parrots, magpies and other very rare animals. They also put into this bag those pieces of herbs to be used as medicine (hence the name medicine bag). Before the feast they always fast without either eating or drinking until they have had a dream. During this fasting, they blacken their face, shoulders and breast with coal; they smoke, however. Some are said to have fasted twelve consecutive days—which seems incredible—others less. If they dream of a divinity residing on or under the ground, they continue to blacken themselves, as has been said, with coal; but if they dream of the Great Hare or of the spirits of the air, they wash themselves and then besmear themselves with black earth; from that very evening they begin the solemnity of the feast.

"The author of the feast invites two companions to assist him at the feast and they have to sing with him in order to propitiate the divinity of which they have dreamt and for which the ceremony is intended. Formerly, when they had no guns, they used to make as many proclamations (public invitations to the feast) as there were large kettles on the fire for boiling the different meats. Then the author of the feast begins to sing with his two assistants who are imbued with certain characteristics of red. This song is solely sung in honor of the divinity of which he dreamed for each creature, animate or inanimate, has its own song and dance which it is to be honored, praised and invoked. They continue singing during that night all those songs that are sung in honor of their imaginary deities until all of the guests have assembled. As the guests being assembled, the feast-giver begins to entone alone the song which belongs to the god of whom he dreamed.

"The feast consists of the meat, as the flesh of a dog is considered as the best and most highly prized of all meats. They had several other kinds of meat, for instance that of the bear, that of some other large animal; if they have none, they supply the deficiency with Indian corn seasoned with fat which they pour upon the plate of each guest. You will take notice that to render this feast solemn, there must be a dog whose head is presented to the principal war chief; the other parts of the animal are distributed among the warriors. When the meat is boiled they take the kettles off the fire and a herald makes public proclamation in the village to let people know that the feast is ready and that now everyone may come. The men are allowed to come with their arms and the old men each with his plate.

"They are not ceremonious as to place, seating promiscuously, without order wherever they like. Strangers are as welcome as the inhabitants of the place, they are even served the first and given the best things of the feast. When everyone is seated at his place, the author of this ceremony, who always remains standing, assisted by his two companions, his wife and children having seated themselves on both sides of him ornamented with their best trinkets, and his two companions armed like himself with a javelin or a quiver of arrows, raises his voice so as to make himself understood by all present, saying that he offers these viands with sacrifice to such a manitou, naming him, and that it is to him he offers them. These are the words I heard: 'I adore and invoke thee that thou mayst be favorable to me in the enterprise I have on hand and that thou mayst have pity on me in the battle, granting me victory over my foes and good spirits, all those who are in the air, on the earth and underneath, that they may preserve me and my party and that we may be able to return after a happy voyage to our country.' Then all present answer in chorus, 'O,' 'O.' These kinds of feasts are generally only gotten up on an occasion of war or some other enterprise against their personal enemies. If a Frenchman happens to be present, they do not fail to invoke bad spirits.' They pretend only to invoke good manitous. The words they use in these invocations are peculiar to themselves, which themselves can understand them. They usually have recourse to those spirits whom they imagine to be the most powerful and who can be more propitious to them than others. They also imagine that they can foretell the accidents that may happen to them on the part of their enemies or other misfortunes if they have omitted these invocations.

"The master of the feast having finished his invocations in the posture above described, with his bow and quiver of arrows, his javelin or dagger, assumes a most furious look, entones his war song and at each syllable that he pronounces makes most horrible contortions of head and body, the most terrible that can be seen. All this is done, however, according to a certain rising and falling inflection of the voice; for both the voice and the body accord at the same instant with the demonstrations of his enmity, which shows that his courage grows stronger more and more, walking always according to the tunes and inflection of his song from one end of the place to the other where the feasting is going on. Thus he goes backward and forward several times, continuing his gesticulations and when he passes before the guests, who are seated on the ground on both sides facing each other, they answer his war song without discord, shouting in one voice 'Ouiy,' 'Ouiy,' from the bottom of their throats. But the most remarkable thing in their inflections occurs when in certain parts of his song he pronounces two or three syllables a great deal faster than the rest; when this occurs all present do the same, answering, 'Ouiy,' quicker, observing the tempo which the cadence requires. This is observed so regularly that out of five hundred assembled not one is found to fail therein.

"All the women, children and in general all in the village who are not invited to the feast put them of themselves in order to be spectators of the solemnity. They lose eating and drinking and often abandon their wigwams, which they thus leave exposed to be plundered by other Indians who are naturally prone to stealing.

"After the master of the feast has got through walking and singing, he assumes the same posture he has practiced. One of his companions now takes his place and enacts the same drama which he saw performed a moment ago, and after he gets through he joins the master of the feast. The other assistant also chants in his turn and after him all the guests, one after another, and they endeavor to outdo one another in assuming most furious appearances. While singing, some filled their plates with hot ashes and burning coals while they threw upon the spectators, each vociferating in chorus with a very strong but slow voice, 'Ouiy.' Others seize burning firebrands and throw them into the air; others again act as if they were going to tomahawk the spectators. These last are obliged to return the affront offered to him whom they fain to strike by making him a present of a tomahawk, knife or some other object of trade valuing only a farthing as have slain or captured an enemy are allowed to act in this manner. These faints signify that it is thus that he slew the enemy. Then it is the turn of the master of the feast to give him notice to address in the company, the latter would tell him before all present that he was a liar, and never capable of slaying anybody, which then would cause him with shame.

"During the singing of these songs, they show themselves haughty, intrepid and ready to overcome all enemies, as if they herself as they were with in the midst of battles where they have been in war. When they stop singing, at certain intervals all present cry out in chorus, 'Ouiy.' After that they continue to chant one after another, each in his turn, sometimes three or four together. When doing so, they station themselves one at each end and one in the middle of the place where the feast is going on; and walking from one end of the cabin to the other they meet without losing a single note of their song, nor changing the contortions of their face and body. Although they sing different songs with different gestures, the guests follow the singers and answer in their turn whenever the dancers pass before them. It must be remarked that each man has his own peculiar song, neither can any one chant his comrade's song without his consent, which affront would draw the blow of the tomahawk on the head of him who had thus sung the war song of another, that being the greatest insult that a person could offer him in an assemblage where he is present. This war song of his cannot be sung even after his death on days of solemnity unless by those of his family who bear his name. On ordinary days, when no feast is being celebrated, it is lawful to sing it in his presence, provided the singer is not seated at the time, and that he knows that the owner of the song pretends to ignore it to be his.

"When all present have chanted, those who have been chosen to wait upon the guests first take the place of the strangers, after they fill and replace the kettles. Then we wait upon their chiefs. When waiting upon the chiefs and the strangers, they give them the best they have at the feast. They deal portions to the others more indiscriminately, without much distinction, all of whom are sitting upon the ground which serves them as a table, and there they hold the plate brought along before them. Spoons are not provided with his own plate; otherwise he would not get his share. Hence, they never fail in this, the Indian being, naturally, too gluttonous to forget on an occasion like this to fill his belly.

"When they have determined to make a general march into their enemy's country or to form small war parties, the leader makes a feast such as has just been described. Those who feel inclined to go with him meet there to be enrolled with him for he would not be accompanied by a single person if he had not first feasted them. The march is conducted according to his orders. As long as it lasts, the leader has his face, shoulders and breast blackened with earth or coal. He is also very careful to chant every morning, when starting, his death song without ever failing in it until he be out of danger or has returned to his village, where he makes again a feast, in case no evil happened him in order to thank the spirit who has been favorable to him on his journey. To this feast are invited the chiefs of the village and those who accompanied him in his enterprise."

little consequence on such occasions, although the word of caution was generally given a considerate, if impatient hearing. The night before their departure the braves devoted to hideous and diabolical performances. Says one writer on this subject: "The painted bedizened and yelling fiends lashed themselves into a fury of passion, with contorted features and writhing gestures, striking their hatchets into the crimson warpost and imitating the laments and shrieks which they intended to draw from a mastered foe. The clatter of drum and rattle is in keeping with their tuneless music. Thus with all the aspect and array of devils they prepared themselves to strike the blow. The aged and feeble, women and children, were left in the lodges to await in dread the return of the braves; never, however, disheartening them, but following them with rallying parting cheers of praise and promise. The warwhoop is a phrase which has had terrific meaning for those who have quailed before its pandemonium fury. True to their proud kinship with the animals, the braves borrow from bears, wolves, owls and the rest, those shriekings and barkings, those howls and yelps, by which they strike a panic through their victims and to paralyze their energies." The return of the party was made equally noticeable with its departure, by the wailings and lamentations or shouts of exultation with which, according to the success or failure of the undertaking, they are greeted.

Occasionally, when prisoners were brought in, those of the tribe who had been bereaved were allowed to adopt[1] one or more in compensation, as it were, for the loss sustained. Those of the less fortunate prisoners, however, were compelled to undergo the ignominy of running the gauntlet and torture at the stake. The means and implements of warfare used by the aborigines for some considerable time after the settlement of the whites on this continent were necessarily crude, consisting of the bow and arrow, spear, tomahawk and scalping knife. The points of the arrows were skillfully formed from stones or bones, and when used in war were in many instances subjected to a coating of poison. Spearheads and tomahawks were also formed of a like material, while the stone-headed warclub, a frightful engine of destruction, was cleverly and securely bound by thongs of hide to a flexible plaited handle. We are told that as early as 1613 the Indians received their first consignment of firearms from the Dutch, an act of treachery, which cost the French and English settlers in Canada and along the Atlantic coast most severely. Becoming accustomed to the more deadly weapons, the Indian naturally enough gained confidence in himself and at the same time lost much of that awesome regard for the invader which a previous inequality in condition had so thoroughly inspired.

War is generally decided upon by the principal chiefs of the town or settlement which has a wrong to right or supposed injury to adjust. For this purpose he raises or lifts the war hatchet or club, but even then the head chief or principal man of the nation may deem it prudent to step in and stop further aggression. If there still remains a difference of opinion, then the warrior goes forth, followed by all who favor his pretensions. It is rarely the case on an occasion of this kind that the town is unanimous, while the entire nation has never been known to be, the division generally being equal. When starting upon the war path, the head warrior generally gives notice as to where he will encamp, being accompanied at the time of his departure by only one or two of his associates. The food supply of the war party is limited, generally consisting of a small quantity of parched corn and jerked meat.

The purpose of this war dance was evidently to arouse within the breasts of the warriors a fitting condition of hatred and passion, without which it was deemed the undertaking would lack many of the most essential qualifications for success. In the dance, however, they worked themselves into a state of mad excitement by continuous dancing, yelling and various contortions of face and body; on these occasions, too, and under circumstances connected with them, every wrong which they had suffered at the hands of their enemies was brought vividly to mind for the purpose, as they put it, "of making the heart strong." To such a degree of animosity is this spirit worked among them that they

(1) When a war party returned to its canton with a number of prisoners a herald was sent throughout the villages or camps to give notice to such as had lost any relatives in the expedition, so that if they so desired they might attend the distribution of prisoners which was about to take place. In arranging for this distribution the preference was generally given to such women who had lost their sons or husbands, and after they had been satisfied the selection from among those remaining was left to others who had suffered losses but in a minor degree, or others who simply desired to adopt an additional member into their family. These divisions are carried on without any dispute or disagreement on the part of those making the selections, who then lead their newly acquired relatives or servants away, and, having unbound them, wash and dress their wounds if they happened to have received any, and clothe them, then serve them with the most comfortable and refreshing food their condition and supplies will allow. Of their subsequent condition Carver gives the following description: "Whilst their new domesters are lamenting they endeavor to administer consolation to them; they tell them that as they are redeemed from death they must now be cheerful and happy, and if they serve them well without murmuring or repining nothing shall be wanting to make them such atonement for the loss of their country and friends as circumstances will allow of.

"If any men are spared they are generally given to the widows who have lost their husbands by the fortune of war, which there be any such. To her, if they happen to prove agreeable, they are soon married. But should the dame be otherwise engaged the life of him who falls to her lot is in great danger, especially if she fancies that her late husband wants a slave in the country of spirits to which he is gone.

"When this is the case a number of young men take the devoted captive to some distance and dispatch him without any ceremony; after he has been spared by the council they consider him of too little consequence to be entitled to the torments allotted to those who have been judged worthy of them.

"The women are usually distributed to the men, from whom they do not fail to meet with a favorable reception. The boys and girls are taken into the families of such as have need of them and are considered as slaves; and it is not uncommon that they are sold in the same capacity to the European traders who come among them.

"The condition of such as are adopted differs not in any one instance from the children of the nation to which they now belong; they assume all the rights of those whose places they supply. Should, however, any of these by chance make their escape and be afterwards retaken they are deemed as unnatural children and ungrateful persons who have deserted and made war upon their parents and benefactors, and are treated with uncommon severity."

finally arrive at a pitch when they become almost demoniacal, and are in a fit condition for the perpetration of the most horrible and revolting crime. As an instance of this, we will quote an incident where, when under a similar state of excitement to that portrayed, a distinguished Dakota warrior shot a barbed arrow into the body of an Ojibway, who was dancing with the Dakotas, intending to join them on the war trail against their enemies. The only excuse offered by the perpetrator at the time when this outrage was committed, was, that he wished to let out the hated Ojibway blood which flowed in the veins of his brother (who was said to be partly of Dakota extraction). Fortunately the shot did not terminate his life, and after a long and painful sickness he at last recovered and removed to the house of one of his Ojibway relatives on Lake Superior, to whom he poured forth the story of his wrongs. So powerfully did this affect them that they raised a war party to march against the encampment of the Dakotas, which was located on Lake St. Croix. While the warriors of this party were in active preparation this Indian returned to his home among the Dakotas and interested them with the description of his visit among his people, and told them that a large party was soon to arrive to smoke the pipe of peace with them. This pleased the Dakotas and set at rest any doubts which might have remained in their minds as to the friendliness of the Ojibway nation towards them. Believing implicitly in the story as told to them by this warrior, they sent out messengers to their different villages, inviting the people to come and stay with them, and assist in the reception of the Ojibway delegation, and take part in the sports and amusements which were generally engaged in on such occasions. So they came in large numbers, encamping on the south shore of Lake St. Croix, and near its outlet into the Mississippi River. Furthermore, the Dakotas, satisfied that the Ojibways were peaceably inclined, continued their hunting expeditions with unusual carelessness, and failed to resort to previous methods always adopted when the presence of an enemy in their country was for a moment suspected.

In the meantime the war party of the Ojibways arrived within a short distance of the Dakota camp; and from this point during the night they sent forth a party of young men who were fluent in the Dakota language to spy upon the encampment of that people. This they accomplished without difficulty, and having satisfied themselves thoroughly upon all necessary points, they returned to their party, informing their leaders that they had counted three hundred lodges. Of the scene which followed we take the following account from the writings of William W. Warren: "At the earliest dawn of morning they marched upon the sleeping encampment of the Dakotas. They made their approach by a deep ravine which led through the high bluffs (which here bound the shores of the lake) on to the narrow prairie which skirts the water side, and on which was pitched the leathern lodges of the enemies. It is said that through the dim twilight the advancing warriors saw a woman step out of the nearest lodge to adjust the door covering, which a sudden gust of the rising east wind had thrown up. She stood as if a sound had caught her ear, and she listened, anxiously looking up the dark ravine when she entered her lodge. She must have heard the measured tread of the advancing warriors, but mistook it for the motion of the rising wind, and the dashing of the waves on the sandy beach.

"Once fairly debouched on the narrow prairie, the Ojibways lost no time in extending their wings and involving the encampment on the land side. When this movement had been completed in perfect silence, they gradually neared the lodges of their sleeping enemies, and as they arrived within the proper distance, and the dogs of the encampment began to snuff the air and utter their short quick yelps, the shrill war-whistle was sounded by the leaders, and suddenly the dread and fear-striking war-whoop issued from the lips of hundreds of blood-thirsty warriors. Volley after volley of bullets and arrows were fired and discharged into the defenseless tepees, and the shrieking and yelling of the inmates as they became thus suddenly started from their sleep, made the uproar of the attack truly deafening.

"Completely taken by surprise, the warriors of the Dakotas fought at a disadvantage; their women and children ran shrieking to the water side, and hastily jumping into their narrow wooden canoes, they attempted to cross to the opposite side of the lake. The wind, however, had increased in force, and sweeping down the lake in a fearful gale, it caused the waves to run high, and in many instances the crowded and cramped canoes filled with water and upset, launching the fleeing women and children into a watery grave.

"After a long and unavailing defense, such of the Dakota warriors as had stood their ground were obliged to retreat. Thirty of their number are said to have fled under a ledge of rock, where, being entirely surrounded, they were shot down one after another."

This is said to have been one of the most successful attacks of that period, it being estimated that over three hundred Dakota scalps fell into the hands of the Ojibways, while even more than that number perished in the waters of the lake. Thus it will be seen from how trivial and unnecessary a cause such terrible results were brought about.

When the young men of a tribe are preparing to go to war, they have a peculiar course of treatment admin-

istered to them. They are first of all put into a sweat-house made for the purpose, where they remain for four days, during which period they drink a large quantity of tea made from bitter roots; on the last or fourth day of their incarceration they come out and at once prepare to take the trail. For this they are supplied with a knapsack which consists of an old blanket that contains some parched corn, flour, jerked meat, and leather with which to patch their moccasins. In their shot-bags they carry a charm or protection against all ills, commonly known as war physic or war medicine, and which is composed of the bones of a snake and a wild-cat. The legendary story of this physic is, that a long time ago the wild-cat or panther devoured their people, and they set a trap for him and caught him in it, burned him and preserved his bones. The snake was in the water, and, according to the same story, the old people sang and he showed himself; they sang again, and he showed himself a little out of the water; they sang for the third time, and he showed his horns, one of which they cut off; and when he showed himself for the fourth time they severed the remaining horn. A piece of these horns, then, and the bones of the wild-cat or panther, is regarded as the great war medicine.

According to Carver, Indians begin to bear arms at fifteen years of age, and unless absolutely disabled, continue in active service, as it were, until sixty, when they lay them aside. This range of service, however, possibly only pertains to the more northerly tribes, as we have it from some authority that the warriors of the southern nations are considered exempt from military service when fifty years of age. In every band or nation or community, there is always to be found a select number of so-called warriors or fighting men, who are prepared on every emergency to take the field, or act in defense of the towns or settlements. To these the use of the bow and arrow, tomahawk, knife, war-clubs, or firearms were the weapons of offense and defense, the more modern of such, however, being limited to those tribes located nearest to the settlements.

But one exception to this general condition was to be found, and that in the tribes who lived in the far West, inhabiting the country extending down to the South Sea, who, always attacking their enemies on horseback, carried but one weapon, a stone of medium size and curiously wrought, which they fastened to a string about a yard and a half long; this string in turn was fastened to their right arms a little above the elbow. These stones they carried in their hands, until, approaching close to the enemy, they begun swinging them with great rapidity, using them so dexterously as to cause much havoc and discomfort among those thus attacked. So expert in fact were these people with this engine of warfare, and so swift the speed of their horses, that it but rarely occurred that people of other tribes who invaded their country ever returned to tell of their experience among them. There was in fact but one hope for any who attempted such invasion, and that was to locate some morass or thicket, to which, if pursued, they could quickly retire; otherwise they were certain to be cut off.

The majority of Indians, however, prior to the use of firearms among them, resorted to the use of the bow and arrow and short clubs; the latter were made of a very hard quality of wood, the head being fashioned like a ball and about three and a half inches in diameter. In this part of the club was deftly fixed a piece of steel or flint with a keen edge, which acted admirably in the capacity of a tomahawk. The dagger used at this time, and especially by the Naudowessie nation (to whom Carver particularly refers), was originally made of flint or bone, although in after years it was formed of steel. This dagger was about ten inches in length, the part of the blade nearest to the handle being three inches wide; both edges were kept exceedingly keen, the blade tapering gradually to a sharp point. This dagger was generally worn in a sheath made of deer's leather, which was nearly always ornamented, and was hung by a string, so that the handle rested close to the breast. This weapon, by the way, was not in common use, being as a general thing worn by a few of the principal chiefs, who rather adopted it as much for ornamental purposes as for its usefulness as a weapon. As to the motives for war discovered among the Indians, they were found to be similar in many particulars to those prevailing among the people of more civilized nations. In this respect, however, Carver expresses it as his belief that the reasons given by the former were as a general thing more rational and just, than those advanced by Europeans, which were based largely upon vindictiveness and a desire for personal or national aggrandizement. In support of this position he says:

"The extension of empire is seldom a motive with these people who invade and commit depredations on the territories of those who happen to dwell near to them. To secure the rights of hunting within particular limits; to maintain the liberty of passing through their accustomed tracks, and to guard those lands which they consider from a long tenure as their own against any infringement, are the general causes of those dissensions that so often break out among the Indian nations and which are carried on with so much animosity. Though strangers to the idea of separate property, yet the most uncultivated among them are well acquainted with the rights of their community to the domains they possess, and oppose with vigor every encroachment on them.

"Notwithstanding it is generally supposed that, from their territories being so extensive, the boundaries of them cannot be ascertained, yet I am well assured that the limit of each nation in the interior parts are laid down in their rude plans with great precision. By theirs, as I have before observed, was I enabled to regulate my own; and after the most exact observation and inquiries, found very few instances in which they erred.

"But," continues this authority, "interest is not often the most frequent or most powerful incentive to their making war on each other. The passion of revenge, which is a distinguishing characteristic of these people, is the most general motive. Injuries are felt by them with exquisite sensibility, and vengeance pursued with unremitted ardor. To this may be added that natural excitation which every Indian becomes sensible to as soon as he approaches the age of manhood, to give proofs of his valor and prowess.

"As they are early possessed with the notion that war ought to be the chief business of their lives, that there is nothing more desirous than the reputation of being a great warrior, and that the scalps of their enemies and a number of prisoners are alone to be esteemed valuable, it is not to be wondered at that the younger Indians are continually restless and uneasy if their ardor is repressed and they are kept in a state of inactivity. Either of these propensities, the desire of revenge or the gratification of an impulse that by degrees becomes habitual to them, is sufficient frequently to induce them to commit hostilities on some of the neighboring nations.

"When the chiefs find any occasion for making the war, they endeavor to arouse these habitudes, and by that means soon excite their warriors to take arms. To this purpose they make use of their martial eloquence nearly in the following words, which never fails to prove effectual: 'The bones of our deceased countrymen lie uncovered; they call out to us to revenge their wrongs, and we must satisfy their request. Their spirits cry out against us; they must be appeased. The genii who are the guardians of our honor, inspire us with a resolution to seek the enemies of our murdered brethren. Let us go and devour those by whom they are slain. Sit, therefore, no longer inactive; give way to the impulses of your natural valor; anoint your hair; paint your faces; fill your quivers; cause the forests to resound with your songs; console the spirits of the dead, and tell them that they shall be revenged.'"

Animated by these exhortations, the warriors snatch their arms in a transport of fury, sing the song of war, and burn with impatience to imbrue their hands in the blood of their enemies. Sometimes private chiefs assemble small parties and make excursions against those with whom they are at war, or such as have injured them. A single warrior, prompted by revenge or a desire to show his prowess, will march unattended several hundred miles to surprise and cut off a straggling party. Those irregular sallies, however, are not always approved of by the elder chief, though they are often obliged to connive at them. But when a war is national and undertaken by the community, their deliberations are formal and slow. The leaders assemble in council to which all the head warriors and young men are admitted, where they deliver their opinions in solemn speeches, weighing with maturity the nature of the enterprise they are about to engage in, and balancing with great sagacity the difficulties or inconveniences that will arise from it. Their priests are also consulted on the subject, and even sometimes the advice of the intelligent of their women is asked. If the determination be for war, they proceed for it with much ceremony. The chief warrior of a nation does not on all occasions head the war party himself; he frequently deputes a warrior of whose valor and prudence he has a good opinion. The person thus fixed on, being first bedaubed with black, observes a feast of several days, during which he invokes the Great Spirit or deprecates the anger of the evil ones, holding whilst it lasts no converse with any of his tribe. He is particularly careful at the same time to observe his dreams, for on these do they suppose will their success in a great measure depend; and from the firm persuasion every Indian actuated with his own presumptuous thoughts is impressed that he shall march forth to certain victory. These are generally favorable to his wishes. After he has fasted as long as custom prescribes, he assembles the warriors, and holding a belt of wampum in his hand, thus addresses them:

"Brothers! by the inspiration of the Great Spirit I now speak unto you, and by him am I prompted to carry into execution the intentions which I am about to disclose to you. The blood of our deceased brothers is not yet wiped away; their bodies are not yet covered, and I am going to perform this duty to them." Having, then, made known to them all the motives that induce him to take up arms against the nation with whom they are to engage, he thus proceeds: "I have, therefore, resolved to march through the war path to surprise them. We will eat their flesh[1] and drink their blood; we will take scalps and make prisoners; and should we perish in this glorious enterprise, we shall not be forever hid in the dust, for this belt shall be a recompense to him who buries the dead." Having said this, he lays the belt on the ground, and he who takes it up declares himself his

(1) This is but a figurative expression, although they sometimes devoured the hearts of those they slew and drank their blood by way of bravado, or to gratify in a more complete manner their revenge.

lieutenant, and is considered as the second in command; this, however, is only done by some distinguished warrior who has a right by the number of his scalps to the post.

The chief is now washed from his sable covering, anointed with bear's fat and painted with their red paint in such figures as will make him appear most terrible to his enemies. He then sings the war song and enumerates his warlike actions. Having done this, he fixes his eyes on the sun and pays his adorations to the Great Spirit, in which he is accompanied by all the warriors. This ceremony is followed with dances, the whole concluding with a feast[1] of dogs' flesh, reference to which has already been made.

There are also many other peculiar features connected with this feast with which the historian treats at length, and many heresies on the part of the people which are thoroughly and interestingly explained. Thus, for instance, we learn that with a view to inducing warriors to expose themselves more freely to danger, by promising that any wounds received by them would be promptly treated and expeditiously cured, the priests or medicine men of the tribe, who are also their doctors, prepare a special efficacious medicine for that purpose.

Accompanying this undertaking there is more than the usual amount of ceremony, during which they collect various roots and plants to which they pretend to impart extraordinary powers of healing. Aside from this, however, it must in all fairness be said that, although presumingly pretentious in their claims, these men had a remarkable knowledge of many plants and herbs, the application of which to different diseases they most thoroughly understood.

But to return to the subject of war and the Indian. For their manner of making arrangements for such, we will again refer to the authority already extensively quoted: "From the time the resolution of engaging in a war is taken to the departure of the warriors, the nights are spent in festivity, and their days in making the needful preparations. If it is thought necessary by the nation going to war to solicit the alliance of any neighboring tribe, they fix upon one of their chiefs who speaks the language of that people well and who is a good orator, and send by him a belt of wampum on which is specified the purport of the embassy in figures that every nation is well acquainted with. At the same time he carries with him a hatchet painted red.

"As soon as he reaches the camp or village to which he is destined, he acquaints the chief of this tribe with the general tenor of his commission, who immediately assembles the council, to which the ambassador is invited. There, having laid the hatchet on the ground, he holds the belt in his hand and enters more minutely into the occasion of his embassy. In his speech he invites them to take up the hatchet, and as soon as he has finished speaking, delivers the belts.

"If his hearers are inclined to become auxiliaries to his nation, the chief steps forward and takes up the hatchet, and they immediately espouse with great spirit the cause they have thus engaged to support. But, if on this application neither the belt nor the hatchet are accepted, the emissary concludes that the people whose assistance he solicits have already entered into an alliance with the foes of his nation, and returns with speed to inform his countrymen of his ill success.

"The manner in which the Indians declare war against each other, is by sending a slave with a hatchet, the handle of which is painted red, to the nation which they intend to break with; and the messenger, notwithstanding the danger to which he is exposed from the sudden fury of those whom he thus sets at defiance, executes his commission with great fidelity.

"Sometimes this token of defiance has such an instantaneous effect on those to whom it is presented, that in the first transport of their fury a small party will issue forth without waiting for the permission of the older chiefs, and, slaying the first of the offending nation they meet, cut open the body, and stick a hatchet of the same kind as they have just received into the heart of their slaughtered foe. Among the more remote tribes this is done with an arrow or spear, the end of which is painted red. And the more to exasperate, they dismember the body to show that they esteem them not as men, but as old women."

As a general thing, when departing upon a venture of this character, the Indians prefer to go in small parties, thus avoiding the necessity of extra exertion which would necessarily be required to provide subsistence for so large a number of people during their prolonged and tedious journeys either by land or water. They also travel in what in modern days would be considered as ill marching order, carrying only the most necessary baggage or provisions. In fact, the sum total of a warrior's equipment consists of his weapons and a mat, whilst he relies upon maintaining himself in food by the game he kills or the fish he catches while en route.

We have more than once referred to instances of great want of precaution on the part of the Indians when advancing into the country of a foe, but it must in justice be said that these were exceptions; for, as a rule, when near or supposedly near to an enemy, they are most cautious. Passing through a country, however, where they have no reason for apprehension, they are extremely

(1) As stated in a previous description, this feast is held in the tent or dwelling of the chief warrior, who in spite of the fact of his long and enforced fast, refrains from eating and sits down opposite with his pipe in his mouth, recounting the valorous deeds of his family.

lax in this particular, their force being scattered over a broad extent of territory in search of game, and each party consisting of a very limited number. However, no matter how far the distance may be over which they travel on such occasions, the rendezvous is sure to be kept with business-like promptness, unless for some extraordinary or very substantial reason. While on a raid, it is a general custom among the Indians to locate their camp and pitch their tents before sunset. Here, perhaps, as much as anywhere, they exhibit a considerable want of judgment, as they take but little precaution to guard against surprise. Some allowance, of course, must be made for this owing to the peculiar superstitious belief which governs their actions, for they have an implicit confidence in their manitous or household[1] gods which they carry with them, and which they believe endowed with a power of protection far superior to that which human watchfulness could assure.

When an Indian war party arrives at a point of danger, these conditions are materially changed. Now the games are abandoned, loudness in conversation and jubilant shouts are hushed and camp fires extinguished. Instruction or information is conveyed from one to the other by means of signs, while with the caution and noiseless motion of a wild beast they glide from point to point, closing in upon surrounding, or avoiding the foe at will. As a rule the Indian makes his attack at break of day, at which time the foe is supposed to be enjoying the soundest sleep. Everything is arranged for hours before the advance is made; so that it is often the case that the attacking party lie flat upon their faces throughout the entire night, and in that position approach still farther until within a bow-shot of those they are about to destroy. Then at a concerted signal given by the chief warrior, they give vent to a series of blood-curdling yells, and discharging a cloud of arrows upon their defenseless and unsuspecting foes, rush in upon them with knife and tomahawk and consummate the slaughter.

This is the Indians' most improved mode of procedure, the chief deserving the most praise and consideration at their hands being he who can devise a plan whereby a surprise and attack may be accomplished and the most foes slain with the least loss to the attacking party. They, therefore, look with an entire lack of approbation on any system requiring the attack of an enemy in the open field, and this kind of warfare they at all times, if possible, avoid. So, too, upon arriving near the enemies' settlement, if they find him on guard and more strongly entrenched, and superior in numbers than anticipated, they at once, if possible, retire, no matter how long the distance they may have traveled to accomplish his destruction. Their motto then is, "surprise and destroy," the success of which has been unhappily demonstrated on far too numerous occasions to those who were unacquainted with that peculiar style of warfare[2].

Of their adeptness in surprising, Carver says: "Though the Indians are negligent in guarding against surprises, they are alert and dexterous in surprising their enemies. To their caution and perseverance in stealing on the party they design to take, they add that admirable talent, or rather industrious qualification, of tracing out those they are in pursuit of. On the smoothest grass or the hardest earth, and even on the very stones, they will discover traces of an enemy, and by the shape of the footsteps and the distance between the prints distinguish, not only whether it is a man or a woman who has passed that way, but even the nation to which they belong. When they have overcome an enemy and victory is no longer doubtful, the conquerors first dispatch all such as they think they shall not be able to carry off without great trouble; and they endeavor to take as many prisoners as possible; after this they return to scalp those who are either dead or too much wounded to be taken with them. At this business they are exceedingly expert. They seize the head of the disabled or dead enemy, and placing one of their feet on the neck, twist their left hand in the hair; by this means having extended the skin that covers the top of the head, they draw out their scalping knives, which are always kept in good order for this cruel purpose, and with a few dexterous strokes take off the part that is termed the scalp. They are so expeditious in doing this that the whole time required scarcely exceeds a minute. These they preserve as monuments of their prowess, and at the same time as proofs of the vengeance they have inflicted on their enemies.

"If two Indians seize in the same instance a prisoner, and seem to have an equal claim, the contest between them is soon decided; for to put a speedy end to any dispute that might arise, the person who is apprehensive he shall lose his expected reward, immediately has recourse to his tomahawk or war-club, and knocks on the head the unhappy cause of their contention."

Should an Indian war party, after having accomplished their purpose, discover that they are being pursued by a dangerously large body of the enemy, they will

(1) The manitous or gods referred to and which are termed Wakons by the Naudowessies, consist of otter and marten skins, for which they exhibit extraordinary veneration.

(2) When the Indians succeed in their silent approaches and are able to force the camp which they attack, a scene of horror that exceeds description ensues. The savage fierceness of the conquerors and the desperation of the conquered, who well know what they have to expect should they fall into the hands of their enemies, occasion the most extraordinary exertions on both sides. The figure of the combatants all besmeared with black and red paint and covered with the blood of the slain, their horrid yells and ungovernable fury, are not to be conceived by those who have never crossed the Atlantic.—Carver.

use every means within their knowledge for distracting his attention, or drawing him away from the immediate route which they are following. In endeavoring to do this, they will sometimes scatter leaves or sand or dust over the prints made by their feet; will follow closely and evenly in one another's foot-steps, or at times lift their feet so high and tread so lightly as to leave no mark at all. If, however, they find all these precautions and efforts on their part to be unavailing, and the proximity of the pursuing enemy becoming dangerously near, they kill and scalp all of the prisoners they have with them, and then, dividing into small parties, separate, and attempt by different routes to regain their own country. Of course, when the pursuers arrive at the spot where this final atrocity has been accomplished, they pause and generally return, feeling that further pursuit would be unavailing, while fully aware of the fact that even then it would be impossible for them to recover those of their family or friends whose release they had desired to obtain. But even in event of not being followed, the successful war party returns to its own country with as much rapidity as possible, and for that purpose, should a number of them have been severely or dangerously wounded, they are borne on litters roughly improvised from branches of trees; or, should it be in the winter time, they are drawn on sledges. These latter consist of two small thin boards about a foot wide when joined together, and are nearly six feet in length. No matter how heavily loaded, these sleds are of easy draft, being drawn by a string[1] which passes around the breast.

During the return march prisoners are carefully guarded, while at night time, as a matter of extra precaution, they are stretched along the ground quite naked, with their legs, arms and neck fastened securely to hooks or stakes. As an extra precaution, cords attached to their persons are also held by an Indian, who in consequence awakens at the least motion made by them.[2]

(1) Called metump, and is used pretty generally throughout America; in many places they are made of elaborately wrought.

(2) There have been instances where in spite of such precaution prisoners have been enabled to make their escape. One of these given at length by Carver is as follows: "Notwithstanding such precautions are usually taken by the Indians it is recorded in the annals of New England that one of the weaker sex, almost alone and unassisted, found means to elude the vigilance of a party of warriors, and not only to make her escape from them but to revenge the cause of her countrymen. Some years ago a small band of Canadian Indians consisting of ten warriors attended by two of their wives, made an irruption into the back settlements of New England. They located for some time in the vicinity of one of the most exterior towns, and at length having killed and scalped several people, found means to take prisoner a woman who had with her a son of about twelve years of age. Being satisfied with the execution they had done, they retreated towards their native country, which lay at three hundred miles distance, and carried off with them their two captives.

"The second night of their retreat the woman whose name, if I mistake not, was Rowe, formed a resolution worthy of the most intrepid hero. She thought she should be able to get from her hands the manacles by which they were confined, and determined if she did so to make a desperate recovery of her freedom. To this purpose when she concluded that her conquerors were in their soundest sleep, she strove to slip the cords from her hands. In this she succeeded and, cautioning her son whom they had suffered to go unbound, in a whisper against being surprised at what she was about to do, she moved to a distance with great wariness the defensive weapons of the Indians which lay by their side.

"Having done this she put one of the tomahawks into the hands of the boy, bidding him to follow her example, and taking another herself, fell upon the sleeping Indians, several of whom she instantly dispatched. But her attempt was nearly frustrated by the imbecility of her son, who wanting both strength and resolution, made a feeble stroke at one of them which only served to awaken him: she, however, sprang at the rising warrior and before he could recover his arms made him sink under the weight of her tomahawk; and this she alternately did to all the rest excepting one of the women who awoke in time and made her escape.

"The heroine then took off the scalps of her vanquished enemies, and seizing also those they were carrying away with them as proofs of their success, she returned in triumph to the town from whence she had so lately been dragged to the great astonishment of her neighbors, who could scarcely credit their senses or the testimonies she bore of her amazonian intrepidity."

(3) A peculiarity regarding this custom is to be noticed in the fact that even a warrior who has been taken prisoner and received into the house of grace by his captors, should he escape and return to his people, would neither be received nor acknowledged by them.

The Indians had but one idea regarding their enemies, that being, if possible, their absolute extirpation, so that such a subject as the exchange of prisoners never entered into their minds. There were, in fact, no half-way measures indulged in in the treatment of prisoners, who were in either one way or another put to death, adopted[3] by the tribe who had captured them as an equal and brother, or made slaves of.

In the treatment of wounds, the Indians have proved exceedingly skillful and are able, we are told, by use of certain simples, to extricate splinters, iron or any sort of matter without making incision. The skin of the snake, which that reptile sheds annually, is also used by them to extract splinters. As a general thing, the Indians are remarkably healthy, being subject to very few diseases, a majority of which are brought about by the fatigues which they endure in war or hunting, and the inclemency of the seasons, to which they are more or less exposed. The greatest of all causes, however, for indisposition on their part is that of gluttony; as a result of long and continuous fasting, they are troubled with pains and weaknesses in the stomach. They are also considerably addicted to pleurisy, as a remedy for which they apply a peculiar system of sweating. "The manners," says Carver, "in which they construct their stoves is as follows: they fix several small poles into the ground, the top of which they twist together so as to form a rotunda; this frame they cover with skins or blankets, and they lay them on with so much nicety that the air is kept from entering through any crevice, a small space being only left, just sufficient to creep in at, which is immediately afterwards closed. In the middle of this confined building they place red-hot stones, on which they pour water until steam arises that produces a great degree of heat.

"This causes an instantaneous perspiration, which they increase as they please. Having continued in it for some time, they immediately hasten to the nearest stream and plunge into the water, and after bathing therein for about half a minute, they put on their clothes, sit down and smoke with great composure, thoroughly persuaded that the remedy will prove efficacious. They often make use of this method to refresh themselves or to prepare their minds for the management of any busi-

ness that requires uncommon deliberation and sagacity." The Indians are always subject to dropsy and paralytic complaints, although only in rare instances. For all such ailments, including fevers, they are liberal in the use of lotions and concoctions made of herbs, with the uses and purposes of which the medicine men are most thoroughly acquainted. But aside from the admitted value of the medicine, there are other courses to pursue in a case of sickness which are deemed equally essential by the patient and his friends. These consist of a number of superstitious ceremonies, which are followed out with the greatest precision and attention to detail. The Indians can never be convinced that one is ill as long as he has any craving for food whatever, but as soon as he refuses food they become alarmed and immediately take measures to treat the case as a dangerous one. The duties of these Indian doctors are multifarious, they being not only regarded as actual and unquestionable authorities on all kinds of diseases and proper remedies for such, but they are also believed to be able, by means of such ceremonies as those referred to, to gain intelligence from the spirits regarding the cause of the complaints, thus still better enabling them to administer intelligently any case which may be brought to them. Cases are also quite numerous where patients believe themselves to be under the influence of witchcraft. In such instances the physician is always consulted. Then, of course, follow a lot of mummeries and incantations, with which the patient is suitably impressed. Notwithstanding these and the many other foolish measures adopted by these medicine men with which to impress their constituents, it seems to have been the opinion of more than one who has traveled among them and studied their peculiarities and characteristics that the actual exercise of their art is due to a well-grounded knowledge of the materials available as well as to an extensive experience in the treatment of similar cases.[1]

Peace,[2] we are told by Morse, is determined on and concluded by the head chief and his counselors, and "peace-talks" are always addressed to them. In some cases, when the resentment of the warriors runs high, the chief and his counselors have been greatly embarrassed.

Most of the wars carried on amongst the Indians, we have been given to understand, are hereditary, the original feud, as it were, having been handed down from generation to generation, and so steadfast did the parties on both sides become to the principles involved that even when it became necessary to arrange for peace both were exceedingly careful to avoid any appearance of having made the first advance. It is also a noticeable fact that no matter how much a chieftain may desire for such an arrangement, nor how badly his people are in need of it, he will, in discussing the matter with the enemy, lose no opportunity of forcing upon their notice the fact that it is to their, and not his interest that suitable arrangements for ending the conflict should be completed. Once in a while, Carver tells us, incidents have contributed to bring about a peace understanding between nations that otherwise could not be prevailed on to listen to such terms, and as an instance of this he quotes the following: "About eighty years ago the Iroquois and Chippewas, two powerful nations, were at war with the Ottagaumies and Saukies, who were much inferior to their adversaries, both in number and strength. One winter nearly one thousand of the former made an excursion from Lake Ontario by way of Toronto toward the territories of their enemies. They coasted Lake Huron on its east and northern borders until they arrived at the island of St. Joseph, which is situated in the straits of Ste. Marie. There they crossed the straits upon the ice about fifteen miles below the Falls, and continued their route still westward. As the ground was covered with snow, to prevent a discovery of their numbers, they marched in single file, treading in each others' foot-steps. Four Chippewa Indians passing that way observed this army and readily guessed, from the direction of their march and the precaution they took, both the country to which they were hastening and their designs.

"Notwithstanding the nation to which they belonged was at war with the Ottagaumies and in alliance with their invaders, yet from a principle which cannot be accounted for they took an instant resolution to apprise the former of their danger. To this purpose they hastened away with their usual celerity, and taking a circuit to avoid discovery, arrived at the hunting grounds of the Ottagaumies before so large a body moving in so cautious a manner could do. There they found a party of about four hundred warriors, some of which were Saukies, whom they informed of the approach of their enemy.

"The chiefs immediately collected their whole force, and held a council on the steps that were to be taken for their defense. As they were encumbered with their families, it was impossible that they could retreat in time; they therefore determined to choose the most advantageous spot, and to give the Iroquois the best reception in their power.

"Not far from the place where they then happened to

(1) Carver gives numerous incidents which satisfactorily illustrate the ability of the Indians to reason with much acuteness on the causes and symptoms of many of the disorders which are attendant on human nature, and their ability to apply with equal judgment proper remedies.

(2) Wiauswah, a wise and celebrated chieftain of the Ojibways, tried long and patiently to bring about a lasting peace between his people and those of their hereditary foes, the Dakotas. His friends, we are told, were so far successful as to put an end by distinct treaty to the custom of torturing captives, which was still practiced by the Dakotas in the early part of the eighteenth century. And we are told that from the time that he effected this mutual understanding with his enemies this bad practice ceased altogether and the taking of captives became less frequent.

be there were two small lakes, between which ran a narrow neck of land about a mile in length and only from twenty to forty yards in breadth. Concluding that the Iroquois intended to pass through this defile, the united bands divided their little party into two bodies of two hundred each. One of these took post at the extremity of the pass which lay nearest to their hunting grounds, which they immediately fortified with a breastwork formed of palisades, whilst the other took a compass round one of the lakes with the design to hem their enemies in when they had entered the defile.

"Their stratagem succeeded, for no sooner had the whole of the Iroquois entered the pass than, being provided with wood for the purpose, they formed a similar breastwork on the other extremity, and thus enclosed their enemies.

"The Iroquois soon perceived their situation and immediately held a council on the measures that were necessary to be pursued to extricate themselves. Unluckily for them, a thaw had just taken place which had so far dissolved the ice as to render it impassable and yet there still remained sufficient to prevent them from either passing over the lakes on rafts or from swimming across. In this dilemma it was agreed that they should force one of the breastworks, but they soon found them too well defended to effect their purpose.

"Notwithstanding this disappointment, with the usual composure and unapprehensiveness of the Indians, they amused themselves three or four days in fishing. By this time, the ice being quite dissolved, they made themselves rafts which they were enabled to do by some trees which fortunately grew on the spot and attempted to cross one of the lakes. They accordingly set out before daybreak, but the Ottagaumies, who had been watchful of their motions, perceiving their designs, detached one hundred and fifty men from each of their parties to oppose their landing. These three hundred marched so expeditiously to the other side of the lake that they reached it before their opponents had gained the shore, they being retarded by their poles sticking in the mud. As soon as the confederates arrived, they poured in a very heavy fire both from the bows and musketry on the Iroquois, which greatly disconcerted them; the latter, finding their situation desperate, leaped into the water and fought through the enemies. This, however, they could not do without losing half their men. After the Iroquois had landed, they made good their retreat, but were obliged to leave their enemies masters of the field, and in possession of all the furs they had taken during their winter's hunt. Thus dearly did they pay for the unprovoked excursion to such a distance from the route they ought to have pursued, but to which they were only impelled by a sudden desire of cutting off some of their ancient enemies; but, had they known their strength, they might have destroyed every man of the party that opposed them, which even at the first onset was only inconsiderable and when diminished by the action totally unable to make any stand against them.

"The victorious bands rewarded the Chippewas who had been the means of their success with a share of the spoils. They pressed them to take any quantity they chose of the richest of the furs and sent them under an escort of fifty men to their own country. The disinterested Chippewas, as the Indians in general are seldom actuated by mercenary motives, for a considerable time refused these presents, but were at length persuaded to accept them. The brave and well-concerted resistance here made by the Ottagaumies and Saukies, aided by the mediation of the Chippewas, who, laying aside on this occasion the animosity they had so long borne those people, approved of the generous conduct of their four chiefs were altogether the means of effecting a reconciliation between these nations and in process of time united them all in the bands of amity."

When a peace has been arranged for, a number of chiefs of one of the parties, together with others interested in the result, set out for the country of the enemy. As a rule, these men are consulted for their own ability and great integrity. As an emblem of their office, they bear with them the Pipe of Peace, which is always treated with the greatest respect and veneration. In fact, the instance is unknown wherein bearers of this sacred badge of friendship were treated disrespectfully or their rights violated. It is, in fact, a well-grounded belief among the Indians that the Great Spirit would never suffer an infraction of this kind to go unpunished. The Pipe of Peace, also called the Calumet, is about four feet in length, the bowl being made of red marble and the stem of a light kind of wood covered with curiously painted hieroglyphics in various colors and adorned with the plumage of the most beautiful birds. Each nation has its Peace Pipe, which is differently decorated from that of others, but every nation is well aware of such peculiarities and differences, and readily recognizes from its appearance the people from whom the offering comes. The Peace Pipe, having arrived at the encampment of the enemy and a council meeting having been gathered, one of those accompanying the chief of the visitors fills the pipe with tobacco mixed with special kinds of herbs, being exceedingly careful at the same time that no part of it touches the ground. When the pipe has been properly filled, he then takes a coal that is thoroughly kindled from a fire, which is generally kept burning in the center of the council and places it upon the tobacco. As soon as ignition has been properly performed, he removes the coal and then turns

the stem of the pipe first towards the heaven and then to the earth, after which, holding it horizontally, he, while standing in the center, performs a revolution which enables him to face every party seated within the circle. In making the first of these movements, he is supposed to present the pipe to the great spirit in supplication of his aid. By the second he endeavors or hopes to ward off any malicious designs or interposition on part of the evil spirit and by the third to gain the assistance and friendship of those spirits who are supposed to inhabit the air, earth and waters. Having thus propitiated all parties concerned, he presents the pipe to the hereditary chief, who, having taken two or three whiffs, blows the smoke from his mouth, first towards the heavens and then about him towards the ground. Thence it is passed to the ambassadors, the chief of the warriors and to all other chieftains according to their grade, each of whom observes the same ceremony as he to whom the pipe was first given. During this entire ceremony the pipe remains in the hands of the official who filled it, none other being allowed to touch it excepting with his lips. There are other ceremonies connected with the duties of an ambassador sent upon such a mission as this, most of which are of an interesting nature. One is in the form of a song and dance, which is performed by those entrusted with the duty, upon arriving at a point near to the town or camp they are about to visit. These songs and dances are made as appropriate as possible to the occasion, being intended to impress those who witness them with the friendly intent of their visitors, and a desire for a mutual understanding. It also acts as an announcement to the people of the arrival of their visitors, and enables them to come forward and proffer the hospitalities of their town to the visitors. A council meeting immediately follows the arrival of such delegation, after which, if the understanding has been mutually agreeable, the painted or war hatchet is buried in the ground as a memorial that all animosities are over between the two nations. On this occasion also a belt[1] of wampum is presented to the hereditary chief of the tribe as a further evidence and ratification of the peace between them. This belt, which is covered by hieroglyphics worked in beads, is also of value as a record for the use and information of posterity.

(1) These belts are made of shells found on the coasts of New England and Virginia, which are sawed out into beads of oblong form, about a quarter of an inch long and round like other beads. Being strung on leather strings and several of them sewed neatly together with fine and sinewy threads, they then compose what is called a belt of wampum. The shells are generally of two colors, some white and the others violet; but the latter are more highly esteemed than the former. They are held in as much estimation by the Indians as gold, silver or precious stones are by the Europeans.

The belts are composed of ten to twelve or a greater number of strings, according to the importance of the affair in agitation, or the dignity of the person to whom it is presented. On more trifling occasions strings of these beads are presented by the chiefs to each other and frequently worn by them about their necks as a valuable ornament.—Carver.

A Minnesota Historical Collection gives the account of the peace dance held at Ft. Snelling on May 20, 1829. There were on this occasion, says this record, about one hundred relatives of the four Sioux who had been delivered in 1827 to be executed by the Ojibways. An uncooked dog was hung upon the stake and each dancer came up and took a bite. Seven days afterwards twenty-two bark canoes, filled with Ojibways from Sandy Lake, Gull Lake and Rum River, arrived and on Sunday, the last day of May, the Sioux and Ojibways danced together before Agent Taliaferro's house. Then the Sioux crossed the river and danced before the Ojibway lodges, and to return the compliment, next day the Ojibways went to Black Dogs, a Sioux village four miles above the fort on the Munday River, and danced. An agreement was then made that they would hunt in peace on the prairies above the Sauk River.

In his reports to the Secretary of War in 1822, Mr. Morse, who had spent a considerable portion of the summer of 1820 among the Indians under a commission held from the President of the United States, says that the belief of the Indians relative to their creation was not unlike that of civilized nations. In illustration of this he refers to the case of Masco, a chief among the Sauks, who informed him that his people believed that the Great Spirit in the first place created from the dust of the earth two men; but finding that these alone would not answer his purpose, he took from each man a rib, and made two women; from these four, he says, sprung all red men. The locality in which this incident is believed to have transpired, was known as Moneac or Montreal. The Sauks also believe that the Indians were all of one nation with them until they behaved so badly that the Great Spirit came among them and talked different languages to them, which caused them to separate and form different nations.

As regards their beliefs of the future[1] state, another has been quoted as saying that his people believed that as soon as an Indian left this world he commenced his journey towards the habitation provided for him by the Great Spirit, which those who behaved themselves well in this life found with but little difficulty. On the other hand, he asserted that those whose mortal existence had been marked by bad behavior were sure to meet with unusual difficulties in searching for this new habitation; they were constantly getting into the wrong road; the paths they followed were difficult of travel and exceedingly crooked and misleading, while they frequently came upon broad and dangerous ravines, through which

(1) They expect to be translated to a delightful country where they shall always have a clear, unclouded sky and enjoy a perpetual spring; where the forests will abound with game and the lakes with fish which might be taken without requiring the painful exertion of skill or of laborious pursuit; where, in short, they shall live forever in regions of plenty, and enjoy every gratification they delight in here, in a greater degree.

they had to pass in order to continue their journey. Thus were they punished for the evils done in the flesh, until at last satisfied with the penance which had been put upon them the Great Spirit directed them into the proper path, by means of which they soon reached their friends and future dwelling.

Here they found a plentitude of all kinds of game, while, when not pursuing their favorite pastime of hunting, they had nothing to do but to dance and sleep. It was also the belief of those people that when young children died they did not at once enter into a realization of all of these satisfactory conditions. Another belief of the Indians, Mr. Morse tells us, was that there were two Great Spirits which were brothers and equally good; that one of them died and went to another world, and has ever since been with Mach-i Man-i-to, the evil spirit; that this spirit has a son who makes prisoners of all the children that die too young to find the good path, and takes them to his own town, where they were formerly deprived by him of their brains in order that when they grew up they might not have sense enough to leave him; that the good spirit, seeing this, sent an eagle to pick a hole in the head of every young child as soon as he dies and makes its appearance in the other world, and to deprive each of its brains and conceal the same in the ground; that the child is always immediately afterwards taken a prisoner by the evil spirit, and kept until a suitable age to travel, when the eagle returns its brains, and then, it having sense enough, immediately leaves the bad spirit and finds the good road. Most of the Indians interviewed by Mr. Morse on this subject told him that their deceased friends appeared occasionally to them in the shape of birds[1] and different kinds of beasts.

Of pagan notions in regard to the immortality of the soul, Perrot in his memoir gives the following account: "All pagan Indians believe in the immortality of the soul. They maintain that the soul, after leaving the body, goes to a beautiful prairie country, where there is neither heat nor cold, and where the atmosphere is agreeably temperate. They say that country is full of animals and birds of all kinds and varieties. Hunters there never find themselves exposed to hunger, as they can slay and eat whatever animal they like. They assure us that this beautiful country is very far away on the other side of the earth. Hence they place provisions and arms on the graves of the dead, for they believe that the departed will find in the other world for their use all that has been given them in this, especially for the voyage they have to make.

"They believe moreover, that as soon as the soul has left the body it enters this charming country, and having traveled several days, it meets on its way[2] a rapid river, over which there is but a small stick to cross over. When walking over this thin stick, it bends so much that the soul is in danger of falling into the water and being carried away by the current. They maintain that, should this accident unhappily occur, it would get drowned, and that all these dangers are at an end when once she has entered the land of the dead. These also believe that the souls of young people of both sexes have nothing to fear, as they are vigorous and strong. But it is not the same with those of the old and of children when not assisted at this dangerous passage by other souls; this is oftentimes the reason why they perish.

"They also say that this same river is full of fish beyond imagination. Sturgeon and other fish abound there, which they kill with their hatchets and clubs in order to roast them on their voyage, for after leaving the river they no longer meet with game. After having traveled for quite a long time, they come to a very steep mountain which obstructs their passage and obliges them to seek another elsewhere. However, they find none, and after having suffered a great deal they come at last to that terrible passage where two pestles of prodigious size, rising and falling in turns, form a great difficulty which it is hard to surmount; for should the soul be unhappily caught beneath, that is, when one of the pestles is just falling, it would surely be killed; but the disembodied spirit watches most carefully for the lucky moment (when one of the pestles goes up) to slip through this so dangerous place. Yet many get caught and perish, especially the souls of old people and children, as they are less strong and vigorous, and rather slow when trying to get through.

"Once through this dangerous passage, they enter a charming country where excellent fruits are found in abundance. The ground is covered with all kinds of flowers, the odor of which is so wonderful that it enchants the heart and charms the imagination. There is now but a short distance to make, so as to arrive at the place where the noise of the drum and gourd, keeping time to the songs and shouts of the dead at their entertainment (dance), makes itself agreeably heard. This stimulates them to run most eagerly directly towards the place where the sound of the happy multitude proceeds. The nearer they come, the louder the noise becomes, and the delight and joy to which the dancers give expression by continual shouts, ravish the

(1) In regard to this subject some Indians observed that the spirit of a certain Indian who was burned the day before appeared near his grave in the shape of a turkey, and that the noise he made was distinctly heard throughout the night.

(2) The road to the "happy hunting grounds of the dead" is called Ke-wa-kun-ah, "Homeward road," also Che-ba-kun-ah, "Ghost road." The soul travels till she comes to a deep, rapid stream, over which lies the much dreaded Ko-go-gaup-o-gun, or rolling and sinking bridge; once safely over this, as the traveler looks back it assumes the shape of a huge serpent swimming, twisting and untwisting its folds across the stream.—Verwyst.

newcomers more and more. When they are near the place where the dancing is going on a certain number of the dead leave their fellow-dancers and go to welcome them, and manifest the great pleasure their arrival causes to the whole company. They are then conducted to the place where the dancing is going on, where they are kindly received by all those present. They find there meats of all tastes, and without number. Nothing more exquisite or better prepared can be imagined. They can eat whatever they like and pleases their appetite. When they get through, they mingle with the rest to dance and enjoy themselves forever, without being any longer subject to grief, inquietude, infirmities, or any of the vicissitudes of mortal life.

"This is the belief of the Indians in regard to the immortality of the soul. It is a dream, a chimera of the most ridiculous things that can be invented, but they cling to this belief with so great obstinacy that, when a person wants to convince them of its ridiculous absurdity, they tell the European who speaks to them about these things, that we have a particular country for our dead (and they another for theirs). Having been created by spirits who lived in harmony with one another, and who were mutual friends, they (i. e. the spirits or manitous that created the pale-faces) had chosen in the other world a different country from theirs (that is of the departed Indians, each race having a heaven for itself). They say that it is an indubitable truth, and one they have learned from their ancestors, that they once went to war into a country so far away that they came at last to the extreme end of the earth. They then passed the place where the large pestles keep going up and down, as I have described above, at the entrance of the beautiful land of the dead. Having passed through this, they heard at a little distance the beating of the drum and the sound of the gourds, and, curiosity having impelled them to go on a little farther to see what was going on, they were discovered by the dead, who then came towards them. They tried to flee, but were soon overtaken and conducted to the cabins of these inhabitants of the other world, where they were well received. The dead then escorted them as far as the passage of the pestles, which they stopped so as to enable them to pass through without danger (into the land of the living). Taking leave of them, they told their living countrymen never to come back there again till after death, for fear some misfortune might happen to them."

Of Indian feasts[1] we learn from Carver that even at the time of his journeyings among them many of the nations neither made nor used bread, salt, nor spices, while not a few of them had never tasted any. In regard to this, he mentions the Naudowessies particularly, whom he said had no bread nor any substitute for it. These people, however, were greatly addicted to the use of wild rice, which grew in large quantities in different parts of their country, boiling and eating it by itself, and without using anything in the way of a relish. They were also strongly addicted to the flesh of animals slain by them in the chase, which they also devoured without the assistance of any dishes of another nature. Large quantities of sugar which they extracted from the maple trees were also eaten in a manner similar to that in which they disposed of their other foods, that is, entirely by itself. Of the use of milk they had not the slightest idea, for, as Carver relates, although they might collect great quantities from the buffalo or elk, they only considered it as proper for the nutriment of the young of those beasts during their tender state.

"One dish, however," this authority goes on to say, "which answers nearly the same purpose as bread, is in use among the Ottagaumies, the Saukies and the more

(1) Of the feasts and fasts of the Indians, William Warren also speaks at length in his interesting history of the Ojibways, the customs observed by whom undoubtedly pertained to a greater or lesser extent among the other nations. Speaking of the beliefs of these people he says: "It is true that they believe in a multiplicity of spirits which pervade all nature, yet all these are subordinate to the one Great Spirit of good." "This belief," says Mr. Warren, "is as natural as the belief of the Catholics in their interceding saints, which in some respects it resembles: for in the same light as the intercessor between him and the Great Spirit does the more simple red man regard the spirits which in his imagination pervade all creation. The never-failing rigid fasts of first manhood, when they seek in their dreams for a guardian spirit, illustrates this belief most forcibly."

As regards their fastings he refers to instances of persons who, while enduring the pangs of almost superhuman fast, have been gladdened by a vision of the Great Spirit in their dreams. In such instances he invariably appears to the dreamer in the shape of a beautifully and strongly formed man, and it is a confirmed belief amongst them that he or she who has once been blessed with this vision is fated to live to a good old age and in enjoyment of ease and plenty.

All other minor or guardian spirits the whole they know in their first dream of fasting appear to them in the shape of quadrupeds, birds or some inanimate objects in nature, as the moon, the stars or the imaginary thunders, and even this dream or spirit is never mentioned without sacrifice. The dream itself which has appeared to the faster guides in a great degree his future career in life, and he never relates it without offering a sacrificial feast to the spirit of the dream. The bones of the animal which he offers are carefully gathered unbroken, tied together, and either hung on a tree, thrown into deep water, or carefully burned. Their beliefs and rites connected with these fasts and dreams are of great importance to themselves, more so than has been generally understood by writers. The grand rite of Me-da-we-win or grand medicine and the beliefs incorporated therein are not yet fully understood by the whites. This rite, Mr. Warren assures us, is still shrouded in the greatest mystery, for while an entrance into the lodge itself while ceremonies were being enacted has sometimes been granted through courtesy, it by no means enables onlookers to become thoroughly initiated in the mysteries of the creed. Among the Ojibways the secrets of this particular rite have been guarded sacredly, a breach of confidence being followed by swift and uncompromising reprisal. Many writers have witnessed this ceremony have formed the opinion that it was foolish and unmeaning. This, Mr. Warren says, is absolutely wrong, as in the Me-da-we rite is incorporated most that is ancient among the songs and traditions that have descended, not orally but in hieroglyphics, for at least a long line of generations. In this rite is also perpetuated the purest and most ancient idioms of their language. The rites of the Me-da-we-win, a strict observance of which was supposed to secure life in this and a future world and to conciliate the lesser spirits who people earth, sky and water, was practiced in the earlier days in its purest and most original form. Every person who had been initiated into the secrets of this most mysterious society from the first to the third degree was imperatively obliged to be present on every occasion when these grand ceremonies were solemnized. This created nearly a national gathering, and the bonds which united one member to another were stronger than exist at the present day. (1880-85).

Each village has assumed unstated periods to perform the ceremonies of initiation, while at a large village a large wigwam was permanently erected in the midst of their great town, which they designated as the Me-da-we-gun, wherein the rites of their religion were performed. Though probably rude in its structure and not lasting in its materials, yet was it the temple of a numerous tribe, and so sacredly was it considered that even to this day in their religious phraseology the island on which it stood is known by the name of Me-da-we-gun.

In those days their native and primitive manners and usages were rigidly conformed with. Man or woman never passed the age of puberty without severe and protracted fasts in which they sought communion with some particular guardian spirit whom they considered in the light of a medium spirit between them and the "One Great Master of Life," towards whom they felt too deep a veneration than to dare to commune with directly. Sacrificial feasts were made with the first fruit of the field and the chase.

eastern nations, where Indian corn grows, which is not only esteemed by them, but it is reckoned extremely palatable by all the Europeans who enter their dominions. This is composed of their unripe corn as before described, and beans in the same state boiled with bears' flesh, the fat of which moistens the pulse and renders it beyond comparison delicious. They call this food succatosh."

Careful investigation shows beyond doubt that a majority of the food used by these people was either boiled or roasted and then to a condition far beyond that which is at present known as being rare or underdone. They were also very fond of the broth in which these meats were cooked, which they drank in large quantities. The meats for which the Indians showed a particular preference were those of the beaver, buffalo, elk, deer, the bear and raccoon, all of which were prepared in a manner as mentioned. Whenever possible, however, the flesh of the deer and bear were eaten together, as the dryness of the former was largely amended by the large amount of juice and fat peculiar to bears' flesh. There is also a shrub, the name of which is not forthcoming, to which the Indians are very partial in the spring of the year.

Morse, in his official journeyings among the Indians (1820-1822), says that they have two sacrifices in each year; the most notable of these events is celebrated during the month of August, the exact date being fixed by the head chief and councillors of the town. They are guided in this decision according to the state of the affairs of the town and the forwardness of the corn crop, and it is consequently later or earlier as the matter may be. This is designated by the title of the "green corn dance" or "the ceremony of thanksgiving for the fruits of the earth." The feast lasts from four to twelve days, and in its direction and general surroundings resembles to a certain extent a large camp meeting. To this feast the Indians come from all quarters, bringing with them their families, tents, and provisions, and encamping near the council house or house of worship. The animals killed for this particular occasion are neatly and carefully cleaned, the heads, horns and entrails being suspended on a large white pole with a forked top which extends over the roof of the house. He describes further procedure on the part of the Indians as follows:

"The women having prepared the new corn and provisions for the feast, the men take, first, some of the new corn, rub it between their hands, then on their faces and breasts; and they feast, the great chief having first addressed the crowd, thanking the Great Spirit for the return of the season, and giving such moral instruction to the people as he thinks proper for the time. On these occasions the Indians are dressed in their best manner, and the whole nation attend, from the greatest to the smallest. The quantity of provisions collected is immense, everyone bringing in proportion to his ability. The whole is cast into one pile, and distributed during the continuance of the feast among the multitude by the leaders appointed for that purpose. In former times the festival was held in the highest veneration, and was a general amnesty, which not only absolved the Indians from all punishment for crimes, murder only excepted, but seemed to bury guilt itself in oblivion."

Of the festal and feasting season, the historian Parkman speaks as one of idleness and leisure for men and women. It was the period of feasting, gambling, smoking and dancing, which amusements engaged the passing hours. According to the writings of Morse and his extensive investigation concerning the subject, all of the Indian tribes residing east of the Rocky Mountains believe in the existence of a Supreme Being, the creator of the world, whom they called Kitch-e-mon-e-too[1] or the Great Spirit, and to him they ascribed every perfection. He was believed to be the author of everything that was good, and so benevolent as never to inflict any evil upon his creatures. This spirit was worshiped but little, although occasional supplications were made to him for success in their more important undertakings. Sacrifices to this deity were still less frequent, but when offered consisted of some part of the property owned by those performing that duty. There was also a Bad Spirit which they believed in, by name Much-e-mon-e-too, to whom they ascribed all of the evils to which mankind is exposed. This deity they held in extraordinary fear, and as a consequence offered many costly sacrifices to propitiate him. These sacrifices were quite frequent, as in the estimation of the Indian, he was an actively aggressive god, spending a great portion of his time in plotting against the peace and safety of mankind.

In addition to these two principal objects of veneration and dread, the Indians also believed in a large number of good and bad spirits, superior in power and intellect to the ordinary man, and who inhabited the different elements surrounding them. These spirits, they believed, presided over the destinies of nature in general, in their hands being the guidance and direction and absolute control of lakes, rivers, mountains, caverns, beasts, birds, fishes, vegetables and stones, as a result of which each of these was looked upon and treated with more or less veneration.

At the feasts[2] pertaining to the two principal deities,

(1) Ke-che-mun-e-do.—Warren.

(2) From Parkman, however, we learn that there were other feasts given to the Great Spirit, sometimes by a single person, but oftener in companies. On such occasions as these they generally repaired to the lodge where the feast was to be made, and, having shut themselves up, began beating the drum, shaking the Che-che-qum-a gourd shell with a handful of corn in it—singing and smoking. This performance was kept up from twelve to eighteen hours, during which time the feast

and which in the particular instances referred to were held each spring (sometimes at other seasons of the year), many impressive ceremonies were observed. Here the celebrants danced, sung, howled, and in fact made every conceivable noise in order that they might appease the anger of the Bad Spirit, and thus prevent him from doing them any harm. On this occasion, likewise, they deposited a large amount of valuable property, consisting of guns, kettles, bows, arrows, etc., as a sacrifice to Mich-e-me; but to the Great Spirit[3] they simply addressed their prayers. For forty-eight hours previous to this ceremony, which was always made by the chief of the band, that official observed an absolute fast.

Another religious ceremony among the Indians of which the same author speaks, is observed by the Pottawattomies in the naming of their children, the ceremony[4] generally being performed when the child is about a month old. This he describes as follows: The parents of the child invite some old and respected man to their lodge in the evening, and inform him that they wish him to name their child on the day following. The old man then engages two or more young men to come to the lodge early in the next morning to prepare the feast; this feast must be cooked by young men, in a lodge by themselves; no other person is permitted to enter till it is ready for the guests, who are then, and not before, invited. After the feast is over, the old man rises and informs the company of the design of their meeting, and gives the child its name, which he follows with a long speech in substance as follows: He expresses hope that the Great Spirit will preserve the life of the child, make him a good hunter and a successful warrior.

Of the religion of the Indians, Carver writes at some considerable length, stating as his belief, however, that it is difficult to obtain a thorough knowledge of the religious principles of these people, owing to the ridicule which had been put upon their ceremonies by Europeans, which had led them to conceal many of the most pertinent and most interesting facts. He concurs with other writers in their emphatic avowal of a belief in a Supreme Being or giver of life, which he tells us the Chippewas call Manitou or Kitchi-Manitou and the Naudowessies, Wakon or Tongawakon, the Great Spirit, and look upon him as the source of all good from whom no evil can proceed. He also tells of the Bad Spirit, to whom they ascribe great power, and suppose that through his means all the evils which befall mankind are inflicted. He also speaks of the lesser spirits, but gives it as his opinion that the ideas the Indians annex to the word "spirit" are very different from the conceptions more enlightened nations entertain of it. They appear, in fact, he says, to fashion to themselves corporeal representations of their gods, and believe them to be of a human form, though of a nature more excellent than man.

Of a similar character are their beliefs regarding futurity. Their faith in a future state is absolute, and in connection with this they have also imbibed the somewhat comforting assurance that their employments there will be similar to those engaged in while on earth, relieved, however, of all labor and difficulty which pertains to them when here.

In the earliest stages of their acquaintance with the Indians, the whites found them living in a state of polygamy, which was regulated to a great extent by the position and wealth of the party and his consequent ability to maintain a more extensive establishment. At the time that Carver first came amongst them, he discovered this condition, the privileges of which the chiefs enjoyed particularly; each one having a seraglio consisting of an uncertain number, there usually, however, being from six to fourteen. Those of lower rank, while not limited as to the number of wives they were permitted to take, were guided altogether by their ability to maintain them. Carver further tells us that it was not an uncommon thing for an Indian to marry two sisters, while when it happened that there were more he would take all of them. In these families the utmost harmony is said to have prevailed, the younger wives being submissive to the elder ones, whilst those without children uncomplainingly performed the menial offices of the household. The Indian nations, we are told, differ but little from each other in their marriage ceremonies, and even less in the manner of their divorces. One instance, perhaps, will suffice to illustrate this, and for that purpose we select the custom adopted by tribes living along the borders of Canada or within that territory. Among these people, Carver tells us, when a young Indian has fixed his inclinations on one of the other sex, he endeavors to gain her consent, and if he succeeds it is never

was in course of preparation. Everything being fully prepared, the invitations were then sent forth, the same consisting of a small stick or reed. Upon the arrival of the guests, they seated themselves in a circle on the ground in the middle of the lodge, and the feast was at once begun. Each man having eaten his proportion, the bones were carefully collected and put into a wooden bowl, and afterwards thrown into the river or burned. One requisite of this ceremony was that the entire feast must be eaten; so if one failed to dispose of his share, he passed his dish with a piece of tobacco to his neighbor, who immediately proceeded to finish it for him. A peculiar feature about this rite was to be observed in the fact that those who gave the feast did not partake of it themselves, giving as a reason that they donated their part to the Great Spirit. The ceremony was concluded by leaving a quantity of consecrated tobacco, which they afterwards returned and buried.

(3) Some Indian sages have said that the Great Spirit from the earth originally made three different races of men—the white, the black, and the red race. To the first he gave a book denoting wisdom; to the second a hoe, denoting servitude and labor; to the third or red race he gave the bow and arrow, denoting the hunter state. To his red children the Great Spirit gave a great island on which the whites have found them; but because of having committed some great wickedness and angered their Maker they are doomed to disappear before the rapid tread and advance of the wiser and more favored pale-face.

The absolute truthfulness of the foregoing is to be taken with some allowance, as prior to their coming among them they could have no possible knowledge of the existence of a white or black race, nor of their characteristic symbols, the book and the hoe.

(4) With the Sauks, Foxes and Kickapoos this ceremony is not always regarded; they, however, in common with the Chippewas, Ottawas and Pottawattomies, have a great number of feasts. They all make a feast of the first deer, bear, elk or buffalo killed by a young man; and even the first small bird that a boy kills is preserved and makes a part of the next feast.—Morse.

known that her parents have obstructed their union. When every preliminary is agreed upon and the day appointed, the friends and acquaintances of both parties assemble at the house or tent of the oldest relation of the bridegroom, where a feast is prepared for the occasion. Sometimes the company meeting at these gatherings are numerous, all of them engaging in dances,[1] songs and other means of diversion usually resorted to on the occasion of public rejoicings.

When these have finished, all those who attended merely out of ceremony depart and the bridegroom and bride are left alone with three or four of the nearest and oldest relations of either side, those of the bridegroom being men, those of the bride women. Presently the bride, attended by these few, having withdrawn herself for the purpose, appears at one of the doors of the house and is led to the bridegroom, who stands ready to receive her. Having now taken their station on a mat placed in the center of the room, they lay hold of the extremity of the wand, about four feet long, by which they continue separated, whilst the old men pronounce some short harangues suitable to the occasion. The married couple after this make a public declaration of the love and regard they entertain for each other, and, still holding the rod between them, dance and sing. When they have finished this part of the ceremony they break the rod into as many pieces as there are witnesses present, who each take a piece and preserve it with great care. The bride is then reconducted out of the door at which she entered, where her young companions await to attend her to her father's house; there the bridegroom is obliged to seek her, and the marriage is consummated. Carver tells of another ceremony, that of the Naudowessies, which is not only singular in itself but has the additional interest of being entirely different from that used by any other nation that he met with during his travels among them. In this instance, when one of the young men of this tribe has fixed on a young woman he approves of, he makes known his desire to her parents, who give him an invitation to come and live with them in their tent. He, of course, accepts the offer, and in so doing ratifies an agreement to remain with them for a period of one year, during which time he is to act in the capacity of servant to them. During this time he hunts, bringing all of the game killed by him in such excursions to the family, and by this means demonstrates to the father of the girl his ability to support a wife and the family that may come in consequence of that union. This peculiar arrangement, however, pertains only to young men when seeking their first wife, and is not repeated on later occasions. The period of probation having expired, the marriage is then solemnized after the custom of the country, three or four of the male relations of the bridegroom, and as many of the bride's, accompanying the couple from their respective tents to an open part in the center of the camp.

Here the chiefs and warriors of the tribe have been assembled to receive them, a party of the latter being drawn up in two ranks on either side of the bride and bridegroom as soon as they have arrived at that point. The assemblage is then addressed by the principal chief, who announces to them the purpose of this meeting, and further states that the couple then standing before them, mentioning the names of each, have come voluntarily to avow in this public manner their intentions of living together as man and wife. He then enquires of the young couple, alternately, whether they desire that the union might take place, and, they having made an affirmative reply in an audible voice, the warriors present fix their arrows and discharge a flight of them over the heads of the married pair, which done, the chief pronounces them man and wife. The bridegroom then turns around, and, bending his body, takes his wife on his back, in which manner he carries her amidst the acclamations of the spectators to his tent. This ceremony is always succeeded by as bountiful a feast as the personal resources of the man can afford, the entire proceedings being followed by songs and dances. In his memoirs, Perrot describes the marriage ceremony as follows: "There are some Indian tribes where people marry to live together until death, and there are others where the married separate whenever they like."[1]

(1) Dancing is a favorite pastime among the Indians, and it is rarely, if ever, that they meet on any public occasion but that this exercise becomes a part of the ceremony or entertainment. At home, too, among their lodges, when not engaged in the sterner pursuits of the hunt or war, the young of both sexes apply themselves vigorously to this amusement on almost every evening. Of their method and manner of dancing on festal occasions, Carver tells us that in these as well as all other dances, every man rises in turn and moves about with great freedom and boldness, singing, as he does so, the exploits of his ancestors. During this time, the company, who are seated upon the ground in the circle around the dancer join with him in marking the cadence by an odd tone which they utter together and which sounds: "Heh, heh, heh." These sounds or notes are articulated with a harsh accent and strained at with the utmost force of their lungs, so that one must imagine their strength must soon be exhausted by it, instead of which they repeat it with the same violence during the whole of their entertainment. The women, particularly those of the Western nations, dance very gracefully; they carry themselves erect and with their arms hanging down close to their sides move first a few yards to the right and then back again to the left. This movement they perform without taking any steps as the European would do, but, with their feet conjoined, moving by turns their toes and heels. In this manner, they glide with great agility to a certain distance and then return, and let those who join in the dance be ever so numerous, they keep time so exactly with each other that no interruption ensues. During these, at stated periods, they mingle their shrill voices with the hoarser ones of the men who sit around (for it is to be observed that the sexes never intermix in the same dances), which, with the music of the drums and chichicoues make an agreeable harmony. The Indians have several kinds of dances, which they use on different occasions, as the Pipe or Calumet (a) Dance, the War Dance, the Marriage Dance and the Dance of the Sacrifice. The movements in every one of these are dissimilar, but it is almost impossible to convey any idea of the points in which they are unlike.

(a) Calumet.

(1) Of this, Father Chrysostom Verwyst says that, as far as his knowledge extends, he is not aware of any particular marriage-ceremony among our pagan Chippewas. They simply come and live together for life or as long as they can agree. They have very loose notions in regard to matrimony, and for very slight reasons part and marry somebody else. Polygamy is very rare, but divorce and adulterous marriages are frequent. They marry without much consideration and readily abandon one another. Even among the Christians, the standard of morality is very low in many places, especially where they come in frequent contact with the irreligious, the impure and materialistic civilization of this country. Invalid marriages are nine cases out of ten the cause of apostasy on the part of the Christian Indians.

The Iroquois, the Loups (Mohikans, Mohegans) and some other tribes follow the last-named custom; but the Ottawas (Outaouas) marry to live with their wives all their life unless a very strong reason causes the husband to repudiate his wife. For without such a reason the husband would be exposed to the danger of being plundered by his wife and of suffering a thousand indignities at her hands; for the woman whom he abandoned to marry another would put herself at the head of her relatives and take from him what he had with him and what could be found in his lodge; she might pull his hair and scratch his face, and, in one word, there is no indignity or affront which she could not heap upon him and which she would not be justified in inflicting upon him, and that without his being able to prevent her, unless he would be willing to become the scorn of the village. In case such a husband does not marry somebody else, the woman who is deserted may plunder him when returning from a chase or traffic, leaving him but his arms, and even these she at last takes from him, should he still refuse to return to her. But if he would prove that she was unfaithful to him before, or even after leaving her, he can marry someone else without her being able to complain of it. The wife on her part cannot leave her husband, because he is her master, as he has bought and paid for her. Even her folks cannot take her away from him, and if she leaves him custom authorizes him to kill her without hindrance. This has many a time caused war between families who are determined to uphold the right of the husband (in slaying his wife) when she would not consent to return to him.

The Iroquois, the Loups and some other tribes do not act like the Ottawas towards their wives; still there are some who never part and who during life love each other solely. But a far greater number, especially the young, marry to leave one another whenever they think proper. They will each take a woman during a voyage of hunting or of trafficking and divide with her one-half of the profits they have made. A man can even make a bargain with a woman as to what he will give her for the time he intends to keep her with the understanding that she is to be faithful to him; after having made the voyage, she can leave him again. Still there are some to be found who mutually love each other and who always remain united, especially such as have had children together, which children, according to Indian custom, belong to the mother, as they always live with her —the males until they are able to get married, and the girls until their mother's death. Should the father of a family abandon his wife, the children he had by her, when grown up, would treat him with contempt and heap reproaches upon him for having abandoned them in their infancy, having left to their mother the care and trouble of raising them.

In some tribes there are laws pertaining to marriage, which emphatically denounce and absolutely prevent a union of certain parties. Instances of this kind are quoted by Mr. Warren, who explains the objection by furnishing as an illustration the totemic reason for such objections among the Ojibways. This is better told in his own language, which is as follows: "The Algics (from whom the Ojibways originated) as a body are divided into several families or clans, each of which is known and perpetuated by a symbol of some bird, animal, fish or reptile, which they denominate the totem or Do-diam (as the Ojibways pronounce it), and which is equivalent in some respects to the coat-of-arms of the European nobility.

"Totems descend invariably in the male line and intermarriages never take place between persons of the same symbol or family, even should they belong to different and distinct tribes, as they consider one another related by the closest ties of blood and call one another by the nearest terms of consanguinity." To break this rule is to commit one of the greatest sins known to the Ojibways' code of moral laws, and tradition has it that in earlier days a breach of this kind was punishable with death.

Morse, who writes of the marriage custom existing during the earlier years of the present century, says: "A man who wants a wife never applies in person; he sends his sister, mother or some other female to the female relations of the woman he names. They consult the brothers and uncles on the maternal side, and sometimes the father, but that is only a compliment, as his approbation or resistance is of no avail. If the party applied to approve the match, they answer accordingly to the woman who made the application. The bridegroom then procures a blanket and such other articles of clothing as he is able to spare, sometimes a horse, and sends them by the woman to the females of the family of the bride. If they accept of this, the match is made and the man may come to the house as soon as he chooses; and when he has built him a house, made his crop and gathered it in; made his hunt and brought home the meat, and put all this in the possession of his wife, the ceremony ends; they are married; or, as they express it, 'the woman is bound.' The appellation is 'the woman that lives with me' or 'the mother of my children.' The law has been understood differently by some, who insist that when they have assisted the woman to plant their crop the ceremony ends and the woman is bound. A man seldom or never marries in his own tribe."

Most of the Indians marry young; men from sixteen

to twenty generally, and girls from fourteen to eighteen. There appears to be but little difficulty in the young Indian procuring himself a wife, particularly if he is a good hunter or has distinguished himself in battle. There are several methods of courtship. Sometimes the match is made by the parents without the knowledge of the parties to be connected, but the most common mode of procuring a wife is as follows: A young man fancies a young woman; he commences his acquaintance with her by making friends with some young man, a relation of hers, often her brother. This done, he discloses his intention to his friend, saying that he is a good hunter, and has been several times to war, etc., appealing to him for the truth of his assertions, and concludes by saying that, if your parents will give me your sister for a wife, I will serve them faithfully according to the custom, which is, until she has a child; after which he can take her to his own relations or live with those of his wife. During the servitude of a young Indian, neither he nor his wife have anything at their disposal; he is to hunt, and that in a most industrious manner; his wife is continually at work, dressing skins, making mats, planting corn. Such are the modes of procuring a wife among the Sauk, Fox and Kickapoo nations; with the Chippewas, Ottawas and Pottawattomies, a wife is sometimes purchased by the parents of a young man, when she at once becomes his own property; but the most common mode of procuring a wife in all these nations is by servitude.

"It frequently happens that when an Indian's servitude for one wife has expired, he will take another—his wife's sister, perhaps—and again serve her parents according to the custom. Many of these Indians have two or three wives, the greatest number that I have known any man to have at one time being five. When an Indian wants more than one wife, he generally prefers that they should be sisters, as they are more likely to agree and live together in harmony. A man fifty or sixty years old who has two or three wives will frequently marry a girl of sixteen. It but seldom happens that the man separates from his wife. It sometimes happens, however, and then she is at liberty to marry again. There are no apparent marriage ceremonies among these Indians."

The children of an Indian family are always known and distinguished by the name of the mother, and even should the woman marry several husbands the issue by each of them are called after her. The reason given for this, remarks Carver, is that, as the offspring are indebted to the father for their souls and to the mother for their actual and material self, it is more rational that they should be distinguished by the name of the latter, from whom there is not the slightest doubt that they derived their being. It is said that there is nothing which surpasses the tenderness shown by the Indians for their offspring, and attention and kindness to the children has ever been admitted as a certain way to their consideration and friendship.

Of the methods adopted by Indians for distinguishing themselves from each other, Carver tell us that, besides the name of the animal by which their tribe and nation are denominated, there are others that are personal, and which the children receive from their mother. The chiefs of the tribes are distinguished by a name that either makes reference to their villages or to the hieroglyphic or symbol of their family; but these marks of distinction are only required after they have arrived at the age of manhood. In addition to this, those who have signalized themselves either on the warpath or in the chase, or are possessed of some peculiar qualification, receive a name to perpetuate their warlike propensities, abilities as hunters, or other eminent mental or physical gift. In this manner, then, the great warrior of the Naudowessies was named Ottahtongoomliscah,[1] i. e., the great father of snakes.

Should any great difference arise between an Indian and his wife, or a lasting dislike become apparent, they rarely quarrel over the situation, but give due and timely notice (a few days generally) of their intentions, and in order to settle at once and forever any quibble or distrust among others as to the actual cause for so doing, they separate. In addition to this, the witnesses who were present at the marriage meet on a certain day at the house of the couple, and bringing with them pieces of rock which they received as mementoes of the ceremony, throw them into the fire. This ends the ceremony, separation being made without difficulty or trouble between the couple or their family or friends; and, in fact, it leaves them in a condition of such friendly relations that, if so desired, they can re-marry within a few months. In making such arrangements for separation, the children, if any, are equally divided, or, if there be an odd one, the woman is allowed to take it. Though this custom might very naturally seem to encourage fickleness among the Indians and thereby increase in frequency these separations, yet Carver tells us there are many who have but one wife, and who enjoy a state of connubial happiness not to be exceeded in more refined society.

Of adultery among the Indians, Morse tells us that in more flagrant cases the culprits are apprehended and severely beaten, in addition to which, if the woman be the offender, her nose is either cut or bitten off. According to the same authority, in case of divorce proceedings the man may marry again as soon as he will, but the woman cannot during the continuance of the yearly sacrifices, which last about twelve days. Marriage gives no right

(1) Ottah, meaning father; tongoom, great; and liscah, snake.

to the husband over the property of the wife, and when they part she keeps the children[1] and the property belonging to them and to her. Not infrequently they take away everything the husband owns, his hunting equipage only excepted.

One writer assures us that hospitality to strangers is among the Indian virtues. Another writer endorses this sentiment, saying: "There are no people more hospitable, kind and free than the Indians; they will readily share with any of their own tribe the last part of their provisions, and even with those of a different nation, if they chance to come in when they are eating. Though they do not keep one common stock, yet that community of goods which is so prevalent among them and their generous disposition render it nearly of the same effect. When the chiefs are convened on any public business, they always conclude with a feast, at which their cheerfulness knows no limits."

The crime of murder was never recognized as a subject for the chiefs or elders of the tribe to decide upon. It was in fact left entirely to the members of the family of the deceased, who consulted among themselves, and then acted in a manner deemed by them most advisable, and to the best interests of the afflicted ones. In cases, however, where action on their part might materially affect the interests of the tribe, or if the case advanced were a doubtful one, or the claim of long standing, the family generally referred the matter for final decision to the tribe. In cases, however, where they have decided to assume the aggressive and take revenge, they seize upon the guilty person; or, failing in finding him, secure his nearest of kin. In some cases the family of him who has done the injury promise reparation, and in that case are generally allowed a reasonable time for the fulfillment of that pledge.

Two cases of Indian justice are given by Warren, both of which we quote at some length, from the fact that they fulfill in an excellent manner their mission as an illustration of this characteristic among the aborigines: "Many winters before they became aware of the presence of the white men on this great island," says the historian, "the Yankton division of the great Dakota[2] tribe resided on the borders of the great Western prairie, near the Red River of the North. At one time it happened, as it often does, that two young men quarreled about a woman, and one, in the heat of passion and jealousy, took the life of the other. Both belonged to numerous and important families, and in accordance with the law of 'blood for blood,' nothwithstanding his relatives wished to buy him off, the murderer was killed.

"Generally a case of this kind ends with the death of the first murderer, but in this instance the drawer of his fellow's blood was a great warrior, and his loss being severely felt by his relatives, the person who had taken his life was in turn murdered. The matter had gone beyond the usual length, and notwithstanding the interference of the old men and chiefs, the person who drew the last blood suffered death for his act at the hands of a relative of the person whom he had killed. The great Yankton camp became a scene of excitement, and murders occurred daily, till the weaker party, consisting of a thousand lodges, left the main camp, and retired by themselves to pursue their hunt for meat to feed their women and children.

"The feud did not end here, but continued with greater fury, the larger camp even sending war parties to take the straggling hunters of their former brethren. Scalps were also taken, and this is equal in Indian custom to a declaration of open and exterminating war. The smaller camp, to prevent their total eventual destruction at the hands of the more numerous Yanktons, moved towards the country of Ke-nis-te-no, with whom they had always waged a never-ending warfare; and, preferring to trust themselves to their generosity rather than to the vindictive hatred of their own kindred, they collected the women and children whom in former years they had captured from them and adopted in their families. These they placed on horses, and, loaded with presents, they were sent to the great Ke-nis-te-no town at Dead River (He-bo-se-be) with the peace pipe of the ceding Dakotas, requesting to be received 'in their lodges' and protected from the 'fire that raged in their rear on the Western prairie.'

"The manly and passionate Ke-nis-te-no sent forty of their warriors to receive them into their country and escort them into their lodge. A grand council was held where the Assineboins told their grievances, asked for protection, and promised to fight by the side of the Ke-nis-te-nos against the Yanktons forever.

"Their words were listened to with deep attention and pity, and they were accepted as allies and brothers. The peace pipe was smoked, 'their council fire was made one,' and they 'ate out of the same dish,' and reposed thereafter under the 'shade of the same forests and swamps,' till their united prowess eventually drove the Dakotas from the Northern plains, and the Ke-nis-te-nos and Assineboins could then go out occasionally to 'bask in the sun on the prairies and to taste the meat of the buffalo.' Shortly after this alliance the Ojibway made

(1) This authority existed extensively among the Indians some forty years subsequent to the coming of Carver. The fact that he differs regarding the manner of disposing of the children, seems to us of little consequence, as there may perhaps have been a difference in arranging these matters among the numerous tribes. Both authorities, however, are given so as to avoid any further or possible misunderstanding regarding the subject.

(2) To avoid any seeming misunderstanding, it may be said that this story or tradition was told as given by Mr. Warren by Esh-ke-bug-e-coshe, the aged chief of the pillaged Ojibways, who lived for many years among these tribes, and has been incorporated by Mr. Warren in his history of the Ojibways.

his appearance among them, and he, too, became a party to the mutual compact which has been kept in promise to this day."

The other story, after describing the atrocious murder of a family by a Canadian Coureur du Bois at the old French fort at La Pointe, where he had been employed by them, goes on to state that, while en route for Montreal where he was being taken for trial, he managed to escape from his guard and sought refuge among the Hurons, whose dress, customs and language he adopted. On one occasion, being present at a war-dance, when the Indian warriors were striking the "red stake" and telling their different exploits performed in war against their enemies, the murderer stepped into their midst, and, likewise striking the stake, he related his deed of treachery and blood, expecting to be honored by the red men as a brave man for the exploit. But he was far mistaken, for, before he had finished his tale of the bloody deed, an Indian warrior arose, and stepping up to him with the single exclamation "dog!" he buried a tomahawk deep into his brain.

The story is still further corroborated by Michel Cadotte and John Baptiste Corbin, who came into the Ojibway country when he was twenty years of age, and he remained there steadily for fifty-six years. He gives the date of the incident[1] as 1722.

(1) A note attached to this incident in the Minnesota Historical Collection states that this story, as told by the trader William Morrison in 1832, appeared in the Detroit Gazette, and is reprinted in Vol. VIII. of Wisconsin Historical Collection. The published account says that the tragedy of killing a trader, his wife and child, occurred during the winter of 1760-61; and that on his way to Montreal for trial, he was released on the St. Lawrence River and fought with the Indians against the British. The boasting of his murder took place at a dance near Sault Ste. Marie. The Indian, disgusted with his cruelty, invited him to a feast, and as soon as he commenced to eat he was informed by the chief that as soon as he stopped he would be killed. He ate for a long time, but at last had to stop, when he was soon lifeless. His body was boiled, but the young men would not eat, for they said he was worse than a "bad dog."

The Indian—Their Music.

CHAPTER II.

Ten Years' Experience of Miss Alice Fletcher with Indian Music.—First Impressions upon hearing the same.—Incident through which the "Beauty and Meaning of these Songs" were at last revealed.—The Wa-wan Ceremony.—Various Phases of Indian Life represented by Song.—Tribal Songs and their Transmission.—Peculiarities to be found in Indian Songs.—Interpolation of Meaningless Syllables and their Purposes.—Three Groups of Indian Songs.—The Song of the Sacred Pole and Buffalo Hide.—Other Songs and their Meaning.—The Poo-g'thun Society.—The Pipes of Fellowship and Ceremonies connected with them.—Funeral Song of the Omahas.—Other Songs and Musical Ceremonies.

A NUMBER of valuable and ambitious works pertaining to the life, character and habits of the American Indian have long since been placed in general circulation. To these works has also been attributed the additional value of critical sanction as authorities upon that subject, and as such have afforded much interesting information which any less laborious attempts must certainly have failed to supply. One theme, however, has passed unchallenged throughout the entire series—more from the lack of reliable information, I should opine, as the subject is fraught with interest to all kinds and conditions of people. The subject referred to is music, Indian Music, if you please, about which many perhaps who have heard the Indian talk, perchance sing, have concluded that the least said the better for all parties concerned. But there is a far greater scope and meaning to this music than the advocates of other and more modern schools may have been led to infer; and as has quite frequently been the case in more recent times, it has devolved upon the patient efforts of a woman to develop a most interesting subject out of what otherwise bid fair to remain an inextricable, unpalatable and chaotic mingling of sounds.

It is no slight privilege, then, to be able at this time and under these conditions to present the subject of Indian music in reliable and substantial form; not by the mere matter of discussing its purpose and relative condition as compared with the music of other peoples, but by actual illustration, so that the reader or student may master its peculiarities in an interesting, practical, and therefore altogether more satisfactory manner.

To Miss Alice C. Fletcher is due the credit of having given to the world the first and only concise and practical insight into the purpose and use of Indian music, the same being told in such a pleasing and interesting manner that it cannot fail in attracting widespread and general attention. In this work she has been ably assisted by Mr. Francis La Flesche and Professor John Comfort Fillmore, the latter for many years a well-known resident of Milwaukee, Wisconsin. While the information and general subject matter of this article was obtained entirely from the Omahas,[1] it nevertheless furnishes an excellent idea of the general trend of thought, mannerisms, and other peculiarities connected with the music of the Indian people.

"After more than ten years of study," says Miss Fletcher, "during which I have had the invaluable aid of Mr. Francis La Flesche and the technical counsel and assistance of Miss Sarah Eliot Newman and Prof. John Comfort Fillmore, I no longer hesitate to present to the public the following collection[2] of Omaha Indian Songs,

(1) The Omahas are of the Siouan stock, and resided on their reservation in Nebraska on the Elkhorn River, eighty miles from the city of Council Bluffs. These people were one of the tribes noticed by Marquette in 1673 and by Carver in 1766. He found them located on St. Peter River. At that time they were divided into two bands, the Istasaundo or Grey Eyes and the Hongashans, and cultivated corn, melons and beans. In 1802, however, a tribe numbering three thousand five hundred were reduced to less than a tenth of that number by small-pox, when they burned their village and became wanderers, pursued by their relentless enemies, the other bands of the Sioux. Lewis and Clarke in 1804 found them on the L'Eau qui Court, numbering about six hundred. Since 1815 many treaties have been made with them, always accompanied by a cession of lands on their part in return for annuities and farming implements. In 1843 they returned to their village between the Elkhorn and the Missouri, and made peace with some of the Sioux; but their great chief Logan Fontanelle was killed by them not long after. Since then they have devoted themselves mainly to agriculture, and have very much improved their condition. In 1875 they numbered one thousand and five, depending entirely upon their crops for their subsistence. In 1890 they numbered one thousand one hundred and fifty-eight.—U. S. Report of Indians taxed and Indians not taxed, 1894.

In his work on the aboriginal races of North America, Samuel G. Drake says of the Omahas: "These Indians follow the chase as usual, and claim the country bounded by the Missouri on the east, by the Shell Creek on the west, by the River Platte on the south and on the north by the Poncas country. The Elkhorn runs in a southerly direction and empties into the Platte about twenty miles above its mouth, and is the largest stream which passes through their territory. Their favorite village once stood near the Missouri River and about one hundred miles above Fort Leavenworth; but several years since they were driven from this location by the Sioux, and since then have settled temporarily on the Elkhorn."

Morse, in his report to the Secretary of War on Indian affairs in 1822, says: "The O'Mahas, in number two thousand two hundred and fifty, not long ago abandoned their old village on the south side of the Missouri, and now dwell on the Elkhorn west from their old village, eighty miles west-northwest from Council Bluffs."

(2) On reading the manuscript of this joint work of Miss Fletcher and Mr. La Flesche and the critical analysis of Prof. Fillmore, I became impressed with the scientific value of the memoirs, and consequently took pleasure in issuing it in the series of Museum Papers.

This publication, however, would not have been possible at present had it not been for the timely assistance of Mrs. Mary Copley Thaw, who in appreciation of Miss Fletcher and her work has founded the fellowship which enables Miss Fletcher to devote the remainder of her life to the preparation of her Indian memoirs.—F. W. Putnam, Curator of the Peabody Museum, Jan. 17, 1893.

The title of the work in which these songs appear is as follows: Archaeological and Ethnological Papers of the Peabody Museum, Harvard University, Vol. 1, No. 5. A Study of Omaha Indian Music by Alice C. Fletcher, Assistant in American Ethnology, Peabody Museum, and holder of the Thaw Fellowship, aided by Francis La Flesche, with a Report of the Structural Peculiarities of the Music, by John Comfort Fillmore, A. M., Cambridge, Mass., June, 1893.

feeling confident that therein is truthfully set forth, in a manner intelligible to members of my own race, the Indian's mode of expressing emotion in musical form.

"I well remember my first experience in listening to Indian music. Although from habit as a student I had endeavored to divest myself of preconceived ideas, and to rise above prejudice and distaste, I found it difficult to penetrate beneath the noise and hear what the people were trying to express. I think I may safely say that I heard little or nothing of Indian music the first three or four times that I attended dances or festivals, beyond a screaming downward movement that was gashed and torn by the vehemently beaten drum. The noise was distressing, and my interest in this music was not aroused till I perceived that this distress was peculiarly my own, everyone else was so enjoying himself (I was the only one of my own race present), that I felt sure something was eluding my ears; it was not rational that human beings should scream for hours, looking and acting as did these Indians before me, and the sounds they made not mean something more than mere noise. I then began to listen below this noise, much as one must listen to the phonograph, ignoring the sound of the machinery, before the registered tones of the voice are caught. I have since watched Indians laboring with a like difficulty when their songs were rendered to them upon the piano; their ears were accustomed to the portamento of the voices in the song, which was broken up by the hammers of the instrument on the strings producing such a continuation of sounds that it was hard for the Indians to hear and recognize the tune. My efforts in listening below the noise were rewarded by my hearing the music, and I discovered there was in these Indian songs matter worth study and record.

"My first studies were crude and full of difficulties—difficulties which I afterwards learned were bred of preconceived ideas, the influence of generally accepted theories concerning 'savage' music. The tones, the scales, the rhythms, the melodies which I heard, and after months of work stood out more clearly as indisputable facts, lay athwart these cries, and could not be made to coincide with them. For a considerable time I was more inclined to distrust my ears than my theories; but when I strove to find facts that would agree with these theories, I met only failures. Meanwhile the Indians sang on and I faithfully noted their songs, studying their character and their relation to Indian life and ceremonies. During these investigations I was stricken with a severe illness, and lay for months, ministered to in part by Indian friends. While I was thus shut in from the rest of the world, with the Indians coming and going about me, in their affectionate solicitude they would often at my request sing for me. They sang softly because I was weak, and there was no drum, and then it was that the distraction of noise and confusion of theory were dispelled, and the sweetness, the beauty and meaning of these songs were revealed to me. As I grew stronger I was taught them, and sang them with my Indian friends; and when I was able to be carried about, my returning health was celebrated by the exemplification of the Wa-wan[1] ceremony with its music."

Of this ceremony Miss Fletcher continues to speak as follows: "I heard the cadences of the ceremonial song of approach; I knew the tune; I had been taught it in my sickness, and now I listened interestedly to the familiar strains as they came nearer and nearer, until the bearers of the Pipe of Fellowship were seen coming down the long entrance way, waving the feather pendants of the Calumets they bore. As they turned into the lodge, the whole people took up the song, and I too joined, able at last to hear and comprehend the music that had through all my difficulties fascinated, even while it eluded me. The occasion of this exemplification was one I can never forget, not only because of the insight it gave me into the music of the people, and the meaning of the ceremony as witnessed, but because of its deeper revelation of the heart and inner life of the Indian. From that time forth I ceased to trouble about theories of scales, tones, rhythm and melody, and trusted the facts which daily accumulated in my willing hands.

"I have transcribed several hundreds of Omaha songs, and have also taken down songs of the Dakotas, Otoes and Poncas tribes, belonging to the same linguistic family as the Omahas. The Pawnees are of another stock, and their songs, of which I have a number, present shades of difference that may become more defined when I have worked over a large collection of their music. The songs of the Nez Percé of Idaho also show differences that are interesting and well worth study, but these songs from different stocks have in them nothing radically divergent from the music of the Omahas, so that the facts herein set forth would seem to pertain to the music of various linguistic families.

"Indian songs, I have discovered, travel far, and those of one tribe are soon at home in another. There seems to have been quite an extended acquaintance between tribes, the Rocky Mountains proving no serious barrier. Customs and songs borrowed from the Croix Indians have obtained for a century at least among the Nez Percé. Dakota songs are also found there with an equally remote introduction. The Omahas took from the Sioux the Ma-wa-da-he songs, and from the Otoe the Hae-ka-ne. The Dakotas appropriated the Omaha Hae-thu-ska songs, as did the Winnebagos. I have had Omahas sing me the songs of different tribes, but they

(1) The "n" here is nasal sound as in the French word en.

were always credited to the tribe to which they belonged. I have never met an instance of plagiarism among the Indians. Certain kinds of songs can be purchased by individuals, and the song becomes personal property, but the purchaser would never claim to have composed it.

"Among the Indians music envelopes like an atmosphere every religious, tribal and social ceremony, as well as every personal experience. There is not a phase of life that does not find expression in song. Religious rituals are imbedded in it; the reverent recognition of the creation of the corn, of the food-giving animals, of the powers of the air, of the fructifying sun, is passed from one generation to another in melodious measures; song nerves the warrior to deeds of heroism, and robs death of its terrors; it speeds the spirit to the land of the hereafter, and solaces those who live to mourn. Children compose ditties for their games, and young men by music give zest to their sports; the lover sings his way to the maiden's heart, and the old man tunefully evokes those agencies which can avert death. Music is also the medium through which man holds communion with his soul, and with the unseen powers which control his destiny.

"The songs of a tribe are its heritage, many of them having been handed down through generations, and embody not only the feelings of the composer, but record some past event of experience. Consequently they are treasured by the people, and care is taken to transmit them accurately, and this is effected without the usual external aids to memory common to races who have a written language.

"People who possess written music have also some mechanical device by which tone can be uniformly produced, as by vibrations of a chord of given length and tension, the tone of such a chord becoming the standard by which all other tones can be regulated; thus a succession of tones can be recorded and accurately repeated at long intervals of time and by different persons. The Indians have no mechanism for determining a pitch; there is no uniform key for a song. It can be started on any note suitable to the singer's voice. This absence of a standard pitch, and the Indians' management of the voice which is similar in singing and in speaking, make Indian music seem to be out of tune to our ears, conventionally trained to distinguish between a singing and speaking tone of voice. Although the Indians have no fixed pitch, yet given a starting note, graduating intervals are observed; not that any Indian can sing a scale, but he repeats his songs without any material variation.

"The baritone and mezzo soprano are more common than the higher or lower class of voices. The habit of singing in the open air to the accompaniment of percussion instruments, tends to strain the voice, to the detriment of its sweetness of tone and mobility of expression. There is little attempt on the part of the Indian singer to render piano or forte passages or to swell and diminish a tone, although this is sometimes noticeable in love songs. When more than one person take part in a song, the voices are always in unison; the different qualities of male and female voices bring out harmonic effects which are enhanced by the practice of the women using the falsetto; the chord usually presents to the ear two or three octaves, struck simultaneously, and one becomes aware of over-tones.

"The Indian enjoys the effect produced by vibrations of the voice upon a prolonged note; he will give a throbbing tremolo not unlike the sound obtained by vibrating the string of a 'cello while passing over it the bow in an undulating movement. In the love songs, the singer sometimes waves his hand slowly to and from his mouth, to break the flow of the breath and produce pulsations; the tremolo of the voice does not break the tone to his ear, as do the vibrations produced by striking the piano strings.

"Words clearly enunciated in singing break the melody to the Indian ear and mar the music. They say of us that we 'talk a great deal as we sing.' Comparatively few Indian songs are supplied with words, and when they are so supplied the words are frequently taken apart or modified so as to make them more melodious; moreover, the selection of the words and their arrangement do not always correspond to that which obtains in ordinary speech. A majority of the songs, however, are furnished almost wholly with syllables which are not parts or even fragments of words but sounds that lend themselves easily to singing and are without definite meaning; yet when a composer has once set syllables to his song they are never changed or transposed, but preserved with as much accuracy as we would observe in maintaining the integrity of a poem. These syllables are vowel sounds, both open and nasal, the initial letter being generally h, th, or y. While a desire for euphony directs the conscious choice of the initial letter, yet a study of the use of these letters seems to indicate that the feeling to be expressed controls in a measure the selection of the syllables. The flowing, hae ha he hi ho hu, or athae athee lend themselves to the gentler emotions. These sounds are common in the love song, the funeral song, and when the singer breathes his desire for the strengthening of his own life from sources beyond his sight, or seeks to express his aspiration toward the ideal; yah yae yee yi permit sharp explosive tones, and these syllables are generally employed when warlike emotions are excited.

"The use of these syllables and the management of the words of the songs reveal a striving towards poetic

expression in measured language. In order to meet the demands of the rhythm of music, the words of the song are frequently taken apart and melodious syllables interposed, giving to the newly formed word a measure it did not possess in ordinary speech. Accents, too, are changed to meet the exigencies of rhythm and elliptical phrases are used. Moreover, there is often an answering sound at the end of repeated phrases made by adding a syllable. This suggests that the expression of emotion calls for rhyme."

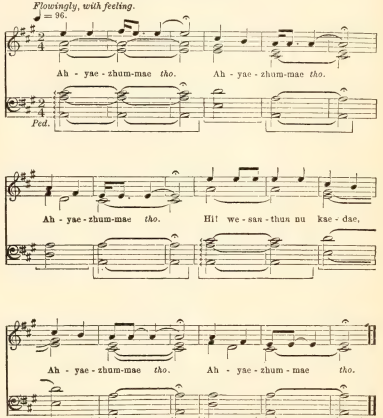
The foregoing is thoroughly illustrated in the following song, which Miss Fletcher tells us "is sung by the leader of a war party when disaster or death seem inevitable, and the victory is to be plucked from defeat only by the most daring and heroic efforts. Under such circumstances, or when death alone can be the issue of a combat, these strains are sung to nerve the warrior to do his utmost. The song wakens in the memory of the soldier the joy at his birth, when his sister came to his mother's retired tent, and seeing the new-born infant, with a cry of delight and endearment exclaimed, 'My brother! A man lies there'; a man who will ever guard from danger and hunger and death. The thought of that home joy and trust stimulates the warrior beset by dangers to defy death and fulfill the prediction at his birth.

"The phrase Ahyae-zhum-mae tho[1] is elliptical, made so to accord with the rhythm of the music. The spoken words would be ahyae-zhum-me ha. In the song the phrase is oratorical; me is made mae; ha, denoting the close of the sentence, is changed for euphony to the musical syllable tho; the phrase as sung conveys something more than the literal meaning of the words, 'they may have said'; 'Have they not said?' is the true signification; and the ideal of a man's career is set as a gem in the words, Hin! we-sa-thun nu-kae-dae,' My Brother! he is a man! Hin is a feminine exclamation of pleasure; we-sa-thun or we-tha-thun, a term of endearment used by an elder sister to her younger brother, equivalent to, My dear brother. Nu-kae dae, nu, man, kae-dae, suffix indicating the position of the infant lying down. Through these lines twines the poetry of thought and expression, simple as a wild flower and as delicate. The music assists the tender verse, and bears the weight of the thought. 'Ahyae-zhum-mae tho' in the three musical phrases with the hold on the tho in the third bar of each phrase sounds the call of the man's birth prophesy; the long echoing notes carry the thoughts over the plains and the forests that have known his footsteps, where dwell all the omniscient birds that watch over the brave man, taking note of his deeds. (These birds are represented in the pack used in testing the warrior's record according to the rites of the Tent of War). The musical treatment of these same words when they follow the fourth phrase makes them simple narrative, but in the last three bars the words become again significant, taking on a deeper meaning, one that partakes of an oracular character, as, 'Have they not said, a man!' The climax of both poem and song is in this last phrase, and it cannot fail to be felt by anyone following the words and music." The song in its completeness is published among the archaeological and ethnological papers of the Peabody Museum, and is as follows:

(1) This syllable is not part of the words of this song, but simply a musical syllable without definite meaning, and used, as previously stated, to meet the demands of rhythm.

OMAHA SONGS.

No. 1. NA-G'THAE WA-AN.

RALLYING SONG IN FACE OF DEATH.

Flowingly, with feeling.
♩ = 96.
Ah - yae - zhum-mae tho.
Ah - yae - zhum-mae tho.
Ped.
Ah - yae - zhum-mae tho.
Hi! we - sau - thun nu kae - dae,
Ah - yae - zhum-mae tho.
Ah - yae - zhum - mae tho.

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Indian songs are divided into three groups—class songs, social songs and individual songs. Associated with the first are those of an aggressive or warlike character, such as the song of the Sacred Pole and Buffalo Hide, the Hae-de-wa-che or annual tribal dance, those pertaining to the rites of the Tent of War and the ritual of the filling of the tribal pipes. These songs, Miss Fletcher tells us, are either religious or ritualistic, and are sung only by the initiated or by the members of cer-

tain subgentes[1] having charge of sacred or tribal ceremonies.

The second group covers songs belonging to the Poo-g' thun, Hae-thu-ska, To-ka-lo, Ma-wa-da-ne and other secular or secret societies; also all dance and game songs, the songs of the wa-wan or ceremony of the Pipes of Fellowship and the funeral song. These songs are always sung by companies of persons; the last two are somewhat religious in character, but are not sacerdotal. To the third group belong the In-g' thunwa-an (thunder songs); and those which relate to Mystery, to Dreams, and to the Sweat Lodge; Na-g' thae wa-an (captive or death songs); Mekasee (wolf or brave songs); wae-ton wa-an (woman's songs of sorrow); Love lays, songs of thanks, and the prayer taught every Omaha child by its parents, and used throughout life by the whole tribe. These songs pertain to individual hopes, desires or experiences, and they are generally sung as solos.

Among the songs of the first class, those of the Sacred Pole and the Buffalo Hide are most conspicuous. Of this dance, Miss Fletcher tells us as follows: "The Omaha tribe lived in the buffalo country, and their hunting of this game was governed by well-defined rules and regulations which were obligatory upon every member of the tribe, were vigorously enforced, and any disobedience was severely punished by officers appointed to execute the laws. Early in July the entire tribe moved out of their village under a leader who had been ceremoniously placed in command. Upon this man rested the sole responsibility of directing the movements of the tribe, of selecting the camping places, of searching for the game, and of regulating the manner of hunting and securing food. He was held accountable for everything that happened, for the attacks of enemies without and for quarrels within, even down to the fighting of the dogs. If disaster occurred, the leader was deposed, for it was considered that his prayers were ineffectual, and he was not in favor with the Unseen Powers. The tribe when moving kept well together, and often stretched out a mile or two in length, and was guarded by picked men detailed from the bravest of the warriors. This soldier police force not only looked out for lurking enemies, but prevented any man from slipping from the ranks for a private hunt. All the rules respecting the movements of the tribe on the annual hunt were based upon the principle that the liberty of the individual must be subordinated to the welfare of the community, and therefore no one for his personal pleasure or gain was permitted to infringe any of the time-honored regulations. The leader traveled apart at one side in prayerful contemplation of the duties which devolved upon him. His office was one of the most coveted within the tribal gift, and was also one of the most onerous.

"After the tribe had secured an ample store of meat sufficient to meet the requirements of the winter season, the festival of Thanksgiving took place. On this occasion the Sacred Pole and Buffalo Hide were taken from their tents and became the central objects of the ceremony. The Wa-hrae'-hae-tan, a sub-gens of the Hunga gens, had charge of the Pole and its tent, and the Washa-ba-tan, another sub-gens, cared for the Hide and its tent. To the Hunga was entrusted the preservation of the ritual and songs of the Pole, and no one in the tribe except a male member of this gens had the right to sing these hubae wa-an or sacred songs.

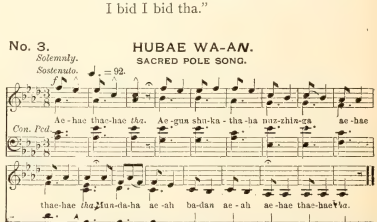
"Song No. 3, which is herewith given, is used just preceding the ceremony of anointing the Pole, and was for the purpose of calling the people together to witness that rite." The words of this song are:

"Ae-hae thae-hae tha
Ae-gun shu-ka-tha-ha nuz-zhin-ga
Ae-hae thae-hae tha
Mun-da-ha ae-ha ba-dan ae-ha
Ae-hae thae-hae tha."

The translation, which implies that the Hunga has been formally requested by the chiefs to perform this ceremony, and which calls the people to the Sacred Tent to witness it, is literally as follows, the last syllable in the first, third and fifth lines having no meaning, being simply used to carry out the rhythm:

"I bid I bid tha
Therefore shall ye all stand in a group,
I bid I bid tha
Gather ye nearer, come hither, come!
I bid I bid tha."

No. 3. HUBAE WA-AN.
SACRED POLE SONG.


Solemnly.
Sostenuto.
♩ = 92.
Ae - hae thae-hae tha. Ae-gun shu-ka - tha-ha nuz-zhin-ga. ae-hae
Con. Ped.
thae-hae tha Mun-da-ha ae -ah ba-dan ae - ah ae-hae thae-hae tha.

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Another song which it is unnecessary to reproduce, and which is designated as No. 4 in this collection, was

(1) The social unit next below the gens or clans as in the American Indian tribes or nations, as the Catada gens of the Omaha, is divided into four subgentes—Black Bear, Small Bear, Eagle and Turtle.—Standard.

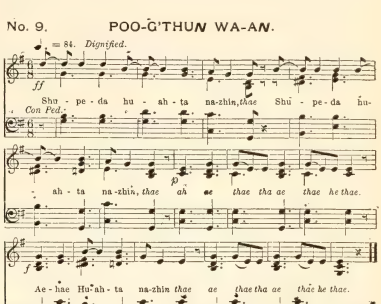
sung during the painting of the Sacred Pole, the words literally meaning, I make the pole red and comely to look upon.

On the third day of this Thanksgiving festival the tribal dance[1] took place. This dance was highly dramatic, especially that part wherein the past experiences of the warriors are depicted. The scene, Miss Fletcher tells us, was full of action and color; the whole tribe took a part, every one being in gala dress. In fact, it would appear that there was hardly a member of the tribe too old or too young not to have upon his person some token of the occasion.

The Tent of War,[2] which was in the immediate charge of the Wae-jin-ste gens, was said to contain certain articles which were supposed to test the truthfulness of a warrior's recital of his deeds of valor. One of these articles was a skin case or pack, fashioned in the symbolic form of a bird, and containing the skins of a number of birds supposed to possess warlike instincts. These birds in their flight over the earth watch and noted all valorous deeds, and so when a man boasted or exaggerated as he told his tale in the presence of this pack his untruthfulness was brought to light by these birds, who caused the reed which he was required to drop upon the pack to roll off to the ground. The rites of the Tent of War are allied to those ceremonies connected with the hearing of the first thunder peal in the springtime.

The music of the ritual of filling the Tribal[3] Pipes is lost. The keeping of this ritual, Miss Fletcher relates, was the hereditary charge of certain members of a subgens of the In-shtae-sunda gens, and the last man who knew it died some years ago. It was a chant and was sung without accentuation by the drum.

Among the second group or social songs, those of the Poo-g' thun society were among the oldest. This society has now been extinct for nearly fifty years, and the stories connected with its songs are lost. All of the examples given of this group are of a warlike character, describing the battle cry of different warriors with which they evidently sought to terrorize the enemy. Thus one exclaims: "When I come to my place I shout, I command as I stand and shout;" while yet another says,

No. 9. POO-G'THUN WA-AN.

♩ = 84. Dignified.
ff
Shu - pe - da hu - ah - ta na-zhin, thae Shu - pe - da hu-
Con Ped.
ah - ta na-zhin, thae ah ae thae tha ae thae he thae.
f
Ae - hae Hu-ah - ta na-zhin thae ae thae tha ae thae he thae.

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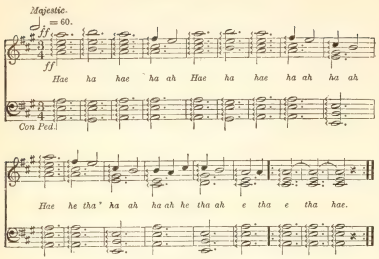
"Where do I send them when I come? To their graves!" The Poo-g' wa-wan constitutes, the same authority tells us, the wildest music of the Omahas, and, unlike their war songs of the tribe, they are marked by a rhythm simple and forceful, and are quite in contrast with many of the Hae-thu-ska songs, wherein the rhythms are contesting and complicated. The origin of the latter songs is not absolutely known, although tradition has it that it sprung from the Poo-g' thun. A valiant record alone entitled a man to admission and promotion in this society, in which bravery made all men equal. The To-ka-lo is another of the Omaha societies which has been extinct for many years. Once it was in great respect with the warriors, and its dances bore a strong resemblance to those of the hae-thu-ska. One of the most attractive features of this society was the procession about the tribal circle, when all members were dressed in full regalia and rode their best horses. The music is well suited, says Miss Fletcher, to the prancing step of a spirited charger.

Other dances associated with the second group are the In-ou-tin or game songs, used extensively by the young men when they gamble, either for fun or in earnest. The children also have songs of their own

(1) Carver tells us that different nations vary considerably in their manner of dancing. For instance, the Chippewas were wont to throw themselves into a greater variety of attitudes than any other people, sometimes holding their heads erect, while at others they bend them almost to the ground, the body inclining from side to side as they passed around. On the other hand, the Naudowessies carried themselves in a more upright position, stepping firmer and moving more gracefully.

(2) The war dance which the Indians used, both before they set out on their war parties and on their return from them, Carver tells us strikes terror into strangers. It is performed as the others amid a circle of warriors; a chief generally begins it, who moves from the right to the left, singing at the same time both his own exploits and those of his ancestors. When he has concluded his account of any memorable action, he gives a violent blow with his war club against a post that is fixed in the ground near the center of the assembly for this purpose. Every one dances in turn and recapitulates the deeds of his family till they all join in the dance. Then it becomes truly alarming to any stranger that happens to be among them, as they throw themselves into every horrible and terrifying posture that can be imagined, rehearsing at the same time the parts they expect to act against their enemies in the field. During this they hold their sharp knives in their hands, with which as they whirl about they are every moment in danger of cutting each others' throats; and did they not shun the threatened mischief with inconceivable dexterity, it could not be avoided. By these motions they intend to represent the manner in which they kill, scalp, and take their prisoners. To heighten the scene they set up the same hideous yells, cries and war-whoops they use in time of action, so that it is impossible to consider them in any other light than as an assembly of demons.

(3) The Pipe dance is the principal and most pleasing to a spectator of any of them, being the least frantic, and the movement of it most graceful. It is but on particular occasions that it is used, as when ambassadors from an enemy arrive to treat of peace, or when strangers of eminence pass through their territory.—Carver.

No. 25. TOKALO WA-AN.

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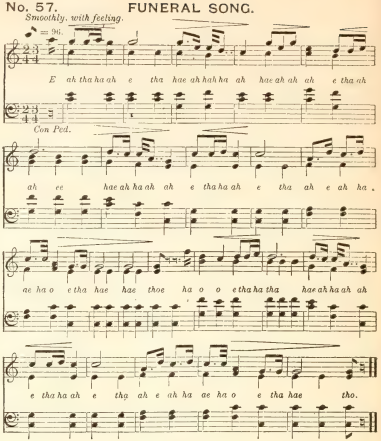
handed down from older sets of playmates to the younger coming after them. The Omahas also have a few songs of their own composition that are used simply for social dancing.

Another dance of more than passing importance is that of the wa-wan, which is the name given to the ceremony connected with the Pipes of Fellowship. These songs, we are told, are accompanied by rhythmic movements of the pipe-bearers, and also of the pipes which are swayed to the music. "As the rhythmic movements of the pipes and their bearers have always attracted the attention of the white observers," remarks our authority, "the ceremony has been characterized by them as a pipe dance or Calumet dance, whereas the performance does not convey to the Omaha mind the idea of dancing, nor do the movements really resemble Indian dancing, with the possible exception of that of the ceremony which takes place on the fourth night." A wa-wan party usually consists of from eight to twelve men, and they sometimes traveled over two hundred miles to reach their destination. They were never in fear of hostile attacks by the way, war parties turning to one side and letting the Pipes of Fellowship[1] pass in peace.

There is but one funeral song among the Omahas, and it is only sung during the obsequies of a man or woman who has been greatly respected in the tribe. Of the individual songs which are contained in group No. 3, there are seven sub-groups. Of the first of these

(1) Marquette said that the Calumet is the most mysterious thing in the world. The scepters of our kings are not so much respected, for the Indians have such a reverence for it that one may call it the god of peace and war and the arbiter of life and death. . . . "One with this Calumet may venture among his enemies, and in the hottest battles they lay down their arms before this sacred pipe. The Illinois presented me with one of them, which was very useful to us in our voyage."

No. 57. FUNERAL SONG.

Smoothly, with feeling.
= 96.
E ah tha ha ah e tha hae ah hah ha ah hae ah ah ah e tha ah
Con Ped.
ah ee hae ah ha ah ah e tha ha ah e tha ah e ah ha
ae ha o e tha hae hae thoe ha o o e tha ha tha hae ah ha ah ah
e tha ha ah e tha ah e ah ha ae ha o e tha hae tho.

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there are four divisions, one being sung at the initiation of a warlike expedition; another used when the warriors are in the field and danger threatens them; still another is chanted by the women in behalf of the men on the warpath, while the last is a song of triumph over the fallen enemy, sung after the return of the successful war party. The second group contains songs of mystery which appeal directly to the unseen forces which surround man. These come in five divisions—the tribal prayer; songs that come to a youth during his fasting vigil; songs that come in dreams to a man together with a knowledge and use of medicinal roots and herbs; songs that are general in their benefits, giving the singer success in hunting, in war, or any other undertaking; songs that bring help to the hunter; songs of thanks; songs that occur in myths (these are the delight of the children who use them in their games, and they form the only nursery music known in the tribe); songs relating to the adventures and experiences of young men and women; love songs and flageolet music. The next sub-group pertains to war, the next to mysteries, the next to songs of thanks, myth songs, and so on to the end.

The Indian—Ceremonies and Government.

CHAPTER III.

The Paw-waw or Black Dance.—Carver's Experience with a peculiar and unnamed Dance near Lake Pepin.—Dance of the Sacrifice.—Burial of the Dead.—Invitation and Reception of Guest.—The Ceremony.—Care of the Dead.—Indian Mourning.—The Funeral Cortege.—Interment.—Tribal Government.

BEFORE concluding this section concerning Indian life and customs, it may be well to make some further allusion to other dances of a ceremonial nature pertaining to those people. In doing this we will refer to the Paw-waw or Black dance, which Carver tells us he found among the nations to the westward of the Mississippi and on the borders of Lake Superior. This dance created more than usual interest in the early days, it being asserted as a fact by many of the colonists that at such times the devil was raised by the Indians. The dance, however, as seen by Carver among the Naudowessies, was given on the occasion of a reception of a new member into one of the numerous societies which they called Wakon-kitchewah or the Friendly Society of the Spirit. This organization was composed of persons of both sexes, such only being admitted into it as were of unexceptional character, and who receive the approbation of the entire membership. The only music used on this occasion was a drum composed of a piece of a hollow tree curiously wrought, over one end of which was strained a skin which when beaten gave forth a sound far from harmonious, but sufficient to serve as indicating the time. The whole assembly being united, the dance began, several singers assisting the music with their voices, the women joining in the chorus at certain intervals, the whole producing a not unpleasant but savage harmony.

Another dance mentioned by Carver, the name of which, however, he failed to obtain, was performed under rather trying and peculiar circumstances by a number of Indians who came to his tent when he landed near Lake Pepin on the banks of the Mississippi. "Looking out," he tells us, "I saw about twenty naked young Indians, the most perfect in their shape, and by far the handsomest I had ever seen, coming towards me, and dancing as they approached to the music of their drums. At every ten or twelve yards they halted and set up their yells and cries. When they reached my tent, I asked them to come in, which, without deigning to make any answer, they did. As I observed that they were painted red and black as they usually are when they go against an enemy, and perceived that some parts of the war dance was intermixed with their other movements, I doubted not but they were set on by the inimical chief who had refused my salution. I therefore determined to sell my life as dear as possible. To this purpose I received them, sitting on my chest with my gun and pistols beside me, and ordered my men to keep a watchful eye upon them and to be also upon their guard. The Indians having entered, they continued their dance, alternately singing at the same time of their heroic exploits, and the superiority of their race over every other people.

"To enforce their language, though it was uncommonly nervous and expressive, and such as would of itself have carried terror to the firmest heart, at the end of every period they struck their warclubs against the poles of my tent with such violence that I expected every moment it would have tumbled upon us. As each of them in dancing passed by me, they placed their right hand over their eyes, and, coming close to me, looked me steadily in the face, which I could not construe into a token of friendship. When they had nearly ended their dance, I presented to them the Pipe of Peace, but they would not receive it. I then, as my last resource, thought I would try what presents would do; accordingly I took from my chest some ribbons and trinkets which I laid before them. This seemed to stagger their resolutions, and to avert in some degree their anger, for after holding a consultation together they sat down on the ground, which I considered as a favorable omen. Thus it proved, as in a short time they received the Pipe of Peace, and, lighting it, first presented it to me, and then smoked it themselves. Soon after they took up the presents, which had hitherto lain neglected, and appearing to be greatly pleased with them, departed in a friendly manner."

The Dance of the Sacrifice is so denominated because of the offering up of some sacrifice to some good or evil spirit. It is a dance to which the Naudowessies give that title from being used when any fortunate circumstance of a public character befalls them; for instance, at one time a large deer accidentally strayed into the middle of their encampment, and was by them quickly

destroyed. This happening just at the new moon, it was regarded by them as a lucky omen, and so, having roasted the carcass whole, a feast was made, after which they all joined in what was known as the Dance of the Sacrifice.

The methods adopted by the Indians in caring for and burying their dead are surrounded, as are almost all of their private or public functions, with numerous peculiar observances and superstitious ceremonies. Many of the features on such occasions are of a character so fantastic and unusual to modern comprehension as to challenge the most charitably disposed as to their actual purport or intent. Yet it must in all fairness be said that there is no possible ground for questioning their sincerity, while there are many things which point to the directly opposite. One of these is their unquestionable reverence for the departed, whose bones, when the tribe is called upon to remove to some other location, are carefully and reverentially gathered together and taken with them, and that, too, no matter how long the period intervening since interment was first made.

The first impressions gained by Europeans in their intercourse with the Indians led them to most emphatically declare in favor of the opinion that the aborigines had no religious instincts or beliefs. In fact, they dubbed them "heathen," pure and simple, and thus cast upon them the ban of suspicion, which it took years of intimate association to overcome. It was even generally believed that they had no souls, and was stated by those of highest authority and intelligence. Here, then, they remained with this stigma resting upon them, the most friendly interpretation of which was a query as to whether the sort of religion which the red men were found to have and recognize was better or worse than no religion at all. So, too, their feelings for the dead were questioned, while the funeral rites, meaning so much in their eyes, were scouted as useless mummeries and affectations, unworthy of respect and degrading to mankind.

Of the care and burial of their dead by the Indians, there are numerous interesting accounts given by those who have from time to time visited or lived among the aborigines in this country. Among these accounts is one by Perrot, in which he tells us that when Indians intend to have a feast in honor of their dead, they carefully make the arrangements beforehand. In other words, they prepare for such an emergency by obtaining the necessary articles and materials for the observance of those ceremonies which always pertain to such occasions, and therefore, while on their visits to the trading posts, and among the Europeans, purchase all that is necessary for that purpose. At home, too, they were just as provident in their arrangements, securing and providing meats, grain, furs and other things which were set aside for that purpose. "When once they have decided to celebrate the grand feast of the dead," continues this writer, "they send deputies of their people to all the neighboring villages nearby (and far away), some of them more than one hundred leagues distant, to notify them to assist at the coming feast, telling them the time fixed for the celebration. A great many people of the invited villages start then, each canoe holding several persons; they make a small collection of goods among themselves in order to make thereof a present in common to the village which has invited them. Those who have invited them prepare for their coming a large cabin, very strong and well covered, in order to receive and lodge all those whom they are expecting.

"As soon as all have arrived the different tribes stand separated, one from the other, in the center of the large cabin. Being thus assembled, they make their presents and give away what they have, saying that they have just been invited to render homage to the remains of the dead of the village and to their memory. Immediately they begin to dance to the sound of the drum and of a gourd in which are small holes, which constantly give out the same tune. They dance from one end of the cabin to the other, one behind the other in single file, moving around the fir, or other trees planted there. While the dance is going on some are busy in the kitchen cooking. Dogs are killed and boiled with other meats, all of which have been diligently prepared. When all is ready, the guests are made to rest awhile, and the dance being now stopped, the repast is served.

"I have forgotten to remark that as soon as the dance stops the presents which the guests have made and all their effects are removed. Their hosts give them other presents of greater value in exchange. In case they have lately returned from trafficking with the Europeans the presents they give will consist of shirts, headgear, stockings, new blankets or some paints and vermillion, though the guests have brought but old articles, perhaps corn, hides, furs of beaver, wild cats, bears or some other animals. When those invited from other villages arrive, the same is done at each new arrival (of guests) and the same reception is given to the people of each village. When all are assembled they get them to dance three days in succession, during which one of those who called them to the feast invites twenty persons, more or less, to the feast at his place, and then a certain number are chosen from each tribe and detached from the rest of the tribe, who keep on dancing. But instead of serving them with victuals at this feast, they give them presents, such as kettles, hatchets, etc.; nothing, however, to eat. These presents then become the common property of the tribe; should they consist in

articles of food, they may eat them at once, which they do very readily, for they are never wanting in appetite. Another will do the same in regard to the other dancers; they will be invited to come to his lodge (to receive presents). Thus they treat their guests until all of the villages have given in their turn such kind of donation feasts. During the three days that the dance lasts, they squander all they have in the line of merchandise and other goods, and reduce themselves to extreme poverty, and that to such an extent that they do not keep for themselves even a hatchet or a knife. Oftentimes all they keep is an old kettle for their use. Their intention in making these donations is to render the souls of the departed more happy and honored in the Land of the Dead, for they believe they are under strict obligation to comply with all that is observed at funeral obsequies, and that only such kinds of donations can give repose to the departed. It is customary for them to give all they have without reserve at funeral ceremonies and other superstitious performances. Some of those who have imbibed the milk of religion (become Christians) have not entirely abandoned this kind of customs, and with the body they bury all that belonged to the deceased during life. Such feasts of the dead were formerly celebrated every year, each tribe in its turn giving such a feast, they mutually invite then, one another to the feast. Since some years, however, these things are no longer practiced among some of them, as the French, who have much intercourse with them, made them understand that this useless squandering of their goods ruined their families and reduced them to such straits as not to have even the necessaries of life."

Speaking of the manner in which the Indians conduct their funeral ceremonies, the same writer says: "When an Ottawa or other Indian is about to die, they bedeck him with the most beautiful trinkets his folks have, I mean his parents and relatives. They arrange his hair and paint it with red paint mixed with grease. They also daub his body and face with vermillion and put a shirt on him of the nicest kind if there be any on hand. He is clothed with a jacket and blanket of the richest kind—in one word, he is dressed as gaudily as if he were to give a great feast. They carefully adorn the place where he lies with strings of beads, circlets (of fancy stones) and other gewgaws. His arms are at his side, and at his feet generally all that he used in war during life. All his relatives, and especially the medicine-men, are about him.

"When the sick man appears to be in agony and on the point of expiring, his female relatives and others who have been hired for the purpose begin to cry, singing mournful songs in which mention is made of the degree of relationship between them and the dying man. But whenever he seems to revive and regain his senses, they cease to cry, commencing, however, their wails and lamentations over again as often as the sick man falls into convulsions or gets weak spells. When he is dead, or a moment before expiring, they place him in a sitting position as if he were still alive, his back being supported. I will say here, en passant, that I have seen some whose death agony lasted for more than twenty-four hours and who made terrible grimaces and contortions, their eyes rolling in the most horrible manner. You would have believed that the soul of the dying man saw and noticed some enemy, although he was senseless and almost dead. The dead remain in a sitting position until the next day and are kept in this posture by their relatives and friends who come to see them. They are also assisted from time to time by an old woman who places herself before the female relatives of the deceased there present; shedding hot tears, she begins a lugubrious song, all the other women joining in, and whenever she stops singing, they do the same. They then offer her a piece of meat, or a plate of grain or something else.

"As to the men, they do not weep, that being unworthy of them. Only the father of the deceased evinces by his mournful song that there is nothing in the world that can console him for the loss of his son. A brother does the same for an elder brother, if he has received from him during life sensible tokens of tenderness and friendship. He disrobes, daubs his face with coal and red streaks; he has his bow and arrow in hand as if he meant to attack the first man he would meet. Chanting a song in the most furious manner, he runs like a madman through the streets and wigwams without shedding a tear, showing to all who meet him how great is the sorrow he feels at the loss of his brother. This moves the hearts of his neighbors to compassion, and engages them to make up among themselves a present for the deceased, declaring in the harangue that accompanies it that this present is given to dry the tears of the dead man's relatives and that the mat which they give him is intended for him to repose on (in the Land of Spirits); if the gift consists of bark (birch bark), they say it is intended to preserve his body from the injurious effects of the weather.

"When they are about to bury the body, they go for the persons chosen for this function. They erect a scaffold from seven to eight feet high, which is used instead of a grave, and on it the body is placed. If he is to be buried in the ground, they dig for him a grave of only four or five feet. During all this time the family despoil themselves, bringing him grain (corn, wild rice), furs, or other merchandise to be placed on the scaffold or near his grave. This done, they carry there the body in the same posture he had when dying, and with the

same ornaments he wore at that time. He has his arms near him and all that had been placed at his feet before dying. After the funeral ceremonies are over, and the body is buried, they richly pay those who have buried him, giving them a kettle or some strings of beads for their trouble.

"All the people of the village are obliged to assist at the funeral. The whole being concluded, a certain man presents himself amongst them, holding in his hand a small green stick of the thickness of a thumb and about four fingers in length. This he throws into the midst of the crowd. The great point now is to catch the green stick; if it falls on the ground, everyone scrambles for it and tries to pick it up, pushing and pulling one another with so great violence that in less than an hour it has passed through the hands of all those present. If, finally, someone of the crowd has managed to possess himself of it and shows it without it being taken from him, he sells it at a fixed price to the first person who wants to buy it. The price will often be a kettle, gun, or blanket. The guests are then told to meet again for a similar ceremony, the day being appointed; this is done several times, as I have said.

"After this game a proclamation is made that there will be another prize for the best runner among the men. The race course is indicated from the place whence they are to start until the spot where it is said they are to arrive. All the young men dress and form a long line in an open field. At the first shout of the man appointed for that office, they start to run for some distance from the village, and the first one who arrives at the other end bears off the prize.

"Some days afterward the parents of the deceased get up a feast consisting of meat, corn, and wild rice, to which all those of the village are invited who are not their relatives and who descend from families different from theirs (i. e. not having the same totemic mark). These also are invited, especially the ones who have made presents to the deceased. They invite to it strangers from other villages, if any such happen to be present, and they inform their guests that it is the deceased who gives them this feast. Should the feast consist of meat, they will take a piece and this has to be carried to the grave and placed on it; they do the same with other kinds of food. Women, girls and children are allowed to eat these things (placed on the grave), but not grown-up men, for they are to look upon this as unworthy of them. At this feast everyone is at liberty to eat what he likes and to take the rest home. They make considerable presents in merchandise to all those strangers who previously have done the same to the deceased, but those of their own tribe receive nothing. They are then thanked for having remembered the deceased and congratulated upon their charitableness." Warren tells us that, when an Ojibway dies, his body is placed in the grave, generally in a sitting posture and always facing the West. With the remains are buried all of the articles needed in life for a journey. If, therefore, the deceased be a man, his gun, blanket, kettle, fire-steel, flint and moccasins are laid beside him, while if it be a woman, her moccasins, ax, portage-collar, blanket and kettle are so placed. The reason for placing the body in a position facing the West is owing to a belief on the part of these people that their home after death lies to the westward; to use their own words, the Road of Souls is called Ke-wa-kun-ah, or Homeward Road. It is also on occasions named Che-ba-kun-ah, Road of Souls. Mr. Warren states of his own personal knowledge that in the ceremony pertaining to the burial of their dead the old men of the tribe in addressing the remains generally use the word Ke-go-way-se-kah, which means "you are going homeward." As a rule this road is represented as passing mostly through an open and prairie country. This authority gives as his opinion that it is probably from these beliefs that ages ago the Ojibways resided westward and occupied a country "flowing in milk and honey"—a country abounding in all that tends to their enjoyment and happiness, and to which they look back as the tired traveler on a desert looks to a beautiful oasis, or as the wanderer looks back to the once happy home of his childhood.

The Ojibway believes that the soul stands immediately after the death of the body on a deep beaten path which leads to the westward. Here the first obstacle he comes in contact with while following this path is the great Oda-e-min (Heartberry) or strawberry, which stands on the roadside like a huge rock, and from which he takes a handful and eats on his way. He then travels forward until he reaches a deep, rapid stream of water, over which lies the much dreaded Ko-go-gaup-o-gun or rolling and sinking bridge, the passage of which is a most dangerous undertaking. Having passed it in safety, however, when the traveler looks back, it appears to him to have assumed the shape of a huge serpent, swimming, twisting and untwisting its folds across the stream. For four nights following this experience, he camps out, traveling during the daytime over prairie country, when the soul finally arrives in the Land of Spirits, where he finds his relatives accumulated since mankind was first created. Now all is turned to rejoicing, singing and dancing, an eternity of life being spent in the beautiful country interspersed with clear lakes and streams, forests and prairies where fruit abounds and game is to be found with repletion.

Latter-day ceremonies in the burial of the dead seem to be about the same, as we discovered in the descrip-

tion given by Morse of that ceremony. In his report to the government in 1822, he tells us that when an Indian dies his relations put on him his best clothes and either bury him in the ground or put him on a scaffold; but the former is the most common mode of disposing of the dead. As soon as an Indian dies, his relations engage three or four persons to bury the body. They make a rough coffin of a piece of a canoe or some bark; the body is then taken to the grave in a blanket or buffalo skin and placed in the coffin, together with the hatchet, knives, etc., and then covered over with earth. Some of the near relations follow the corpse, the women on this occasion appearing to be much affected. If the deceased was a warrior, a post is usually erected at his head on which is painted red crosses of different sizes to denote the number of men, women and children he has killed of the enemy during his life, which they believe he will claim as his slaves in the other world.

It is frequently the case that some one of his friends will strike a post or tree, and say: I will speak; he, then, in a loud voice, will continue: at such a place, I killed an enemy, I give his spirit to our departed friend; and sometimes he may give a greater number in the same manner. The friends of the deceased will afterwards frequently take victuals, tobacco and other necessaries to his grave, believing that whatever they present to him in this manner he will have in the other world.

An Indian always mourns for near relations from six to twelve months by neglecting his personal appearance and blackening his face, and other signs. A woman will mourn for the loss of her husband at least twelve months, during which time she appears to be very solitary and sad, never speaking to anyone unless necessary, and always wishing to be alone. At the expiration of her mourning, she will paint and dress as formerly, and endeavor to secure another husband.

One of the most interesting accounts extant of the manner in which the Indians treated their dead is given by Jonathan Carver in describing his travels through the interior parts of North America. This account is as follows: "The Indian meets death when it approaches him in his hut with the same resolution he has often faced him in the field. His indifference relative to this important article, which is the source of so many apprehensions to almost every other nation, is truly admirable. When his fate is pronounced by the physician and it remains no longer uncertain, he harangues those about him with the greatest composure.

"If he is a chief and has a family, he makes a kind of funeral oration, which he concludes by giving to his children such advice for the regulation of their conduct as he thinks necessary. He then takes leave of his friends and issues out orders for the preparation of a feast which is designed to regale those of his tribe that come to pronounce his eulogium.

"After the breath has departed, the body is dressed in the same attire it usually wore whilst living, his face is painted and he is seated in an erect posture on a mat or skin placed in the middle of the hut, with his weapons by his side. His relations being seated around, each harangues in turn the deceased, and if he has been a great warrior, recounts his heroic actions nearly in the following purport, which in the Indian language is extremely poetical and pleasing: 'You still sit among us, brother; your person retains its usual resemblance and continues similar to ours without any visible deficiency, except that it has lost the power of action. But whither is that breath flown which a few hours ago sent up smoke to the Great Spirit? Why are those lips silent that lately delivered to us expressive and pleasing language? Why are those feet motionless that a short time ago were fleeter than the deer on yonder mountains? Why useless hang those arms that would climb the tallest tree or draw the toughest bow? Alas! Every part of that frame which we lately beheld with admiration and wonder is now become as inanimate as it was three hundred winters ago. We will not, however, bemoan thee as if thou wast forever lost to us or that thy name would be buried in oblivion; thy soul yet lives in the Great Country of Spirits with those of thy nation that are gone before thee, and though we are left behind to perpetuate thy fame, we shall one day join thee. Actuated by the respect we bore thee whilst living, we now come to tender to thee the last act of kindness it is in our power to bestow: that thy body might not lie neglected on the plain and become a prey to the beasts of the field or the fowls of the air, we will take care to lay it with those of thy predecessors who are gone before thee, hoping at the same time that thy spirit will feed with their spirits and be ready to receive ours when we shall arrive in the Country of Souls.'

"In short speeches, somewhat similar to this, does every chief speak the praises of his departed friend. When they have so done, if they happen to be at a great distance from the place of interment appropriated to their tribe, and the person dies during the winter season, they wrap the body in skins and lay it on a high stage built for this purpose, or on the branches of a large tree, till the spring arrives. They then carry it, together with all those belonging to the same nation, to the general burial place, where it is interred with some other ceremonies.

"After the interment, the band to which the person belongs take care to fix near the place such hieroglyphics as shall show to future ages his merit and accomplishments. If any of these people die in the sum-

mer at a distance from the burying ground, and they find it impossible to remove the body before it putrefies, they burn the flesh from the bones, and, preserving the latter, bury them in the manner described.

"As the Indians believe that the souls of the deceased employ themselves in the same manner in the Country of Spirits as they did on earth, that they acquire their food by hunting and have there, also, enemies to contend with, they take care that they do not enter those regions defenseless and unprovided; they consequently bury with them their bows, their arrows and all other weapons used in either hunting or war. As they doubt not but they will likewise have occasion both for the necessaries of life and those things they esteem as ornaments, they usually deposit in their tombs such skins or stuffs as they commonly made their garments of, domestic utensils and paint for ornamenting their person.

"The near relations of the deceased lament his loss with an appearance of great sorrow and anguish; they weep and howl and make use of many contortions as they sit in the hut or tent around the body, when the intervals between the praise of the chiefs will permit.

"One formality in mourning for the dead among the Naudowessies is very different from any mode I observed in the other nations through which I passed. The men, to show how great their sorrow is, pierce the flesh of their arms above the elbows with arrows, the scars of which I could perceive on those of every rank in a greater or less degree, and the women cut and gash their legs with sharp broken flints till the blood flows very plentifully.

"The Indians in general are very strict in the observance of their laws relative to mourning for their dead. In some nations they cut off their hair, blacken their faces and sit in an erect posture with their heads closely covered and depriving themselves of every pleasure. This severity is continued for several months, and with some relaxations the appearance is sometimes kept up for several years. I was told that when the Naudowessies recollected any incidents of the lives of their deceased relations even after an interval of ten years, they would howl so as to be heard at a great distance. They would sometimes continue this proof of respect and affection for several hours, and if it happened that the thought occurred and the noise was begun towards the evening, those of their tribe who were at hand would join with them."

At a distance of some thirty miles below the Falls of St. Anthony is a large cave of remarkable depth. By the Indians it is called Wakon-Teebe, meaning the Dwelling of the Great Spirit. The entrance to this cave is about ten feet in width, the height at that point being about five feet. After passing the entrance, the conditions are immediately changed, the height or dome then reaching to an average of some fifteen feet, while the width extends to fully thirty feet. The floor or bottom of this cave consists of clear, fine sand. Not over twenty feet from the entrance, the explorer comes upon a lake of water which is perfectly transparent and extends to an unmeasured distance within. In this cave the explorer Carver found many hieroglyphics, the character of which indicated beyond doubt that they were of great age. These had been cut in a rude manner upon the walls, which were composed almost entirely of exceedingly soft stone which was easily manipulated with a knife-blade. At a short distance from this remarkable cavern lay the burying ground of several bands of the Naudowessie Indians. These people had no regular abiding place, going from one point to another as best suited their inclination. Nevertheless, they always preserved the bones of their dead with the greatest care until such time should arrive when they could once more deposit them in this particular spot.

The historian Parkman also treats of this subject in a lengthy and interesting manner, referring to the placing of the corpse, the attendance of friends and relatives, the wails of the mourners, speeches of the chieftains, the funeral feast, the gifts and games as similar to those already mentioned. He says, however, that the body was usually laid on a scaffold from whence at intervals of ten or a dozen years each of the four nations comprising the Huron Confederacy would gather their dead together and convey them to some given place as a sepulture. It was at this time, also, that the feast of the dead, always regarded by the Hurons as their most solemn and important ceremonial, was held. Such a ceremonial the writer refers to as having been called by the chiefs of the nation of the Bear in 1836. The interest on this occasion was intensified undoubtedly by the fact that some jealousies had arisen among the nations forming the confederacy which culminated in the refusal of some of them to take part in the general celebration, they announcing that they would hold their own feast apart from the rest. This determination, though meeting with strenuous opposition on the part of the oldest of the nation, was carried out. All those who had seceded from the guidance of the Sachems retired to their towns and villages to prepare their dead for burial.

The scene which followed, Parkman tells us, is almost beyond description. Corpses were taken from the scaffolds or removed from their graves and laid in a row, where they were surrounded by a weeping, shrieking, howling and frantic crowd. Here the remains of each were claimed by its own, who immediately proceeded to remove whatever flesh remained upon the bones, the

latter then, after much caressing, being wrapt in skins and otherwise adorned. This excessive care was taken owing to the fact that it was a firm belief of the aborigines that the soul[1] still remained with them, only taking its flight after the great ceremony had been carried out to its completion.

A feast followed these preparatory arrangements, after which the mourners began their march towards Ossossane, where the final rites were to be performed. The bodies of those more recently dead which had not been disturbed were borne to this place on litters, while the packages of bones were slung across the shoulders of the relatives. In this manner the procession slowly marched through the forest, uttering at stated intervals, in unison, the wailing cry which was intended to imitate the voices of disembodied souls winging their way towards the Spirit Land. From every town along the way, with the exception of those who had rebelled, additions were made to the procession, the number being so great that the extensive houses at Ossossane were unequal to the task of accommodating all. In the meantime the national games and other exercises resorted to on similar occasions were being carried on, the youths and younger women combating in archery and other sports for prizes offered. Finally the time arrived for the chief ceremony, when all of the relics of the departed having been gathered together, the procession again formed, each section bearing its dead towards the spot allotted for the performance of the last rites. Arriving there, their remains or bundles were laid on the ground, while those bearing the funeral gifts spread them out to the view and for the admiration of those present. Then followed another feast, at the conclusion of which and numerous harangues attending it, the grave was prepared for the reception of the dead. Into this grave were cast all imaginable things, the entire orifice being lined with rich robes of the beaver. Three large copper kettles were also placed in the middle (in some instances many more were used, as many as twenty-six having been found in one grave), after which the remains were handed down to a number of Indians who had descended into the grave for that purpose and arranged by them in position. This task was followed by the arranging of the bones, which, released from their coverings of skin, were next thrown into the general sepulture. This part of the ceremony over, earth, logs and stones were piled upon the grave and the ceremony[2] was complete.

The Northern Algonquins had also a solemn feast of the dead, but it was widely different from that of the Huron, which is described by Lalemant in the Relation Des Hurons, 1642.

Tribal Government.

"There has always been a general tendency among the Europeans," says Ellis, "to overestimate the presence, method and the influence of anything to be properly called government in the internal administration of Indian tribes. The nearest approach to what we regard as organization, representation and joint fellowship among the Indians is presented to us in what is known as 'The Iroquois League,' which has had an imaginative delineation in the exquisite poem of Hiawatha, and approximately a truthful historical description by the late Lewis H. Morgan, an adopted member of the tribe and familiar from early years with its rich traditions. There seems to have been more of system and method in the confederated league of the tribes composing the union than there was of like organization in each of its component parts.

"In the several independent or even affiliated Indian tribes with which the Europeans came in contact from the first colonization, the latter assumed that there was a tolerably well-arranged method in each of them for the administration of affairs of peace and war by a chief and his council, who had an almost arbitrary authority; that he received tribute which was equivalent to a system of taxation; and that the proceeds constituted a sort of common treasury to be drawn upon for public uses. Many grievances alleged by Sachems at subsequent periods was that they ceased to pay the tribute which they had previously rendered to their chiefs. There may, therefore, have been instances, more or less defined, in which such usages prevailed among the tribes. But it is safe

(1) Not a few of these people believed that there were two souls, one of which remained with the bones, while the other departed at the time of death for the Land of Spirits.

(2) In a note attached to his general article on this subject, Parkman says: "For other descriptions of these rites, see Charlevoix, Bressani, Du Creux and especially Lafitau, in whose work they are illustrated with engravings. In one form or another they are widely prevalent. Bartram found them among the Floridian tribes. Traces of a similar practice have been observed in recent times among the Dakotas. Remains of places of sepulture evidently of kindred origin, have been found in Tennessee, Missouri, Kentucky and Ohio. Many have been discovered in several parts of New York, especially near the River Niagara. (See Squier, Aboriginal Monuments of New York.) This was the eastern extremity of the ancient territory of the Neuters. One of these deposits is said to have consisted of the bones of several thousand individuals. There is a large mound on Tonawanda Island, said by the modern Senecas to be a Neuter burial place. (See Marshall, Historical Sketches of the Niagara Frontier, 8.) In Canada West they are found throughout the region once occupied by the Neuters, and are frequent in the Huron district.

'Dr. Taché writes to me: 'I have inspected sixteen bone-pits (in the Huron country), the situation of which is indicated on the little pencil map I send you. They contain from six hundred to twelve hundred skeletons each of both sexes and all ages all mixed together purposely. With one exception, these pits also contain pipes of stone or clay, small earthen pots, shells and wampum wrought of these shells, copper ornaments, bits of glass and other trinkets. Some pits contained articles of copper of aboriginal Mexican fabric.'

"This remarkable fact, together with the frequent occurrence in these graves of large conch-shells of which wampum is made, and which could have been procured only from the Gulf of Mexico or some part of the southern coast of the United States, proves the extent of the relations of traffic by which certain articles were passed from tribe to tribe over a vast region. The transmission of pipes from the famous Red Pipe-Stone Quarry of the St. Peter's to tribes more than a thousand miles distant is an analogous modern instance, though much less remarkable.

"The Taché Museum at the Laval University, Quebec, contains a large collection of remains from these graves. In one instance, the human bones are of a size that may be called gigantic. In nearly every case, the Huron graves contained articles of use or ornaments of European workmanship. From this it may be inferred that the nation itself, or its practice of inhumation, does not date back to a period long before the arrival of the French."

to say that they were by no means general, still less indicative of a universal custom of Indian government. There was no occasion for endowing a chief, or for furnishing him a salary. The probability is that there has been more of organized and of administrative order in several of the tribes since the coming of the whites than there was before, and that modifications and adaptations of original Indian usages or a recourse to some wholly new ones have necessarily followed upon intimacy of relations with the strangers. When the whites wished to make a treaty with a tribe to obtain a grant of land or to execute any other like covenant, they would naturally call for such persons among them as had authority, executive and decisive, for acting for the tribes. These the whites called kings, chieftains, sachems, counselors; while the commonalty were called subjects. The facts certainly soon came to conform to this view of the whites; but it is doubtful whether such had previously been the state of things. Especially is it doubtful whether the members of a tribe considered themselves as subjects of their chief, in our sense of the word. Our term 'citizens' would more properly apply to them. They spoke of themselves as the people of the tribe."

The writer continues: "There was a wide variety as to headship and methods of organization among the scattered tribes of the aborigines on this continent. We find frequent instances in which headship was divided into two distinct functions, there being the chief for affairs of war and another for civil administration—a fighter and an orator. The 'Paw-waws,' priests or medicine-men, had functions in the government. Sometimes the hereditary headship ran in the male; sometimes in the female line, and occasionally it ran off into collateral branches. The holding of a headship, if its possessor was of marked ability, gave him a large range to assert authority and assured to him full liberty and acquiescence in its exercise. The ablest Indians with whom the whites have had the most serious relations in peace or war have been without exception the chiefs of their tribes. There have been but few of these great men born sovereigns and patriots compared with the vastly larger number of ordinary and petty Sachems who have held their places. Often, too, the character and qualities of the so-called subjects would influence the functions and authority of a chief as well as indicate what sort of man he had need to be.

"Under the term 'belts,' Europeans name the wrought and ornamented strips of skin or cloth in use by the natives, made by themselves and employed to signify or ratify covenants, pledges and treaties in their councils upon the more serious affairs among their own tribes or with the whites. As first known to the whites, through the Indians near the coast, these 'belts' called 'wampum' were often used as currency and ornaments. There they were made of little fragments of seashells; in the interior, of other hard and glittering fragments—glass, beads, etc. The laying them down or passing them from hand to hand marks emphatic points in an address, or impresses its close. The intent is that these 'belts' shall be preserved and identified with the occasion and pledge in giving and receiving them. The nomadic and inconstant habits of the natives do not favor this preservation, but in some instances they have been cherished and handed down through careful transmission in a tribe and acquired sacred associations."

By other and preceding authorities who visited and dwelt among the Indians before their habits and customs had become contaminated by close and frequent associations with the whites, we are told that there was a defined principle of government and rules pertaining to the conduct of the same among the aborigines. From these sources we learn that every separate body of Indians was divided into bands or tribes, each of which forms a little community by itself, although directly belonging to and dominated by the nation and its laws. Each nation is also distinguished by some particular symbol and each band or tribe has a badge peculiar to itself and by which it is recognized, such as that of the panther, tiger, buffalo or eagle. Among the numerous bands of the Naudowessie were to be found those of the tortoise, the squirrel, the wolf, the snake and the buffalo. So permanent, in fact, was this rule or law among all the nations that the very meanest member of a community was thoroughly grounded in his lineal descent, so that he could readily and unhesitatingly distinguish himself by his respective family[1].

Nations were also readily to be distinguished by the manner in which they constructed their dwellings, and, in fact, such adepts were they in this peculiar art that, while to the untrained eye there might not appear to be the slightest difference, they will readily discover even from so trivial an incident or circumstance as the position of a pole left in the ground what nation had encamped on that spot many months before. Of tribal government we are told that every band has a chief termed "the great chief," or "chief warrior," who is selected to that position for his known and tried valor and great experience in war. There is also another[2] who

(1) It was owing to this marked distinction of tribes, and the particular attachment of the Indians to them, that more than one authority has been given to express as his belief that this people originated from the Israelites.

(2) Though these two are considered as the heads of the band, and the latter is usually denominated their king, yet the Indians are sensible of neither civil nor military subordination. As everyone of them entertains a high opinion of his consequence, and is extremely tenacious of his liberty, all injunctions that carry with them the period of positive command are instantly rejected with scorn.

On this account, it is seldom that their leaders are so indiscreet as to give out any of their orders in a peremptory style; a bare hint from a chief that he thinks such a thing necessary to be done, instantly arouses an emulation among the inferior ranks and is immediately executed with great alacrity. By this method, the disgustful part of the command is evaded and an authority that falls little short of absolute sway instituted in its stead.—Carver.

directs in civil affairs, who might with all propriety be designated the Sachem of the tribe. To this chief belongs the important duty of making conveyances and treaties, and attending to other civil affairs, to each of which he affixes the mark of the tribe or nation.

So far from being arbitrary and dictatorial were the methods adopted by the head men and chiefs in the direction of the people, that it virtually appeared as though there was no government at all; nor could it be otherwise, for these people were most emphatic in their belief in personal rights and personal equality, and therefore would not for one moment allow such distinction as magistrate and subject, each, in fact, appearing to enjoy an uncontrollable and untrammeled independence. "The object of government among them," says Carver, "is rather foreign than domestic, for their attention seems more to be employed in preserving such a union among the members of their tribe as will enable them to watch the motions of their enemies, and to act against them with concert and vigor, than to maintain interior order by any public regulations. If the scheme that appears to be of service to the community is proposed by the chief, everyone is at liberty to choose whether he will assist in carrying it on; for they have no compulsory laws that lay them under any restrictions. If violence is committed or blood is shed, the right of revenging these misdemeanors is left to the family of the injured. The chiefs assume neither the power of inflicting nor moderating the punishment."

From the same authority, we gather the fact that in some nations, where the dignity is hereditary, succession is limited to the female line. For instance, when a chief dies, he sometimes is succeeded by his sister's son, although there may be one of his own living, or, perhaps, he failing to have a sister, the dignity is transferred to the next nearest female relation. In the general management of affairs, the interests of the family are carefully guarded, each being permitted (did they so desire) to appoint one of its chiefs to act as an assistant to the principal chief, who watches over the interests of his family and without whose consent no matter of a public character can be executed.

From his observations among the Indian tribes, Morse tells us that except in particular cases a majority of Indian nations are governed principally by the advice of their chiefs and the fear of punishment from the Evil Spirit, not only in this, but in the world to come.

Of their education, the same authority, in his report to the United States government, says: "A great deal of pains is taken by the chiefs and principal men to impress upon the minds of the younger part of their respective nations what they believed to be their duty to themselves and to each other. As soon as daylight appears, it is a custom among the Sauks and Foxes for the chief or principal man to go through their respective villages, exhorting and advising them in a very loud voice what to do and how to conduct themselves. Their families, in general, appear to be well regulated. All the laborious duties of the lodge and of the field, however, devolve upon the women, except what little assistance the old men are able to afford.

"The children, both boys and girls, appear to be particularly under the charge of their mothers; the boys until they are of a suitable age to handle the bow or the gun. Corporal punishment is seldom resorted to for correction. If they commit any fault deserving correction, it is common for their mother to blacken their faces and send them out of the lodge; when this is done, they are not allowed to eat until it is washed off; sometimes they are kept a whole day in this situation as punishment for their misconduct.

"When the boys are six or seven years of age, a small bow with arrows is put into their hands and they are sent out to hunt birds around the lodge, or village; this they continue to do five or six years, and then their father purchases them short guns and they begin to hunt ducks, geese, etc. Their father, particularly in winter evenings, will relate to them the manner of approaching the deer, elk, or buffalo; also the manner of setting a trap; and when able to he will take them hunting with him and show them the tracks of different animals. To all these instructions the boys pay earnest attention.

"The girls, as a matter of course, are under the direction of their mothers, who show them how to make moccasins, leggings and mats. The mother is very particular to keep them continually employed, so that they may have the reputation of being industrious girls, which is a recommendation to the young men."

In what has preceded on this subject has been given—necessarily in a somewhat fragmentary and limited manner—a description of the customs, habits and peculiarities of the American Indian. It is an interesting study, deserving of most careful consideration; for with the history of these people and their ways is indelibly intertwined that of a vast and important continent, and it therefore comes in a measure as a great disappointment that more time as well as space have not been afforded for its discussion. We have now, therefore, arrived at the time and place where must be given a brief description of the particular nations and tribes among whom the Jesuit missionaries labored in Canada, Wisconsin and other portions of the Northwest, to which undertaking we now propose to address ourselves with as little delay as commensurate with the importance of the theme.

One feature about the social side of Indian life—which may still, perhaps, in what we have said about it, remain too obscure—is the domestic, which illustrates the peculiar manner and conditions on which the Indian household was founded. This refers in particular to the result of their polyandrous marriages, which made the female side of the family wholly and entirely responsible for the line of descent. It was in fact a direct reversal of all other conditions then and now known; the offspring, to the utter ignoring of the paternal side of the house, being recognized as their child by the entire tribe, relying on the mother and the members of her family for those rights always accruing to one of legitimate birth. "The mother is a fact," says one authority, "whose relation to her offspring cannot be disturbed by any fictitious device or social complexity; but in polyandry fatherhood at once becomes obscure and indiscriminate." This condition virtually made an uncle of the father; or rather he was equivalent to one, he having been born not as one of a family of brothers, but rather of a family of cousins. "So," continues the same authority, "the grandfather is not a grandfather but a granduncle; the line of motherhood, however, stands fast, for the child cannot have one of several mothers, but only his own. Motherhood, but not fatherhood, is thus determinate and fixed." Thus it will be seen a tribe became more and more centralized, the condition of polyandry supervening to such an extent that if a man went out of his own tribe to marry, he did not bring his wife to that tribe, but went over to hers. With this kind of an arrangement "the individuality of the man can at most be maintained only during his life, his blood merging with that of the tribe of his wife. His children are necessarily of that tribe; but since polyandry is the rule, they, as a matter of fact, may not be his own. But then as a direct result of this peculiar condition of affairs, no feeling could be more intense than that which bound each warrior to his clan."

The effects of these conditions, which almost universally prevailed among the North American tribes, was to bring about two diverse results. Under these peculiar influences in the Northwest, as particularly seen among the Tinnehs, women attained a respectable rank, while among those dwelling in the Central and extremely Southern parts of what at present constitutes the United States, the case was entirely the reverse. Among the Algonquins, Hurons, Iroquois, and other tribes, we are told women sank to a level of slavery and social degradation. Unhonored and despised of man, they were veritably made the hewers of stone and drawers of water, the family drudge and beast of burden, but little, if any, of the heavy labors falling to the man. The male, in fact, had an inborn dislike for work, and cultivated to an extraordinary degree that characteristic. Only on rare occasions, as it became evident that the work which had been undertaken was beyond the strength of the woman, did he ever render the slightest assistance. His duties were simply to follow the warpath and to provide what food was necessary for subsistence. He also made his own clothing, moccasins and leggings, tanning the hides from which they were produced. Then, as now, the Indian was remarkably improvident in preparing for the days to come; and thus, as a result of this carelessness and indifference, they were rarely known to accumulate any property.

Of education, in the sense in which we to-day receive it, the Indian races knew nothing; and it is doubtful if the most enlightened among the nations would have conceived the development of intellectual powers by means of educational institutions, had it not been for their association with the whites. In fact, there is nothing pointing to anything in the way of a school among these people prior to their partial enlightenment through closer association with the whites. Indian education, however, resolved itself into a spiritual desire on part of the young to attain a similar proficiency in the arts peculiar to their times, as that accomplished by their progenitors, and not through any excessive interest shown by the latter to instruct them. "For this reason," says Ridpath, "the education of the Indian youth was the education of instinct and observation. He learned to do what his father did, and in so doing learned also the limited range of his father's thought and imagination. This included the practical arts of building, canoe-making, weapon-making, garment-making, and also the art of writing. The latter art some of the Indian tribes possessed, but it existed in the hieroglyphic stage.

"Perhaps no other people possessed a truer picture-writing than that produced by the Indians. It was wholly pictorial and allegorical, and therefore universal. The Indians were not without skill in inventing and making the symbolic characters of their system. They discovered those substances, chiefly the bark of trees, on which the writing might be most easily executed. The Indian scribes might readily address on the outer or inner bark of the tree the hieroglyphic in which information rather than thought was conveyed. In the nature of things the allegory would run to fact; exigencies of Indian life required that the writing employed should relate to facts and events, with only an occasional symbol of a truly ideal character. The delineation was generally done with rude but significant skill which the reader could hardly mistake. Many conventionalities were introduced, some of which had respect to the particular tribe employing the system, and others of a more general character, significant to all Indians, and indeed to all men."

The Indian—Tribes.

CHAPTER IV.

The Algonquins and the Territory governed by them.—Subdivisions of this Family.—Language like that of other Tribes.—Huron-Iroquois Language.—Characteristics of the Algonquin Nation.—Position as an Industrial Factor.—Views on Progression.—Artistic Accomplishments.—Perfection acquired in Tanning Hides and the Manufacture of Baskets and Wicker-Work.—Law and Government.—Religion.—The Hurons.—Their Allegiance to the French and Identity with the Establishment and Growth of the Catholic Missions throughout Canada, Wisconsin, Minnesota and the Northwest.—Country primarily occupied by them.—Various Estimates of the Extent and Population of these People.—Huron Towns and Dwellings.—Primitive Implements of Agriculture and War.—Their Ordinary Dress and Robes of State.—The Huron-Iroquois.—The Tionnontates or Tobacco Nation.—The Neutrals.—The Eries or Nation of the Cat.—The Iroquois.—Their Pre-eminence among Savage Nations.—The Five Nations.—Clans of the Iroquois.—The Grand Council of the Confedcracy.—Deliberative Councils and their Peculiar Purpose.—Punishment of Crime among the Iroquois.—Military Organization.—Highest Condition of Prosperity.—The Ojibways.—Their ancient Dwelling Place near Lake Huron.—Their Ascent of the Black River, Wisconsin, and Settlement at Chequamegon Bay.—Their Discovery of the Remains of Marquette in 1676.—The Pottawattomies.—Their Settlement in the Vicinity of Green Bay, Wisconsin.—Father Verwyst's Account of them.—The Sacs.—Discovery of a Band of these People at Chequamegon Bay by Father Allouez, who subsequently met with others at Green Bay and on the Fox River.—The Foxes.—The Illinois.—Characteristics and Habits.—Father Allouez's Reference to them in the Relation of 1675-76.—A number of them found upon the Upper Fox and Others at Chequamegon Bay.—They receive Father Allouez at Mascoutin Village as a Deity.—They are visited by Father Marquette in 1673.—Sault Ste. Marie.—Large Settlement of Chippewas at Chequamegon Bay.—Doubtful Origin of these People.—Territory occupied by Them.—Distribution and Final Settlement of the Tribes.—Settlement of the Ojibways at La Pointe.—The Treaty of 1854.—The Crees and Sauteux of British America.—Dreams and Superstitions of these People.—The Dakotas.—Habits and Customs.

ONE of the most widely distributed families of whom we shall take cognizance is that of the Algonquins,[1] who were distributed over a vast territory.[2] Those designated as Eastern Algonquins occupied the country south of the Great Lakes down to the northern borders of Carolina, while the home of the Western Algonquins reached up as high as the 55th parallel of north latitude, and extended east and west from the Rocky Mountains to the Atlantic. This family was divided into four groups or tribes, the first of which comprised the nation of the Knisteneaux, between Lakes Winnipeg and Athabasca; the Ottawas, in the valley of the Ottawa River and around Lake Huron; the Chippewas of Upper Canada and the Northwest, and the Montagnais of Southern Labrador. The second division, or Eastern branch, consisted of the Mikmaks of Nova Scotia and New Brunswick, the Abenaquis of Eastern New England, the Penobscots, the Mohicans, the Pequods, the Manhattans and the Leni-Lennappes of Delaware. The third, or Southern division, included the Powhattans of Virginia, the Rappahannocks, Panticoes of Carolina and the Shawnees of the Central Western States. The last, or Western branch, included the Illinois, the Miamis of Ohio and Indiana, the Pottawattomies of Michigan, the Kaskaskias, the Michigamies, Sacs, Foxes, Cheyennes, Arapahoes and Blackfeet.

It is with these people the whites had what may be termed the larger historical acquaintance, and undoubtedly from them, as believes one learned authority, the popular system of Indian character has been more largely derived.

Of the Algonquin language it may be said, as of most others among the American tribes, that it was not poor in nominal or descriptive words, but rather that those two elements constituted its real strength. Of its extent, Ridpath tells us that there was a marked absence of the power of abstraction and generalization in the Indian mind, the result being that their words had a narrow, acute and useful significance. Thus he continues, "particular trees or kinds of trees would be named, while the general notion of a tree and the corresponding term would be wanting. It was easy for an Indian to name a tall, white-bark tree by the spring; more difficult for him to name the birch trees; most difficult for him to name forest trees in general; impossible for him to

(1) Drake tells us that the Algonkins, as he called them, were scattered over a greater portion of Canada from low down the St. Lawrence to Lake of the Woods.

The principal and most numerous among the several primitive stocks or families was that of the Algonquins, a name given by the early French discoverers to a tribe of this family living on the St. Lawrence River near Quebec, whose descendants are now (1885) residing partially civilized at the Lake of Two Mountains in Canada. Judging from their oral traditions, and the specimens of their different languages, which have been made public by various writers, travelers and missionaries, nearly every tribe originally discovered by the Europeans residing on the shores of the Atlantic from the Gulf of St. Lawrence south to the mouth of the James River in Virginia, and the different tribes occupying the vast area lying west and northwest of this eastern boundary to the banks of the Mississippi from the mouth of the Ohio to Hudson Bay, belong to the Algic family.—Warren.

(2) The vast tracts of wilderness from the Mississippi to the Atlantic and from the Carolinas to Hudson Bay were divided between two great families of tribes, distinguished by a radical difference of language. A part of Virginia and of Pennsylvania, New Jersey, Southeastern New York, New England, New Brunswick, Nova Scotia and also Canada were occupied, so far as occupied at all, by tribes speaking the Algonquin languages and dialects. They extended moreover along the shores of the upper lakes, and into the dreary northern wastes beyond. They were in Wisconsin, Michigan, Illinois, and Indiana, and detached bands ranged the lonely hunting grounds of Kentucky. (a).

Like a great island in the midst of the Algonquins lay the country of the tribes speaking the generic tongue of the Iroquois.

(a) The word Algonquin is here used in its broadest signification. It was originally applied to a group of tribes north of the River St. Lawrence. The difference of language between the original Algonquins and the Abenaquis of New England, the Ojibways of the Great Lakes or the Illinois of the West correspond to the difference between French and Italian or Italian and Spanish. Each of these languages again had its dialects, like those in different provinces of France.

name the vegetable kingdom. This disposition in thought and in speech runs through every avenue of Indian mentality and every department of his language. It was true of noun, adjective and verb. The Indian could easily speak of killing-a-buck-with-an-arrow, of taking-a-fish-with-a-hook, of cutting-a-burnt-sapling-with-his-hatchet, of setting-a-bear-trap, and hundreds of other specific actions; but he could not say to hunt, to fish, to chop, to strap, nor could he readily express any abstract verbal act. All words were narrow and intensified to a remarkable degree. The avenues to abstract reasoning to broad generalization were closed alike in Indian thought and in the forms of that speech in which the thought sought expression."

Another peculiarity of the Indian language was a marked desire for specialization, and hence a general unwillingness "with the different classes, so far as such classes existed among the Indians, to use the same forms of expression." It was therefore commonly understood that each class should understand the language or speech of the other, but that each in turn should use the language belonging to his particular class. Thus Ridpath tells us there was a language of chieftainship; the chief had a certain "noble tongue" which he used and which his tribesmen and squaws understood, and to which they responded, but not in like terms. Co-relatively the chieftain understood the language of his braves and women, but used it as little as practicable. There was also a brave language as well as a squaw language, and to a certain extent a pappoose language. The squaw and her husband in communicating did not use the same vocabulary, or used it only in parts; the brave spoke in the brave speech, and the squaw in hers.

Reference to this subject would not be complete, however, without a few words regarding the principal features of the Huron-Iroquois languages, a people so closely related with the present work. "It is possible," says Ridpath, "that the language of the tribes so named rose to the highest level attained by any of the Indian races within the borders of the United States. The feature of Huron-Iroquois speech, however, were common to all the Indian languages with only specific developments. Thus, for instance, every noun might become a verb, or vice versa. The article and the preposition were wanting, and the adjectives few. There was the same absence of case and gender endings, the same involution of the pronoun with the verb, and the same fluctuation of verbal post-position to denote whether the subjects of the actions expressed were animate or inanimate. Such features prevailed also in the language of the Athabascans and the Dakotas. The reader must understand that there was, however, a large dialectal difference presenting itself in each of these different tongues. Some had differentiated in one direction and others in another. Even the subordinate tribes of the Dakotas could not understand each other, or understood but vaguely without an interpreter. As the inquirer passes from nation to nation, he notes a constant transformation of the vocabulary and the appearance and disappearance of dialectal peculiarities. These laws of mutation continue to operate through all the races of our continent, producing as their results an array of active dialects which none could number or define, and larger groups of languages rising gradually and coalescing on certain lines of identity, along which all of them were to be interpreted and understood."

The Algonquin nation was not of a progressive character—that is, at least so far as general industries were concerned, being satisfied to limit their experiments and labors in that direction to what was absolutely necessary. In this they were guided according to their social or personal status, in which they might perhaps more satisfactorily be graded from a state of almost absolute barbarism upwards to a semi-civilized condition. The Algonquins, like others of the aborigines, followed agriculture to an extremely limited extent, raising corn, squashes, beans and tobacco in quantities to supply their absolute needs, but no more. Of iron, until learning of its value from the white man, they had no knowledge whatever, and but a limited acquaintance with the use of copper, though some of the more advanced among them smelted that metal. Generally, however, the native ore was hammered into shape for weapons, but rarely used for utensils. In the matter of weapons, too, they made but little, if any advance, manufacturing their own from those which had been left by their predecessors, and making no effort whatever to improve on the character or style of the article made. Of the stone weapons and implements made by the American Indians, Ridpath says: "These were with few exceptions the work of the unknown pre-historic peoples who had previously occupied the continent. To the present day the relics of this former race are abundantly distributed throughout Central North America. The Indian races inherited or took from their predecessors the remains of their civilization. These remains included a varied supply of stone implements. These weapons and tools belonged to the Palaedlithic and the Neolithic age.

"It was optional," continues our authority, "with the red man whether he would seek his tomahawk already made to hand by some stonesmith of the pre-historic age, or would make one for himself. The Indians chose to avail themselves largely of the relics left behind by the former races. As a rule, the arrow tip and spearhead which the hunter and warrior sent flying against the enemy or thrust into the brown bear, were the work of

predecessors of whom he knew nothing, even by tradition. Out of the relics thus left by a former race the Indians for the most part devised their weapons. They were very skillful in attaching to wooden handles the stone points which they found or occasionally made for themselves."

Their perfection in this art tended largely towards the manufacturing of spears, arrows and tomahawks, owing undoubtedly to the fact that the greater part of their time and education was given to warfare and hunting. Of their manufacture of domestic utensils much less has been said, and it is undoubtedly true that they were less skillful in the production of these articles.

As builders, the Indians exhibited considerable ingenuity, although at times their efforts were far from successful. With the building of a wigwam, however, nearly all were most thoroughly conversant, rapidly and skillfully bringing together a conical frame building of sufficient dimensions to accommodate their families. These buildings were as a rule erected indiscriminately and according to the momentary inspiration of the builder. This was not always the case, however, as with the Huron-Iroquois, who built towns of considerable proportion on symmetrical lines. In some sections of the country logs were used and substantial dwellings erected, but these, of course, were the exception.

As we have previously stated, the art of progression was unknown, or at least remained unchallenged by the Indians, they preferring to undertake only that which was absolutely necessary for them to accomplish. In the making of some articles, however, they were exceedingly skillful, one of the principal arts to which they adapted their energies being that of canoe building. This article is described by Ridpath as follows: "The Indian canoe was made in one of three ways; either the bark of the birch or some other suitable tree was peeled off and very skillfully wrought into the form of a boat, or else the tree itself was taken and cut or burned into shape; and sometimes the canoe-maker availed himself of a whole trunk, but this was rare. The bark canoe was the most elegant of all; it was light to a degree, quite beautiful in form and thoroughly impervious to water. The owner might easily carry his boat from place to place. It was not lacking in strength. The shape was such as to favor rapid motion in the water. The oarsman propelled himself either with the paddle or with a pole reaching to the bottom. He had skill in boatmanship—could skim the lake or shoot the rapid without peril to himself or his fragile craft."

In addition to this accomplishment, the Indians were adepts in tanning skins, manufacturing baskets, making wicker-work, rough images of objects, and weaving. Their most skillful work in decorations was that made upon their garments. Besides this, they quite thoroughly understood the manufacture of several varieties of paints, some of which were intensely durable and brilliant.

The government of the Algonquins, as elsewhere stated, as regards the Indian in general, was fundamentally a chieftainship. This chief did not resemble the patriarch or father of his clan, but was rather a leader. Every tribe had its chief, who thus became the head man and leader of that community. In this particular office heredity counted but little, as that priority which came of descent could easily be displaced and put aside in favor of actual merit. For instance, one authority tells us that if a young warrior not immediately related to the chief should rise and display such courage and prowess in battle as to win the admiration of his tribesmen, he became by that act their leader. There were two grades of chieftainship among them, the great and the small, both of which were decided or settled upon by natural selection.

Almost every tribe in the Algonquin, as in other nations, maintained its council hall, which was regarded as the central seat of power and authority. Nearly all of the laws observed by these people had sprung from usage, and consequently tradition played no little part in all of their deliberations. As an evidence of this, it may be stated that the Indian orator almost invariably began his speech or oration by referring to the customs, habits and claims of his ancestors.

In religion, the Algonquins believed, as did most others, in the existence of a Great Spirit and ruler, to whom was due both worship and sacrifice. They were very exacting regarding their sacrifices or ceremonies pertaining to this and other deities, to whom they made extensive and valuable gifts. On this Great Spirit, however, the Indian did not rely for success, welfare and happiness as much as on dreams and the good will of local deities, such as they believed had the power of inflicting good or evil, as they desired. Some of their views regarding nature were intensely curious and interesting. Of this peculiar characteristic Ridpath writes: "Many of these theories refer the creation of the world to animals, such as the beaver, the bear or the buffalo; the supposed possession of these creatures by unseen spirits was at the bottom of such belief. The heavenly bodies were conceived as being near to earth and of small dimensions. The sky was a roof which might be broken through. The stars were sometimes regarded as points of fracture in the cerulean roof overhead." The Algonquin also was a firm believer in a life hereafter and that the country he was to occupy in that higher sphere was one of great beauty, abounding in all of these luxuries so dear to his heart.

The Hurons.

As the reader is doubtless already aware, the Indian nation most closely allied with historical events which marked the settlement of Canada by the French and note the introduction and spread of religious observance throughout that country, was that of the Hurons, whose close relation with the whites, steady adherence to the teachings of the Jesuit Fathers, terrible losses from famine and disease, and almost utter extinction at the hands of their hereditary foe, the Iroquois, marked a page of bloodshed and disaster unequaled in the annals of that country. According to Parkman, considerably over two centuries have elapsed since the Hurons may be said to have entirely vanished from their original haunts. Those who followed—the sturdy white men who pioneered throughout the then unmeasured primeval—found many indications of active human life which pervaded those districts prior to their coming. Of the extent of character of the people, however, who had thus inherited the place, there was not a vestige of information; and so, though knowing, they virtually knew not, until by means of axe and plough were unearthed many secrets which told plainly—as such silent evidences can—of the character and ways of those who had preceded them.

Often when ploughing the soil unusual obstructions were met with, which, when examined, proved to be the contents of huge pits wherein they had been carefully packed; skeletons and bones, together with weapons, utensils of copper, trinkets and beads, which spoke of life both wild and artistic; and, told in their muteness of devices and observances, left no doubt in the minds of those who discovered them that these people had been dominated by certain beliefs or superstitions which might safely have been denominated a religion. That authority, speaking of those times and discoveries, says: "Not even the straggling Algonquins who lingered about the scene of Huron prosperity can tell their origin. Yet on ancient worm-eaten pages, between covers of grim parchment, the daily life of this community, its fire-sides, its festivals, its funeral rites are painted with minute and vivid fidelity."

What was originally the abiding place and home of the Hurons is now recognized as the northern and eastern portion of Simcoe County, Canada West, which is within the peninsula formed by the Nottawassaga and Matchedash bays of Lake Huron, the River Severn and Lake Simcoe. Thus the area was comparatively small, although the population was extensive. To be more definite as regards this matter, it may be stated that in 1639 the Jesuits then residing among them gained an enumeration of their villages and people which resulted in a showing of thirty-two villages and hamlets, seven hundred dwellings, four thousand families, twelve thousand adults and twenty thousand in all. In his Relation of 1640, Lalemant tells us that there were two families for every fire. According to the authority we are quoting, a Huron family usually numbered from five to eight persons, but of course the total number varied considerably with each succeeding year, so that no absolutely or rather lasting definite number can be fixed, it remaining alone to be said that the figures as given were undoubtedly not in excess of the actual number.

During their visit among these people, in 1615, both Champlain and le Caron reckoned the number of Huron towns at seventeen or eighteen, allowing a total population of about ten thousand adults. Twenty years later Brebeuf counted twenty villages, whose combined population he estimated at thirty thousand. Subsequently le Mercier and Dollier de Casson and the anonymous writer of the Relation of 1660 placed the Huron population at from thirty to thirty-five thousand.

The country in which the Hurons originally dwelt was an intermingling of luxuriant meadow lands and dense forests, through and across which in uncertain and devious angles ran the narrow trails or footpaths which led from one town or village to another. Some of these towns and even villages were more pretentious than others, being well and securely fortified, although not a few of them were in an entirely defenseless condition. The buildings in these villages were constructed of bark, the style and character adopted being similar to those used by all tribes of Iroquois lineage. These settlements covered an area of ground consistent with the number of the population, each family occupying anywhere from one to ten acres, the buildings being located entirely in accord with the fancy of those erecting them, generally in clusters, without any attention being given to order or form of arrangement. The buildings themselves were from thirty to thirty-five feet in length and breadth, although not a few were much larger, some being of enormous proportions.[1] As to the shape of these buildings, they were arched, having much the appearance of the entrance to a garden bower; the frames were made of tall saplings fixed firmly in the ground on either side, the tops of them being bent till they met in the center, where they were lashed firmly together. Other poles were then bound to these transversely, and over the whole were placed large sheets of bark of oak, elm, spruce or white cedar, which were

(1) The permanent bark villages of the Dakotas of the St. Peters are the nearest modern approach to the Huron towns. The whole Huron country abounds with evidences of having been occupied by a numerous population. "On a close inspection of the forests," Dr. Tache writes to me, "the greatest part of what seems to have been cleared at former times, and almost the only places bearing the character of the primitive forest, are the low grounds."—Parkman.

In his Relation of 1635 Brebeuf also reports Champlain as saying that he saw them in 1615 more than thirty fathoms long, while Vanderdonck reports the length from actual measurement of an Iroquois house at 180 yards, or 540 feet.

laid over one another as are the shingles of to-day. These were held securely in place by split poles, which were made fast near to their edges by means of cords woven from linden bark. Light was admitted, and smoke from the interior found means of egress through an opening a foot in width, which was left at the crown of the arch along the entire length of the building. At each end of the building were compartments for storage, in which were placed casks of bark filled with edibles, such as smoked fish, Indian corn and other supplies not subject to the attacks of frost. Inside of these buildings the arrangements were often dissimilar; in some, wide platforms four feet in height were built along either side, while in other instances they were raised but a foot from the ground and did not exceed twelve or thirteen feet in length, intervening spaces being arranged for the storage of the family's provisions and other household articles. In the latter case, however, there was an additional platform built some five or six feet above the lower one, which was generally occupied by the children. It was upon these supports that the family slept, occupying them during the summer time indiscriminately and always sleeping in the clothes which they had worn during the day.

Still another and most excellent description of these dwellings is given by the historian Sagard, and there is another also of equal value and importance in the writings upon this subject by Cartier. The platforms we have mentioned were formed of thicknesses of bark supported by a post and pole frame, the whole when completed being covered with mats and skins. Of the life within, Parkman says: "Here in the summer was the sleeping place of the inmates, and the space beneath served for storage of their firewood. Fires were on the ground in a line down the middle of the house, which sufficed for two families, who in winter slept closely packed around them. Above, just under the vaulted roof, were a great number of poles like the perches of a hen roost, and here were suspended weapons, clothing, skins and ornaments. Here, too, in harvest-time the squaws hung the ears of unshelled corn till the rude abode through all its length seemed decked with a golden tapestry. In general, however, its only lining was a thick coating of soot from the smoke of fires with neither draft, chimney nor window. So pungent was the smoke that it produced inflammation of the eyes, attended in old age with frequent blindness. Another annoyance was the fleas, and a third the unbridled and unruly children. Privacy there was none. The house was one chamber, sometimes lodging more than twenty families. He who entered on a winter night beheld a strange spectacle; the vista of fires lighting the smoky concave; the bronzed groups encircling each—cooking, eating, gambling, or amusing themselves with idle badinage; shriveled squaws, hideous with three score years of hardship; grizzly old warriors, scarred with Iroquois war-clubs; young aspirants, whose honors were yet to be won; damsels, gay with ochre and wampum; restless children, pell-mell with restless dogs. Now a tongue of resinous flame painted each wild feature in vivid light; now the fitful gleam expired and the group vanished from sight as their nation has vanished from history."

The towns, to which the Hurons paid more particular attention as regards their fortifications as a means of repelling the stealthy and deliberate advance of the enemy, were to a greater extent made on the side of their territory which was more exposed to the numerous raids and incursions of the Iroquois. Here also was noticeable, as in the construction of their houses, their arrangement and marked similarity; in fact, it would seem as though their range and knowledge of architecture was limited to one idea which, seemingly answering their purpose, was deemed unnecessary to improve upon. These arrangements possibly could not very well have been improved upon, this being particularly the case in the selection of a site for such purposes, which was generally made on the bank of a lake, the crown of a hill difficult of access, or some elevated point of land situated in the fork of confluent rivers. Having decided upon the location, they first of all excavated a wide ditch of considerable depth around the entire site of the village, the earth from which was thrown up from the inside of the excavation. Then, although it required much laborious effort on their part, a large number of trees were felled (these were either burnt off near the ground or hacked down with stones or hatchets) and planted around the edge of the embankment as palisades. "These palisades,"[1] Parkman tells us, "were built in three or four concentric rows, those of each row inclining towards those of the other rows until they intersect, the whole being lined within, to the height of a man, with sheets of bark. At the top where these palisades crossed was arranged a gallery of timber to be used by the defenders; and in addition to this, there were built

(1) Parkman refers to the fact that there was no mathematical regularity shown in the construction of these works, their form being entirely guided by the nature of the case. It was not infrequently the case, therefore, that a precipice or river proved all sufficient for a partial defense, in such instance the line of embankment occurring only on one or two sides. It is also the opinion of that writer that the palisade was planted prior to the heaping and packing of the earth around it. He also refers to the fact that Brebeuf states in his Relation that as early as the year 1636 the Jesuit fathers taught the Hurons how to build rectangular palisade works with bastions. We learn still further from the same authority that the Iroquois adopted the same practice at a still earlier period, but omitted ditching the embankment, and it is therefore probable that even in their earliest defenses, the palisades, where the ground was of a character to readily give way to what implement they had at command, were planted in holes dug for that purpose. Such, he states, was evidently the case with the Iroquois fortress which was attacked by Champlain in 1615.

As an evidence of the general character of these defenses among the Indian tribes, we, in addition, allude to Beverly's History of Virginia, in which he states that the Muscogees with other Southern tribes, and occasionally the Algonquins, had palisaded towns; but the palisades were usually but a single row planted upright. The tribes of Virginia occasionally surrounded their dwellings with a triple palisade.

a number of wooden gutters by means of which streams of water could be poured upon any fires which might be kindled by the enemy. Other means of defense were to be found in large accumulations of magazines of stones ready at hand for immediate use, and numerous rude ladders to be used in mounting to the ramparts.

In the territory occupied by the Hurons there was no particular allotment made by those people of any stipulated area of land, each family rather for the time being maintaining exclusive right of as much as they desired or were able to cultivate. To arrange and prepare this land for cultivation demanded an extraordinary amount of patience and labor, as the country wherein they dwelt was heavily wooded, and the implements at their command were of the crudest character. In preparing for a crop, therefore, it was necessary for them to chop or break off the branches from each tree, piling the same around its base and then setting fire to the whole. This but rarely resulted in the felling of the trunk, which afterwards was subjected to a hacking process with stone implements, by means of which it was finally brought to the ground. This much done, the squaws set to work with hoes of wood and bone, by means of which they stirred up the soil around the stumps sufficiently to sow their corn, beans, sunflowers, tobacco, pumpkins, or Huron hemp. In the management and care of this ground no fertilizers whatever were applied, so that after having been in continuous use for from one to three decades, it became sterile and unproductive. After such length of residence it became necessary to go long distances in order that the proper supply of firewood might be obtained, and as a result of these combined conditions the town or village was moved, or rather abandoned, and a new one built.

The country in which the Hurons dwelt was particularly noticeable for its scarcity of game, and hence these people were to a considerable extent compelled to resort to other means of sustenance. Thus corn became their staple food, the same being cooked in various forms, without the application of salt, making at best a most unpalatable dish. Venison, we are told, was a great rarity with the Hurons, being remarkably scarce and therefore particularly prized; in fact, so scarce was it or had it become that it was used only on an occasion of note, and then of necessity in limited quantities. Of other dishes, dog flesh was highly esteemed, and in some of the towns captive bears were fattened for festive occasions. Perhaps it was owing to these conditions that the Hurons displayed less improvidence than their roving neighbors, the Algonquins, usually storing a considerable quantity of provisions in case a season of excessive drought might come upon them. To this end the greater portion of their corn crop was buried in caches or deep holes, either within their homes or near by. Another thing noticeable about these resident or stationary tribes as compared with those having no regular abiding place was a prevalence towards domestic art. The women became quite expert in the manufacture of earthen vessels for cooking, and were also adepts at weaving rush mats, spinning twine from hemp, from which they made nets. They extracted oil from fish and from the seeds of the sunflower, the latter being used probably entirely for toilet purposes.

In the preparation of their corn and maize for food they broke and pulverized it in large wooden bowls, which had been hollowed out of a solid block by alternately burning and scraping.

Prior to the coming of the French among them, their axes, hatchets, spear and arrowheads, fishhooks and other articles of a like nature had been molded or made from stone or bone, many, however, as we have heretofore stated, having been handed down from preceding generations. The French had been among them but a short time before the use of these crude articles was to a considerable extent discontinued, similar ones of iron and steel taking their places. It must be said that the Hurons had always proven themselves remarkably skillful in the construction of these now discarded implements. But their most thorough appreciation of the artistic was evidenced in their construction of the birch canoe, in which their skill was little short of marvelous. In the manufacture of pipes they also showed ingenuity, owing perhaps largely to the importance attached by them to that particular. These were made in great variety of baked clay and various kinds of stone, which were grafted into most curious and fantastic shapes by the men during the hours of enforced leisure. Then, too, there was the wampum, consisting of white and purple beads and curiously grafted shells, which were wrought together with most remarkable skill. This particular art, we are told, went into disuse with the advent of the French, who supplied them with a better article than their own, as well as a great variety and abundance of glass and porcelain beads, which, strung into necklaces or wrought into collars, bracelets and belts, soon became the favorite decoration of the Indians on festive occasions or at dances. Like other tribes, they adopted it as a means of correspondence, or illustration used on more momentous occasions, such as the settlement of tribal disputes or treaties with other nations, and being hieroglyphically arranged to suit the occasion, were kept as mementos or records of the same. The Hurons had also a system of crude pictures and signs by means of which they could with some approach to clearness demonstrate certain conditions or convey ideas touching subjects of ordinary interest.

The dress of these people was composed largely of skins which were smoke-cured, a system peculiar to the Indian. That of the women, Parkman tells us, according to the Jesuits was more modest than that "of all our most pious ladies of France." The exception to this, however, was the costume worn by the young girls of the tribe on festal occasions, which consisted of a kilt from the waist to the knee, in addition to which they wore wampum decorations on the breast and arms. On such occasions, also, their hair, which was worn long and flowing, was gathered behind the neck and decorated with pieces of native copper or showy pendants made in France, some of which are occasionally discovered in Huron graves. During the summer months the men of the tribe wore little, if anything, except their moccasins; but in the winter they were clad in tunics and leggins of skin, and on all occasions of ceremony they were wrapt from head to foot in robes of beaver or otter furs, some of which were of priceless value. The insides of these robes of state were generally decorated with painted figures and devices, or embroidered[1] with the dyed quills of the Canada hedge-hog.

The men wore their hair in a variety of fashions. On occasions of full dress, the Hurons painted themselves with ochre, white clay, soot, and the root juice of certain berries. They also practiced the art of tattooing, sometimes covering the entire body with more or less artistic designs. To the condition of life experienced by the Huron women there was no bright side, her entire existence being circumscribed, as Parkman tells us, by a youth of license and an age of drudgery. Of other features of Huron life, such as matronhood, motherhood and home life in general, as pertaining to both the men and the women, their traffic with other nations, their festivals and dances—warlike, social or religious—their methods of torture, their use of simples in the cure of disease, the power and position of their medicine-man and doctor, and similar traits and customs, we have already referred to at length in the preceding portion of this article. Having in most cases a marked similarity to those of other nations and tribes, it is inconsequent and unnecessary to individualize them at this time to any further extent.

Huron-Iroquois.

More closely allied, perhaps, than any other nation with the Hurons, was the family of the Huron-Iroquois, better known to the people of to-day as the Tionnontates or Tobacco nation. They dwelt in the heavily timbered valleys of the Blue Mountains, immediately south of the Nottawassaga Bay in Lake Huron, and some two days' journey to the west of the outlying Huron towns. These people counted in all some nine villages, and closely resembled the Hurons both in manners and language. In earlier times these two factions or sections of the Indian family were continually at war with one another; at the time of which we speak they had come to a peaceable arrangement, and in 1640 were close friends and confederates. In fact, one writer remarks, that in the ruin which finally befell the Huron nation, the Tionnontates alone retained a tribal organization, and their descendants, with a trifling exception, are to the present day the sole inheritors of the Huron or Wyandot name.

For a long period, many generations, in fact, after the disintegration of these people, this particular branch maintained a marked influence among the tribes of the West. Of all the tribes round about, these were perhaps the most thrifty and the best examples of an advanced commercial understanding, for they raised considerable in the way of crops for the market and did an extensive trade in tobacco with other tribes. How far their influence in a commercial way would have extended we are unable to state, as the Hurons, through whose country they were compelled to pass in order to reach the French settlements, would not permit them to do so, preferring to obtain all the advantages accruing from traffic in French merchandise.

At a distance of five days' journey from the villages of the Tobacco nation lay the territory of the Neutrals, which, some forty leagues in extent, embraced a wide and fertile district on the north shore of Lake Erie, while the frontier extended eastward across the Niagara, where they had erected three or four outlying towns. These people were first visited by a white man in the person of the Franciscan friar, Father Dallion, who at that particular time estimated the number of towns to be twenty-eight, in addition to which there were numerous smaller villages and hamlets. Lalemant, in his Relation of 1641, estimates the entire Neutral population at twelve thousand, and the number of villages forty. One peculiar custom pertaining to these people was that of burning their female prisoners, an act which, although sometimes perpetrated by the Iroquois, was never charged to the Huron nation.

Neutrals, Eries and Andastes.

The territory occupied by the Neutrals abounded with game, in the capture or destruction of which they were most skillful. Physically they were larger and more powerful than the Hurons, whom they resembled in their methods of living, language and other characteristics. One remarkable custom of theirs was to keep their dead in their houses until even Indian stoicism

(1) The art of embroidery as practiced by the Hurons was said to be fully equalled, if not surpassed, by some of the Algonquin tribes.

could not withstand the overpowering results. They then scraped the flesh from the bones, displaying the latter in rows along the walls, where they remained in place till the periodical burying feast occurred.

As in the case of the Tionnontates, the Neutrals were refused the right of transit through the Huron country to the French settlements. To people of ordinary sense or observation this would have caused but little uneasiness, as the most easy and satisfactory route to the trading posts lay along the waters of Lake Ontario. This, however, they failed to see, and as a consequence the Hurons reaped the benefits, exchanging large quantities of French goods at enormous profits for Neutral furs.

Across Lake Erie, and for some considerable distance south and east of that body of water, lay the territory of the Eries, who were also known as the nation of the Cat. Of these people very little is known, excepting the fact that they are supposed to have occupied the southwestern portion of New York, their eastern boundary extending as far as the River Genesee, which found its source in Chautauqua Lake and emptied into Lake Ontario at Fort des Sables, forming the boundary line of the Senecas. In addition to this rather meager information, we have from the reliable authority of Ragueneau the fact that they were similar in habits and in a majority of their characteristics to the Hurons. As fierce and vengeful warriors they were both noted and feared, and the havoc they caused among the foe with their poisoned arrows long made them a terror among the predatory tribes of the country. A little farther south, and almost in the heart of the Appalachian Mountains, their northern frontier being defined by the lower Susquehanna, dwelt the Andastes. These fierce and warlike people were also interwoven to a considerable extent with the earlier history of the country, although but little in the way of actual fact is known as regards their origin and previous history.

The Iroquois.

But of all the tribes known to the early explorers and settlers of this continent who carried terror and devastation to the point of extermination among the peoples of their own race, and harassed and retarded the progress of settlement and civilization in their repeated and ruthless attacks upon the French, the Iroquois stand forth most prominent. Their home lay in the central portion of the State of New York, what might be considered its actual boundary[1] lines terminating on the east with the Hudson River, and was defined on the west by the Genesee. Of these people the historian Parkman says: "Among all the barbarous nations of the continent, the Iroquois of New York stand paramount. Elements which among other tribes were crude, confused and embryonic, were among them systematized and concreted into an established polity. The Iroquois was the Indian of Indians. A thorough savage, yet a finished and developed savage, he is perhaps an example of the highest elevation which man can reach without emerging from his primitive condition of the hunter. A geographical position commanding on one hand the portal of the Great Lakes, and on the other the sources of the streams flowing both to the Atlantic and Mississippi, giving the ambitious and aggressive confederates advantages which they perfectly understood and by which they profited to the utmost. Patient and politic as they were ferocious, they were not only conquerors of their own race, but the powerful allies and the dreaded foes of the French and English colonists, flattered and caressed by both, yet too sagacious to give themselves without reserve to either. Their organizations and their history evince their intrinsic superiority. Even their traditionary lore, amid its wild puerilities, shows at times the stamp of an energy and force in striking contrast to the flimsy creations of Algonquin fancy. That the Iroquois, left under their institutions to work out their destiny undisturbed would ever have developed a civilization of their own, I do not believe. These institutions, however, are sufficiently characteristic and curious, and we shall soon have occasion to observe them."

The same authority cites this nation as a people notably conspicuous in the history of the country. This is undoubtedly true, as reference to the numerous authorities available divulges the fact that the greater number of them have devoted more space and consideration to them than to the people of any other nation. "Both reason and tradition," continues our authority, "point to the conclusion that the Iroquois formed originally one undivided people. Sundered, like countless other tribes, by dissension, caprice or the necessities of the hunter life, they separated into five distinct nations, cantoned from east to west along the center of New York in the following order: Mohawks, Oneidas, Onondagas, Cayugas and Senecas. There was discord among them; wars followed and they lived in mutual fear, each ensconced in its palisaded villages. At length, says tradition, a celestial being incarnate on earth counseled them to compose their strife and unite in a league of defense and aggression. Another person wholly mortal, yet wonderfully endowed, a renowned warrior and a mighty magician, stands with his hair of writhing snakes grotesquely conspicuous through the dim light of tradition at this birth of Iroquois nationality. This was Atotarho, a chief of the Onondagas; and from this hon-

(1) They were occupying this territory at the time when the Dutch first came to this continent in 1609.

orable source has sprung a long line of chieftains, heirs not to the blood alone, but to the name of their great predecessor. A few years since there lived in Onondaga Hollow a handsome Indian boy on whom the dwindled remnant of the nation looked with pride as their destined Atotarho. With earthly and celestial aid the league was consummated, and through all the land the forests trembled at the name of the Iroquois.

"The Iroquois people were divided into eight clans. When the original stock was sundered into five parts each of these clans was also sundered into five parts; and by the principle already indicated, the clans were intimately mingled in every village, hamlet and cabin, each one of the five nations having its portion of each of the eight clans.[1]

"When the league was formed these separate portions readily resumed their ancient tie of fraternity. Of those of the Turtle clan all the members became brothers again, nominal members of one family, whether Mohawks, Oneidas, Onondagas, Cayugas or Senecas; and so, too, of the remaining clans. All the Iroquois, irrespective of nationality, were therefore divided into eight families, each tracing its descent to a common mother, and each designated by its distinctive emblem or totem. The connection of clan or family was intensely strong, and by it the five nations of the leagues were linked together as by an eight-fold chain."

The clans of the Iroquois were neither equal in number, influence nor position. These clans were virtually an enlargement or extension of the family relation, their chiefs to a certain extent holding their position as an hereditary right; this law of heredity, however, it must be remembered, was not altogether binding, as we have previously remarked. Usually, of course, the chief of a clan was succeeded by some near relative, always, however, be it remarked, through the female; such, for instance, as a brother by the same mother, or a nephew by the sister's side. A new chief upon entering his office invariably dropped his own name, assuming that which since the formation of the league had attained to this particular chieftainship. The number of principal chiefs or sachems in a nation varied, ranging from eight to fourteen, there being fifty representatives in all at the Grand Council of the Confederacy, on which occasion every one met on an equal footing. In addition to these fifty Sachems there were a number of subordinate chiefs who ranked according to their worth, their various positions being accorded them as a right by a formal council appointed for that purpose. This class or body of men of course represented the best and varied talent of the nation, counting among its number the most noted warriors and orators. These officials, whose functions were entirely of a civil nature, held councils at stated intervals, where their influence prevailed according to their representative abilities.

Deliberative councils were also held by younger warriors, and even the women, whose desires and requests were properly presented, to still another body, which we believe acted as a sort of intermediary between them and the powers of the nation. Thus, all questions of social, political, military or religious character were discussed and decided upon by what might be termed this department of government or justice.

The usual point of gathering for the Great Council, as we will designate that held by the leading Sachems of the tribe, was at a point in the valley of the Onondaga, which formed the political as well as geographical center of the confederacy. These councils were called by means of runners, who were sent forth with messages or symbols indicating the cause and time of the meeting. To these gatherings a greater portion of the population would go, the lodges of the town on such occasions being crowded to overwhelming, while thousands would be compelled to seek shelter in the surrounding fields and woodlands. The utmost order and deliberation, Parkman tells us, reigned in these councils, a rigorous adherence being observed to the Indian notions of parliamentary propriety.

Unlike the Hurons on similar occasions, the Iroquois required an entire unanimity in their decisions. It was generally on the occasion of these great and important gatherings that a certain class of men were put forward as the orators or verbal representatives of their clan or nation. These almost invariably came from among the subordinate chiefs, who from a natural tendency and admirable course of training were fully prepared and exceedingly well fitted to speak intelligently and effectively of the history and traditions of the league. The capacity for memorizing among these orators was simply remarkable and assuredly unsurpassed by the orators of any other class of people, Indian or otherwise. Aside from this prodigious test of memory, they had but one feeble thread upon which to fall back to aid them in following out their line of argument or discussion. This, of course, was to be found in the numerous hieroglyphics used by them either in the making of their wampum or as used in other ways or devices. These, says Parkman, represented the public archives, and were divided among various custodians, each charged with the memory and interpretation of those assigned to him. That the mean-

(1) The Senecas had eight tribes, the Cayugas eight, the Tuscaroras seven, the Onondagas eight, the Oneidas three and the Mohawks three. The descendants of the ancient Oneidas and Mohawks affirm that their ancestors never had but three tribes, the Wolf, the Bear and Turtle. On old treaties with these nations now in the State Department, these titles appear as their only social divisions; but by the original laws of the league, neither of these tribes could intermarry. Hence there appears to have been the necessity for the existence originally of the remaining tribes or some of them to admit of the verity of this law relating to marriage.—Morgan.

ing of these belts was symbolic, was made plainly evident in their councils, and we are assured that one of the most astonishing features of these gatherings of the French, Dutch and English officials with whom they came in contact was "the precision with which, before replying to their addresses, the Indian orators repeated them point by point."

Crime, as a general thing, was not punished by public authority by either Iroquois or Hurons, all such affairs being considered more in the light of a family quarrel, and therefore left for the kin of the deceased as well as of the offender to settle. It was not infrequent for such matters to be settled without resorting to bloodshed, presents being given in atonement for the act. In this mode of settlement there was something like a graduated scale in the value of gifts; but as a rule thirty valuable presents were recognized as the price of a man's life. In case a woman was killed, forty presents was the number demanded. Witches were considered an abomination by the Iroquois, and as such killed without compunction.

In the military organizations of these people there were two hereditary war chiefs, both of whom belonged to the Senecas. These chiefs were particularly exclusive, appearing to have taken part in the conduct of the wars but on rare occasions. Nevertheless they were in a continual state of embroilment with the surrounding tribes, so that in fact war parties of more or less significance were always upon the trail. Any man of reasonable standing among the nation could raise a war party when he desired by simply proclaiming his purpose throughout the village, singing war songs, striking his hatchet into the war post and dancing the war dance. On such occasions there was no solicitation on his part, those only joining him in his enterprise who so desired to do.

Of the undesirable attributes of the race, the Iroquois maintained as large a complement as did any nation in the land, yet with all there was an indefinable something about them which enabled them to maintain a prestige far in excess of those other nations who at least claimed the rights of equality. The cause of this may perhaps be discovered in the fact that they clung tenaciously to the institutions, traditions, rites, usages and festivals of the league, from which they were never known to deviate even one hair's breadth. Moreover, they tried less to invent or improve than they did to carry out and fulfill; thus their political fabric, as Parkman says, "was one of ancient Indian practices, crystallized into regular and enduring forms. In its component parts there was nothing peculiar to itself. All its elements we find in other tribes, and most of them belong to the entire Indian race. There might perhaps have been a definite effort in legislation, yet such legislation at best meant nothing new, only a following out of preconceived ideas. Like all sound legislation, however, it built of materials already prepared, organizing the chaotic past, and giving concrete forms to Indian nature itself.

"Thus," continues the historian, "the people have dwindled and decayed, but banded by its ties of clan and kin the league in feeble miniature still subsists, and the degenerate Iroquois looks back with mournful pride to the glory of the past. Here, then, is to be found the sum and substance of their true condition, for, although the acknowledged leaders of their kind, it was still evident by their action that they had no desire to pass from their sphere as hunter and warrior to that of a higher and more civilized condition. In fact," says Parkman, "they were inveterately attached to it, impracticable conservatists of barbarism, and in ferocity and cruelty they matched the worst of their race. Nor did the power of expansion apparently belonging to their system ever produce much result."

The Iroquois as a nation had reached, perhaps, the height of prosperity about the year 1650, at which time some authorities have estimated their population amounted to twenty-five thousand. This, however, is hardly borne out by subsequent authorities, for instance, the Relation of 1660, which at that time estimated the whole number of warriors at two thousand two hundred. Five years later le Mercier says there were two thousand three hundred and fifty, while twelve years subsequent to the publication of his Relation the English traveler Greenhalgh estimated their number at two thousand one hundred and fifty. In 1681 Du Chesneau estimated their war force at two thousand; in 1684 De la Barre put it at two thousand six hundred, the nation in the interim having been strengthened by numerous adoptions; while a memoir addressed to the Marquis de Seignelay in 1687 reduces the number to two thousand. Taken at an average, then, these figures would imply a total population, including adults of both sexes and children, at from ten to twelve thousand.

The Ojibways.

Warren tells us that the Ojibways form one of the principal branches of the Algic stock; are a well marked type, and at the time of his writing (1885) were the most numerous section or tribe of this grand division of the aboriginal inhabitants of North America. Next to them in the matter of numbers and importance came the O-dah-waug (or trading people), better known

as Ottawas,[1] who originally lived in the valley of the Ottawa River, Canada.

From the report made by La Mothe Cadillac, commander at Mackinaw, in 1695, we learn that the Ottawas were divided into four bands, the Kiskakons or Quéues Coupees; the Sable, so called because their old residence was on a sandy point; the Sinago, or Outaoua-Sinageaux and the Nassauaketon, or "People of the Fork," because they had resided on a river which had three forks or branches, perhaps the Chippewa River of Wisconsin. Nassauaketon was the Algonquin word for a river which forked. Further we learn of these people from the writings of Father Verwyst, who continues: "Lac Courte Oreille, which empties by Court Oreille River into the Chippewa, is called to this day by the Indians 'Ottawa-Sagaigan,' Ottawa Lake, as there is a tradition that Ottawas used to reside on the shores of said lake. The Relation of 1667 says that their ancient dwelling place was near Lake Huron. They used to go by way of Ottawa River to Montreal and Quebec, and thus the river they traveled on was called after them. At Father Menard's time (1660), a large body of Ottawas resided at Keweenaw Bay. Another portion had fled with a band of Tionnontates—Hurons—to the Mississippi and had settled on an island near the entrance of Lake Pepin. Driven away by the Sioux, whom they had foolishly attacked conjointly with the Hurons, they ascended the Black River, Wisconsin, at the headwaters of which the Hurons built a fort, while the Ottawas pushed on to Lake Superior, and settled on the shores of Chequamegon Bay between the mouth of Fish River and Ashland. In 1670-71 they went to live on Manitouline Island, their ancient abode, where the Fathers established among them the flourishing mission of St. Simon. At present they reside in Michigan at Grand and Little Traverse, Harbor Springs and elsewhere. Their language strongly resembles the Chippewa. In 1668-9 Father Allouez succeeded in converting the Kiskakon band of Ottawas at Chequamegon Bay, but the Sinagoes and Keinouchés (from kinoje or kinosha, a pike) remained deaf to the voice of the zealous father, though many subsequently embraced Christianity at Green Bay and Mackinaw. Father Baraga labored among them at Arbre Croche (Harbor Springs) and Grand River, baptizing seven hundred or more. At present their spiritual wants are attended to by the Franciscan Fathers residing at Harbor Springs. It will be remembered in connection with these people that it was a party of the Kiskakon Ottawas who while hunting along the shores of Lake Michigan in 1676 found the remains of Marquette, who had been their instructor at the Mission of St. Esprit. These, as customary with them, having been carefully prepared, were placed in a box of birch bark and taken to St. Ignace on Michillimackinac. The Ottawas, whose territory for a considerable period lay along the eastern and northern shores of Lake Superior, removed from there to the vicinity of Michillimackinac in 1670.

(1) Also Ottaways, Outawas and Outouacs, through whom the first furs were received by the French at Quebec and Montreal.

Du Chesneau says of these people: "The Outawa Indians, who are divided into several tribes and are nearest to us, are those of the greatest use because through them we obtain beaver; and, although they do not hunt generally and have but a small portion of peltry in this country, they go in search of it in the most distant places and exchange it for our merchandise."

The Pottawattomies.

According to the Minnesota Historical Collection, we find that the Po-da-waud-um-weg or Pottawattomies (those who keep the fire) fled from the repeated depredations of the Iroquois and were found by the trader Nicollet in the fall of 1634, or winter of 1635, in the vicinity of Green Bay, Wisconsin. The same authority tells us that after the French settled at Detroit a portion of the tribe followed, while another band settled at St. Joseph, Michigan, and some stragglers near the present city of Milwaukee, Wisconsin. In 1701 Ounanguissi, the chief of the tribe, visited Montreal. In 1804 Thomas G. Anderson traded with the Pottawattomies of Milwaukee. The tribe was represented when a treaty was made in 1787 at Fort Harmer, on the Muskingum, Ohio, by Governor Arthur St. Clair. By a treaty with them in October, 1832, the land around Chicago was ceded to the United States. In 1846 the different bands agreed to remove to a reservation in Kansas. In 1883 a remnant of one hundred were living in Calhoun County, Michigan, but the tribe, to the number of four hundred and ten persons, were in a reservation in Jackson County, Kansas, while two hundred and eighty-one wanderers were reported in Wisconsin, and five hundred citizen Pottawattomies in the Indian Territory.

Father Verwyst tells of these people that they lived on the peninsula formed by Green Bay on the west and Lake Michigan on the east. "They and the Winnebagoes," he continues, "had a village about twenty-four miles above the spot where the city of Green Bay now stands, near the Little Sturgeon Bay. In 1641 they were at Sault Ste. Marie falling before the face of the Sioux. In 1665 we meet with them at Chequamegon Bay, where Father Allouez found them to the number of three hundred men bearing arms. In 1668 they resided on the Pottawattomie Islands in Green Bay. They were very docile and friendly disposed to Christianity, besides being more humane and civilized than other Indian tribes. A Pottawattomie[1] band settled about the year 1721 on the St. Joseph River and another near Detroit.

(1) Father Verwyst spells it "Pottawatami."

In 1830 the Very Rev. Frederick Resé, then Vicar-General of Cincinnati and afterwards first Bishop of Detroit, visited the Pottawattomies on St. Joseph's River. He was received with the greatest joy by the poor Indians, and baptized Pokegan, a Pottawattomie chief, and twelve others. However, the Father was soon obliged to leave to attend to other missions. Pokegan was inconsolable. He repaired to Detroit on the 1st of July, 1830. 'Father ! Father !' he exclaimed, 'I come to beg you to give us a Black-gown to teach us the word of God. We are ready to give up whisky and all our barbarous customs. Thou dost not send us a Black-gown and thou hast often promised us one. What! Must we live and die in our ignorance? If thou hast no pity on us men, take pity on our poor children, who will live as we have lived, in ignorance and vice. We are left deaf and blind; steeped in ignorance, although we earnestly desire to be instructed in the faith. Father, draw us from the fire—the fire of the wicked manitou. An American minister wished to draw us to his religion, but neither I nor any of the village would send our children to his school, nor go to his meetings. We have preserved the way of prayer taught our ancestors by the Black-gown who used to be at St. Joseph. Every night and morning my wife and children pray together before a crucifix which thou hast given us, and on Sundays we pray oftener, men, women and children, according to the traditions of our fathers and mothers, as we have never seen a Black-gown at St. Joseph.'[1]

"Father Stephen Badin was sent them in August, 1830, and by January he had three hundred Christians, all of whom confessed regularly, besides one hundred children and adults baptized. In a few years there were from one thousand to twelve hundred fervent Christians. In September, 1838, the United States troops surrounded the Pottawattomies, and as prisoners of war compelled them to remove. They were deported to the banks of the Osage River, where Father Petit, their pastor, confided them to the care of Father J. Hoecken, S. J. On the sale of their lands the United States government allotted the Pottawattomies five million acres on the Missouri River near Council Bluffs."

The Pottawattomies were located on Noquet Island, Lake Michigan, in 1671, and ten years later were living in the vicinity of the present city of Chicago.

The Sacs and Foxes.

At one time the Sacs[2] occupied the country between Lake Huron and Lake Erie. They also lived for a considerable period near Saginaw Bay, Michigan, on the Saginaw and Tittibewasse River. Here they were continually at war with their neighbors, by whom in the many fierce encounters which took place between them they were almost entirely annihilated, in fact, that territory becoming untenable. They left that locality for Wisconsin, where they associated themselves in an alliance with the Ottagaumies or Foxes. Father Verwyst tells us that the Missionary Allouez found some Sacs at Chequamegon Bay, and afterwards, in 1669, at Green Bay and up the Fox River, a distance of twelve miles, where they had located a village. "They were," says this writer, "without fixed dwelling places, roaming about through the woods." On the 4th of June, 1763, the Sacs and Chippewas by stratagem took Ft. Mackinaw and killed almost all the British soldiers of the garrison. Their last great tribal struggle was made conjointly with the Foxes in the Black Hawk War of 1832. Black Hawk was defeated on the Wisconsin by Gen. Dodge, and on the second of August, 1832, Gen. Atkinson overtook the broken fragments of his army and attacked them on the bottoms of the Mississippi, a few miles below the mouth of Bad Axe River, about forty-five miles above Prairie du Chien, and totally defeated and scattered them.

Father Allouez found some of these tribes on the shores of Chequamegon Bay, where they came to fish and trade. They resided along the Fox and Wolf rivers, and had a large village near New London, and another at Mukwa, or a little below there (the latter perhaps a corruption for Muswaki, their Indian name), on the Wolf River, Wisconsin, where Father Allouez visited them in July, 1670, and started the Mission of St. Mark.

(1) This story is taken from Shea's Catholic Missions.

(2) Also Sakis, Saukies, Ousakis and Osaurees. "These people." Warren tells us, "were found by the French near Green Bay, and spoke a difficult Algonquin dialect." Of them, the Jesuit Relation of 1666-7 also says: "As for the Ousaki, they may be called savage above all others; there are a great number of them, but wandering in the forests without any permanent dwelling place."

Drake speaks of the Sacs and Foxes as being usually mentioned together and in reality but one nation.

Morse, in his report to the government in 1822, says of these people: "I have since been informed by some of the old men of the two nations that the Sauk and Fox nations emigrated from a great distance below Detroit and established themselves at a place called Saganau (probably derived from Sau-kie-nock, Saukietown, now Saginaw), in Michigan territory, and that they have since built villages and lived on the Fox River of the Illinois, at Mil-wah-kie (said to be derived from Man-na-wah-kie, good land), on the west bank of Lake Michigan, on the Fox River of Green Bay and on the Ouisconsin (Wisconsin); that about fifty years since they removed to this vicinity, where they lived for some time, and then went down to the Iowa River and built large villages; that the principal part of both nations remained on this river until about sixteen years ago (1806-8), when they returned to their present situation."

According to Charlevoix, the Foxes are said to have been the original possessor of the country contiguous to the river bearing their name, and remained in possession of the same until, as a result of some depredation committed upon some traders, the French, accompanied by a party of Menomonies, attacked and almost annihilated them. The few survivors of this terrible slaughter removed to a point upon the Mississippi, where they have since resided, while the country formerly held by them fell into the possession of the Chippewas.

Of them also, Warren says: "The Outagamies, Renards (a) or Foxes were driven by the Iroquois westward and settled southwest of Green Bay, where they became the allies of the Sakis. They gave the name to Fox River in Wisconsin and for years were hostile to the French."

(a) By a treaty in 1804, the Sacs and Foxes ceded to the United States land on both sides of the Mississippi. During the war of 1812 the chief of the Sacs and Foxes, Black Hawk, assisted the British. In 1832 this chief refused to comply with treaty stipulations and left his village, near Rock Island, Ill., and after some hostilities delivered himself up to the Winnebagoes at La Crosse, and they brought him to the United States authorities. After this, September 21, 1832, the confederated tribes of Sacs and Foxes ceded all the eastern part of the State of Iowa. By a treaty of 1842 they agreed to remove to reservations on the Osage and Great Nemaha Rivers. For thirty years, nearly all the Fox tribes had lived in Tama County, Iowa, and in 1883 three hundred and sixty-eight was the estimated population. In the Indian Territory census of mixed Sacs and Foxes was made in 1883, and four hundred and thirty-seven was the number.—Minnesota Historical Collection.

He converted several of the tribe, though subsequently the mission was abandoned on account of the hostile attitude of the Foxes toward the French. They are the only Algonquin tribe on whom the French made war.

The Foxes and Chippewas were enemies from time immemorial, and many a bloody battle was fought between them. An Indian tradition relates that a large band of Foxes stealthily landed about two centuries ago or more on the southeastern extremity of Madeline (La Pointe) Island and captured four Chippewa women. Elated with their success, they hastily embarked in their small canoes, and when they thought themselves safe from pursuit they raised a defiant shout, which was heard by the Chippewas, who jumped into their canoes. A thick fog covering the lake, neither party could see the other, but the Chippewas were guided by the noise of the songs and shouts of their enemies. They overtook the Foxes near Montreal River and a naval battle ensued, in which the Chippewas totally defeated and annihilated the Foxes. Their last great battle with the Foxes was at St. Croix Falls, where under their great war chief, Wau-boo-jeeg, they defeated the combined forces of the Foxes and Sioux, reducing the former to fifteen lodges, who were then incorporated with the Sacs. This battle occurred about 1780. Wau-boo-jeeg, the Chippewa leader in that war, lived on the projection of land of Pike's Bay, above Bayfield, and died in 1793.

When the French became acquainted with the Chippewas, whose home was the Sault (whence they were called by the French Saultem or Sauteres, now Sauteux), they formed alliance and friendship with them and supplied them with firearms, which enabled them eventually to drive the Foxes out of Northern Wisconsin and the Sioux beyond the headwaters of the Mississippi.

The Illinois.

According to Parkman, the Illinois were an aggregation of distinct though kindred tribes, the Kaskaskias, the Peorias, the Kahokies, the Tamaroas, the Moingona and others. Their general character and habits are designated as being similar in every way to those of other Indian tribes, although by some they are reputed to have been somewhat cowardly and slothful. The Miamis and Piankishaws were close affinities in language and habits to the Illinois. All of these tribes were members of the Algonquin family. They were great traders, exchanging their war presents with the lake tribes for merchandise and other useful articles, such as guns, hatchets, etc.

The Illinois had some extensive towns, to one of which Father Allouez particularly refers in his Relation of 1673-79. This town he estimated to contain three hundred and fifty-one lodges, its population embracing five or six distinct tribes of the Illinois family. Two years preceding this time, that is in 1675, Father Marquette is said to have addressed an audience of five hundred chiefs and old men and fifteen hundred young men, besides women and children, at the same place. Another member who also visited there in 1680 estimated that the town then contained between seven thousand and eight thousand people. At certain periods nearly the entire Illinois population was gathered at one place. The lodges of this town were built along the margin of the river for a distance of a mile or more, and were in shape and material similar to those built by the Hurons. The land in the immediate neighborhood of this town was extensively cultivated and yielded large crops, particularly of Indian corn. Of these people Father Verwyst says that of all the Algonquin tribes of the Northwest the Illinois were the most docile and susceptible to Christianity, in which particular both Fathers Allouez and Marquette speak most considerately of them. When the former of these Reverend Missionaries reached the territory contiguous to the Upper Fox River, he found a considerable band of these people at a spot nine miles distant from the present site of Portage City. He also fell in with a few of the same tribe who were temporarily located in the neighborhood of Chequamegon Bay, and became greatly interested in what these people told him about the wonderful country from which they had come—of the beautiful stretches of verdure and prairie land, the wonderful fecundity of the soil and docility and friendliness of the people. He became very anxious to investigate so prosperous and propitious a locality, and so remained in a somewhat unsatisfied state of mind, until in 1670 he was enabled to visit them at Mascoutin village, where he was received with every evidence of rejoicing. A grand feast was prepared in his honor, while a venerable Sachem of the tribe approached him, remarking: "How good it is, Black-gown, that thou hast come to pity us. Have pity on us; thou art a Manitou (god). We offer thee to smoke. The Naudowessies[1] and the Iroquois are eating us; have compassion on us. We are often sick; our children die; we suffer hunger. Hear me, Manitou; I offer thee to smoke. May the earth yield us corn and the rivers fish. May sickness not kill us and famine not be too hard on us." Then at the end of each invocation all of the old men would answer in unison "O ! O !" which practically meant Amen.

Father Allouez was horrified at thus receiving divine honor, says Father Verwyst, from these poor, ignorant, but well-meaning people. He preached to them most

(1) Father Verwyst spells this name Nadouessious, and pronounces it Nah-doo-wes-see-oo.

fervently, telling them that he was not the Manitou, the Master of their lives, but that he obeyed Him and carried His word to every land. Father Marquette passed by this mission in June, 1673, when on his way to discover and explore the Mississippi. He stayed there from the 7th till the 10th of June, and was much pleased to see in the midst of the village a large cross, to which were attached quivers and arrows and other Indian presents in thanksgiving to God for having prospered their last winter's chase. At the mouth of the Des Moines River the same Father found a large band of Peorias, another branch of the Illinois tribe, where he was received with greatest joy and respect. In 1675 he founded the mission of the Immaculate Conception among the Kaskaskias on the Illinois River, where he offered up the holy Mass on Holy Thursday and Easter Sunday (the first Mass offered on Illinois soil was in all probability said by Father Marquette on June 20, 1673, when making his original voyage of discovery down that river), and preached the faith of Jesus Christ to an immense concourse of people.

The Illinois were for a time under the care of two Recollect Fathers of the Order of St. Francis, viz., Gabriel de la Ribourde and Zenobius Membré. On September 9, 1680, Father Gabriel was ruthlessly murdered by some Kickapoo Indians. Father Sebastian Râle was killed in his Abenaqui Mission in the State of Maine by an Indian war party, and Father Gravier labored in Illinois. Father Marest was stationed at Kaskaskia in 1712, laboring with great fruit. Many other apostolic men worked successfully for the conversion of the various tribes of Illinois.

Ojibways at La Pointe.

Passing along the northern waters of Lake Huron north of Manitouline and adjacent islands are to be noted a succession of rapids, which, margined on the one side by Canada West and on the other by the Upper Peninsula of Michigan, marks the entrance into Lake Superior. The strait commences at the head of Tequamenon Bay, a frith of the great mother lake, from whence it runs in a southerly direction to the head of Drummong Island in Lake Huron. A little below Lake Superior are the rapids named Sault by the earlier voyagers, but subsequently known as Saut du Gaston, in compliment, we are told, of Jean Baptiste Gaston, younger son of Henry IV. and his wife Marie de Medicis, and younger brother of Louis XIII. A few years later, that is in 1669, the present name, that of Sault Ste. Marie, was given to these rapids by the Jesuit Missionaries who came to that neighborhood.

Below these rapids the strait widens out noticeably into a broad and charming lake, inclosing a number of large and beautiful islands, round which it passes in three distinct channels. Further down it again contracts into a narrow stream. It was to a point immediately contiguous to these rapids that the French traders came as long ago as the days of Champlain, where we are told they found located a band of Indians who subsisted almost entirely upon the white fish which abounded in these waters, and who were known among the Iroquois as Estiaghicks or Ostiagahoroones. By the Hurons, however, they were called Pauotigouecieuhak or Pahouitingouachirini, meaning dwellers at the fall, or men of the shallow cataract. It was here, too, that the first Jesuits located a mission, and in their Relation of 1647-8 they speak of these people in the following language: "These last are those whom we call the nation of the Sault district, from us a little more than a hundred leagues, whose consent to a route it would be necessary to have if one wished to go beyond to communicate with numerous and other more distant Algonquin nations who dwelt on the shores of another lake (meaning Superior) still larger than Mer Douce (Lake Huron), into which it discharges itself by a very large and very rapid river, which before mingling its waters with our fresh water sea (Lake Huron) makes a fall or leap that gives a name to those people who come to live there during the fishing season. Leaving the Sault and passing along the northern coast of the Peninsula and Wisconsin, we at length arrived at Chequamegon Bay, on the shores of which at La Pointe the Missionary Fathers found a large settlement of Chippewas."

Of the origin of these people but little if anything is known, as even those are compelled to admit who have made a thorough and practical study of the nation. Referring to the subject, Mr. Warren says: "During my long residence among the Ojibways, after numberless inquiries of their old men, I have never been able to learn by tradition or otherwise that they entertain the belief that all the tribes of the red race inhabiting America have ever been at any time since the occupancy of this continent one and the same people, speaking the same language and practicing the same beliefs and customs. The traditions of this tribe enter no farther into the past than the one concentration or coalition under one head of the different and now sundered tribes belonging to the Algic stock. A close study of the dissimilarities existing between the Ojibways[1] and Dakotas who have more immediately come under my observation, has led me fully to believe that they are not descended from the same people of the Old World, nor have they ever in America formed one and the same nation or tribe. It is true that they are similar in color and in their physical formation, which may be accounted for by their resi-

(1) Chippewas.

dence in the same climate and sustaining life through the same means. Many of their customs are also alike, but these have been naturally similarized and entailed on them by living in the same wild hunters' state; and many they have derived from one another during their short, fitful terms of peace and intercourse. Here all similitude between the two tribes ends."

At the time of Mr. Warren's residence among them the Ojibways were scattered over a large extent of country comprising all of that part of the State of Michigan lying north of Green Bay and west of the straits of Michillimackinac bordering on Lake Superior, the central half of Wisconsin and the northeastern half of Minnesota territory. In addition to these they occupied the country lying from the Lake of the Woods over the entire north coast of Lake Superior to the valleys of St. Mary's, and residing even east of that point into Upper Canada. To use his own language, "they literally girdled the great father of lakes." These people also owned by right of conquest all of the numerous lakes from which the Mississippi and Red River of the North derived their sources. At this time they numbered in all some fifteen thousand, including, however, quite a number who were scattered among other tribes along the Missouri and in Canada, and to the north among the Crees and Assineboins; so that the total population might be reasonably estimated at twenty thousand. A little less than one half of this number resided in the United States, in the neighborhood of three thousand being located in the State of Wisconsin, at La Pointe on the Wisconsin, Chippewa and St. Croix Rivers and their tributary streams and lakes. Thus all these people who lived on the immediate shores of Lake Superior were known by the name of Ke-che-gum-me-win-in-e-wug, or men of the Great Water, while others dwelling inland between Lake Superior and the Mississippi were called the Be-ton-uk-eeng-ain-ub-e-jig, or those who sit on the borders. Then, also, there were the Mun-o-min-ik-a-sheenh-ug, or rice makers, who lived on the rice lakes of the St. Croix, and the Wah-suah-gun-e-win-in-e-wug, or men of the tortures, who dwell on the head lakes of the Wisconsin and the Ottawa, lake men who occupied the headwaters of the Chippewa River. Those who lived on the shores of the Mississippi were called the Ke-che-se-be-win-in-e-wug, or Great River men. Of others there were also the Muk-me-dua-win-in-e-wug, or pillagers, who lived in the vicinity of Leech and Otter Tail Lakes. The Sug-waun-dug-ah-win-in-e-wug, or men of the thick fir woods, who dwelt upon the north coast of Lake Superior and who were denominated by the French "Bois Forts," or hardwoods. These constituted the principal divisions of the tribe, although there were also many subdivisions.

Of their natural tendency in the matter of selection, Mr. Warren tells us that the Ojibways resided almost exclusively in wooded countries, their lands being covered with deep and interminable forests and abounding in beautiful lakes and murmuring streams whose banks were edged with all of the trees and plants indigenous to the climate in which they resided.

"The history of the tribe," says Mr. Warren, "till within the last five centuries lies buried in darkness and almost utter oblivion," since which time he gives a most interesting and reliable, though not minute, history of the nation, obtained wholly by means of oral historic traditions. In this manner, then, it has been discovered that they attained their present geographical position in nearly the center of the North American continent, about the gulf of the St. Lawrence River, coming thence from their original location on the shores of the Atlantic. It is but a few generations back, Mr. Warren says, that this tribe have been known by their present distinctive name of Ojibway, certainly not more than three centuries, and in all probability much less. It was within this period that they became disconnected as a distinct and separate tribe from the Ottawas and Pottawattomies, the name of which the whole when incorporated in one body being uncertain. The final separation of these tribes, he tells us took place at the straits of Michillimackinac from natural causes, and the partition has been more and more distinctly defined and perpetuated through locality and by each of the three divided sections assuming or receiving distinct appellations.

Of this division he continues to speak as follows: "The Ottawas remaining about the spot of their final separation and being thereby the most easterly section, were first discovered by the white race, who bartered with them their merchandise for furs. They for many years acted as a medium between the white traders and their more remote Western brethren. They thus obtained the name of Ot-tah-way, 'trader,' which they have retained as their tribal name to the present day. The Pottawattomies[1] moved up Lake Michigan, and by taking with them or for a time perpetuating the national fire, which, according to tradition, was sacredly kept alive in their more primitive days, they have obtained the name of those who make or keep the fire, and which is the literal meaning of their tribal cognomen.

"The Ojibways pressing northward and westward were soon known as an important or distinctive body or tribe, and meeting with fierce and inveterate enemies, the name Ojibways, 'to roast till puckered up,' they soon obtained through practicing the custom of torturing prisoners of war by fire. The original cause of their emigrating from the shores of the Atlantic westward to

(1) Also Potta-wat-um-ees.

the area of Lake Superior is buried in uncertainty, and if pressed or driven back by more powerful tribes, which is a most probable conjecture, they are not willing to acknowledge it."

It is also stated as a well authenticated fact that after separating from the Ottawas and Pottawattomies this tribe remained for a considerable period at the falls of Sault Ste. Marie.[1] Here they occupied a large extent of ground, and from this point, also, large war parties went forth to the east and west against the Naudowessies and Dakotas respectively. Upon leaving this place, the Ojibwas separated into two divisions, one designated the northern, forming the least numerous body, consisting chiefly of the families claiming as Totem the reindeer, lynx and pike. This division proceeded in gradual stages to occupy the northern coast of Lake Superior until arriving as far as Pigeon River. From here they separated over the country, along the British and United States line, and a considerable distance north into the British possessions, a large band forming a village on the shores of Rainy Lake.[2] It was here that they met and formed a lasting alliance with the Assineboins (seceding Dakotas) and Knis-te-nos, and again joining with the southern division of the tribe, continued a stern and protracted war with the Dakotas.

After the tribe divided at Sault Ste. Marie, the main body passed gradually along the southern shores of Lake Superior, making temporary stops at Grand Island and L'Anse Bay. This party was composed of the Crane Totem family, the Bear, the Cat-fish, the Loon and the Marten and Moose clans. It was the Cranes who claimed[3] the honor, and still do so in fact, of having been the first of the Ojibways to pitch their wigwams and light their fires at Shaug-ah-waum-ik-ong, sandy point or peninsula lying some two miles immediately distant from the Island of La Pointe.

(1) As a matter of still further interest to the reader regarding this historic spot, we give the following extract from the report given by Jedidiah Morse to the Secretary of War of the United States in 1822: "The following tract of land, beginning at the Big Rock in the River St. Mary's on the boundary line between the United States and the British provinces of Upper Canada; and running thence down the said river in the middle thereof to the little rapids, and from those running back from the said river, so as to include sixteen square miles of land. This tract was ceded by treaty June 16, 1820, to the government of the United States. Lewis Cass, Governor of Michigan, being their Commissioner; and on the part of the tribe of Chippewa Indians present fifteen chiefs and warriors. In return for this grant the United States secure with the Indians a perpetual right of fishing at the Falls of St. Mary's, and also a place of encampment upon the tract ceded convenient to the fishing ground; which place shall not be used by the above Indians or any military work which may be erected by the United States, nor with any private rights."

(2) Speaking of this locality, Carver says: "Lac La Pluye, so-called by the French; in English Rainy Lake is supposed to have acquired this name from the first travelers who passed over it, meeting with an uncommon deal of rain; or as some have affirmed from a mist-like rain occasioned by the perpetual waterfall that empties itself into the river which lies to the southwest. This lake appears to be divided by an isthmus near the middle, into two parts; the west part is called the great Rainy Lake; the east the little Rainy Lake as being the least division. It lies a few miles farther to the eastward on the same branch of the Bourbon than the last mentioned lake. It is in general very shallow in depth; the broadest part of it is not more than twenty miles in length, including both, about three hundred miles. In the west part the water is very clear and good and some excellent fish are taken in it. A great many fowl resort here at the fall of the year. Moose deer are to be found in great plenty, and likewise the carriboo, whose skin for breeches or gloves exceeds by far any other to be met with in North America. The land on the borders of this lake is esteemed in some places very good, but rather too thickly covered with wood. Here reside a considerable band of the Chippewas."

(3) In illustration of this, Warren tells the following highly allegorical and characteristic tradition which emphatically marks the variance existing between several of the principal Totems as to which is hereditarily entitled to chief place in the tribe. The incident occurred at a council at which Mr. Warren acted as an interpreter, which was held several years ago at La Pointe between several of the chiefs of the Ojibways and the United States government agent. The allegory was delivered by an old chief, Tug-waug-aun-ay, in answer to the mooted question of "Who was the hereditary chief of La Pointe?" At this particular time great Buffalo Ke-che-wash-keenh, grandson of the celebrated chief, Au-daig-we-os, head of the Loon Totem clan, was at that time, though stricken with years, still in the prime of his great oratorical powers. He opened the council by delivering a most eloquent harangue in praise of his own immediate ancestors, and claiming with the Loon family his place and chieftainship among the Ojibways. After he had finished and again resumed his seat, Tug-waug-aun-ay, the head chief of the Crane family, a very modest and retiring man, seldom induced to speak in council, calmly arose and gracefully wrapping his blanket about his body, leaving but the right arm free, he pointed towards the Eastern skies, and exclaimed: "The Great Spirit once made a bird and he sent it from the skies to make its abode on earth. The bird came, and when it reached half way down among the clouds it sent forth a loud and far-sounding cry which was heard by all who resided on earth, and even by the spirits that make their abode within its bosom. When the bird reached within sight of the earth, it encircled about the great Fresh Water Lake and again it uttered its echoing cry. Nearer and nearer it circled, looking for a resting place till it lit on a hill overlooking the Boweting (Sault Ste. Marie); here it chose its first resting place, pleased with the numerous white fish that glanced and swam in the clear waters and sparkling foam of the rapids. Satisfied with its chosen seat, again the bird sent forth its loud but solitary cry, and Ko-kaig (Bear clan), A-waie-se-wug (Cat-fish), Ah-auh-tuh-wug (Loon) and Mus-co-des (Moose and Marten clan) gathered at its call. A large town was soon congregated and the bird, whom the Great Spirit sent, presided over it.

"Once again it took its flight and the bird flew above the waters of Lake Superior. Pleased with the sandy point of Shaug-ah-waum-ik-ong, it circled over it and viewed the numerous fish as they swam about in the clear depth of the great lake. It lit on Shaug-ah-waum-ik-ong, and from thence again it uttered its solitary cry. A voice came from the calm bosom of the lake to the bird, pleased with the musical sound of the voice, again sent forth its cry, and the answering bird made its appearance in the wampum-breasted Ah-auh-wauh (Loon). The bird spoke to it in articulate tone, 'Is it thou that gives answer to my cry?' The Loon answered 'It is I.' The bird then said to him, 'Thy voice is music—it is melody—it sounds sweet in my ear; from henceforth I appoint thee to act as my spokesman in council.'

"Thus" continued the chief, "the Loon became the first in council, but he who made him chief was Ma-sin-aw-e (echo maker or Crane). These are the words of my ancestors, who from generation to generation have repeated them in the ears of their children. I have done."

The old man took his seat, but a deep silence, not a word in that stricken and listening crowd arose to gainsay his words. All understood the allegory perfectly well, and as the curling smoke from their pipes arose from the lips and nostrils of the quiet listeners, there ascended with it the universal whisper, 'It is true, it is true.'"

Somewhat in explanation of the foregoing allegory, Mr. Warren adds: "that the Crane is commonly named in the Ojibway language Uj-ee-ak is the symbol or totem of a large section of the tribe. This bird loves to soar among the clouds, and its cry can be heard when flying above, beyond the orbit of human vision. From "this far-sounding cry" the family who claimed it as their totem derived their generic name of Bus-in-aw-wug (echo makers). This family is claimed by this allegory to have been the first discoverers and pioneer settlers at Sault Ste. Marie and Chequamegon Bay. The Loon is the totem also of a large clan. This is denominated by the Ojibways Mong, but the family who claimed it as their badge were known by the generic name of Ah-auh-wauh which is derived by imitating the peculiar cry. This family claim the hereditary first chieftainship in the tribe, but they cannot substantiate their pretentions farther back than their intercourse with the French discoverers and traders, who on a occasion painted some of their principal men as chiefs, and endowed them with flags and medals. Strictly confined to their own primitive tribal policy, the allegory of the Crane cannot be controverted, nor has it ever been attempted.

"To support their pretentions this family hold in their possession a circular plate of virgin copper, on which is rudely marked indentations and hieroglyphics, denoting the number of chiefs of the family who have passed away since they first pitched their lodges at Chequamegon and took possession of the adjacent country, including the Island of La Pointe. When I witnessed the coarse family register in 1842 it was exhibited by Tug-waug-aun-ay to my father. The old chief kept it carefully buried in the ground and never displayed it, but this occasion he only brought it to view on the entreaty of my father, whose maternal uncle he was. On this plate of copper was marked eight deep indentations, denoting the number of the ancestors who had passed away since they first lighted their fire at Chequamegon. They had all lived to a good old age. The rudely figure of a man with a hat on his head, placed opposite one of these indentations, was denoted the period when the white race first made its appearance among them. This was occurred in the third generation, leaving the five generations who has passed away since that important era in their history. Tug-waug-aun-ay was about sixty years of age at the time he showed this plate of copper to my father, which he stated descended to him through a long line of ancestors. He died two years since (that is, somewhere between 1840 and 1855), and his death has added the ninth indentation thereon, making at this period nine generations since the Ojibways first resided at La Pointe, and six generations since their first intercourse with the whites. From the manner in which they estimated their generations they may be counted as comprising a little over half the full term of years allotted to mankind, but which will materially exceed the white man's generation. The Ojibways never counted a generation as passed away till the oldest man in the family had died, and the writer assumes, from these and other facts obtained from observation and inquiry, forty years as the term of Indian generation. According to this estimate it is now three hundred and sixty years (now about three hundred and eighty), since the Ojibways first collected in one grand central town on the Island of La Pointe, and two hundred and forty years since they were first discovered by the white race."

Of this tribe of people[1] Father Verwyst says that they heard the first tidings of Christianity from Fathers Jogues and Raymbaut in 1642 at Sault Ste. Marie, at the great Feast of the Dead.

According to their traditions they came to La Pointe Island about four centuries ago, presumably 1492. They had a large, flourishing town on the southeast end of the island where they had cleared a large tract of land and raised a great deal of corn and pumpkins. In the early part of the seventeenth century (about the year 1612) they suddenly abandoned their island through a superstitious fear that it was haunted by ghosts. Many of them went back to the Sault (pronounced "Soo"); others settled at the west end of Lake Superior, where Father Allouez found them between 1665-67, probably near Superior City. After the various tribes whom the fear of the Iroquois had driven to Chequamegon Bay and the Apostle Islands had left in 1670-71, the Chippewas of the south shore gradually returned and settled on the mainland where Bayfield now stands; also at Pike's Bay and along the shore of Chequamegon Bay. Many also resided at Chequamegon Point, Odanah at the head of the bay and near Michael Dufault's place. At an early date, probably in 1695, the French built a fort on La Pointe Island. The location of the old fort is involved in obscurity. Hon. William W. Warren claims that it was built at Middlefort, near the old Indian cemetery. Tradition—the name "old fort"—seems to point to the southeastern end of the island as the site somewhere near the place where Michel Cadotte built his trading post and fort in 1782. For many years the American Fur Company had a flourishing trading post on the island, and La Pointe was then one of the largest towns of Wisconsin. It is now but an historic relic, a most beautiful place for a summer resort, a place intended by nature for quiet enjoyment, rest, meditation and prayer. We hope it will never be transformed into a modern town.

Here two treaties were made with the Chippewa Indians, one in 1842 and the last in 1854, by which they ceded all their remaining lands in Wisconsin, and also large tracts in Minnesota and Michigan, to the United States for a consideration perhaps not the one-thousandth part of their actual value. To give some idea of the wretched condition of the poor Indians which made them, so to say, give way for trifling annuities, large tracts of the most valuable agricultural, pine and mineral lands, the value of which they never knew or realized, but which was still comprehended by the grasping "Kitchi Mokoman"—"Big Knife,"—American, we append here the concluding remarks of two of their chiefs, Esh-ke-bug-e-coshe and Nay-naw-ong-gay-bee.

At a treaty made at the Mississippi in 1855 the Chief Esh-ke-bug-e-coshe, "Flat Mouth," made the following remarks in answer to the refusal of the government agents to accept a proposition of the chiefs to sell their lands at a price double that offered them by the agent: He said, "My father, I live away north on the headwaters of the Mississippi; my children (band) are poor and destitute, and, as it were, almost naked, while you, my father, are rich and well clothed When I left my home to come to this treaty to sell my lands—for we know that we must sell for what we can get—the whites must have them—my braves, young men, women and children held a council and begged of me to do the best I could in selling their homes; and now, my father, I beg of you to accept of the proposition I have made you, and to-morrow I will start for home; and then you can count the days which you know it will take me to reach there, and on the day of my arrival look north, and as you see the northern lights stream up in the sky imagine to yourself that it is the congratulation of joy of my children ascending to God that you have accepted of the proposition I have offered you,"

At the treaty made at La Pointe in 1854 Nay-naw-ong-gay-bee, the Dressing Bird, one of the head chiefs of the Courte Oreille band of Chippewas, made a speech expatiating on the destitute condition of his people, who were abjectly poor, many of the children being perfectly naked. Father Verwyst gives his closing remarks as follows: "My father, look around you, upon the faces of my poor children; sickness and hunger, whisky and war are killing us fast. We are dying and fading away; we drop to the ground like the trees before the ax of the white man; we are weak, you are strong. We are but foolish Indians—you have wisdom and knowledge in your head; we want your help and protection. We have no homes, no cattle, no lands and we will not need them long. A few short winters my people will be no more. The winds shall soon moan around the last lodge of your red children. I grieve, but cannot turn our fate away. The sun, the moon, the rivers, the forests we love so well, we must leave. We shall soon sleep in the ground—we will not awake again. I have no more to say to you, my father."

Crees and Sauteux.

The Crees and Sauteux were a people of British America who have for many years been closely and intimately related with the Chippewas; so long and close in fact has been this intimacy that their languages have become almost identical, while in the matter of usages, superstitions and other characteristics, they may be said to be as one. These people dwell on a large tract of

(2) He also refers to them by the name of Outchibouec and Otchipweg, Saulteurs, Sauteurs and Sauteux, designating as their place of residence the territory lying both along the north and south shores of Lake Superior, British America, Michigan, Wisconsin and Eastern Minnesota.

territory in British America, their particular town of location being along both sides of the Saskadjiwan. The following account of what is known of their customs and habits is taken from the writings of Father Belcourt, which we take as found from the work some few years since by Father Verwyst: "Their principal religious meeting takes place every spring about the time that all the plants awaken from their long winter sleep, and renew their life, and commence to bud. The ticket of invitation is a piece of tobacco, sent by the oldest person of the nation indicating the place of rendezvous of the principal persons of the tribe. This is a national feast in which every individual is interested, it being the feast of medicines. Each head of the family is the physician of his children, but he cannot become so without having received a preliminary instruction and initiation into the secrets of medicine. It is at this feast that each one is received. All the ceremonies which they perform are emblematic, and signify the virtues of plants in the cure of various maladies of man.

"Another superstition proper to cure evils, which have place more in the imagination than the body, is the Nibikiwin. It consists in drawng out the evil directly, in drawing the breath and spitting in the eyes of the sick person. The pretended cause of suffering is sometimes a stone, a fruit, the point of an arrow, or even a medicine wrapped up in cotton. One cannot conceive how much these poor people submit with blind faith to these absurdities.

"Lastly, curiosity and the desire of knowing the future has invented the Tchissakiwin. It consists of certain formalities, songs, invocations of spirits and bodily agitations which are so energetic that you are carried back to the times of the ancient Sybils. They seem to say to you Deus, ecce, Deus, and then submitting to the questions of the spectators, they always have a reply whether it be to tell what passes at a distance or reveal the place where bodies which have been lost may be found. As the skill of the prophet consists in replying to ambiguous terms upon all subjects upon which he has not been able to procure information in advance, he is always sure of success either more or less striking.

"Dreams are for the Sauteux revelations; and the bird, animal, or even stone, or whatever it may be which is the principal subject of the dream, becomes a tutelary spirit for which the dreamer has a particular veneration. As dreams are more apt to visit sick persons when the brain is more subject to these aberrations, many such have a number of dreams, and consequently many tutelary spirits. They keep images and statues in their medicine bags, and never loose sight of them, but carry them about wherever they go. The faith of the Sauteux in their medicine is such that they believe that a disease can be thrown into an absent person, or that certain medicines can master the mental inclinations, such as love or hatred. Thus it is the interest of these old men to pander to the young.

"Their writings are composed of arbitrary hieroglyphics, and the best writer is he who is most skillful in using such signs as most fully represent his thoughts. Though this manner of writing is very defective, it is nevertheless ingenious and very useful, and has this advantage over all other languages, since it depicts the thought and not the word, just as figures represent numbers in all languages.

"Though the Sauteux have no idea of the state they shall find themselves in after death, they believe in the existence of a future life. They have very strange ideas on this subject; in consequence of some of these, they place near the deceased his arms, and the articles most necessary to life. Some have even gone so far as to have their horse killed at their death, in order, as they said, to use him in traveling to the country of the dead. It is the general belief that the spirit returns to visit the grave very often, so long as the body is not reduced to dust. During this space of time it is held a sacred duty on the part of the relatives of the deceased to make sacrifices and offerings, and celebrate festivals before the tomb. In the time of fruits they carry them in great abundance to the tomb, and he who nourishes himself with them after they have been deposited there, causes great joy to the friends and relatives of the deceased.

"The Sauteux have also some knowledge of astronomy; they have names for the most remarkable constellations; they have names also for the lunar months, but their calculations, as can be conceived, are very imperfect, and they often find themselves in great embarrassment, and have recourse to us to solve their difficulties. The electric fluid manifested in thunder, and the rays of light and the aurora borealis, are in their imagination animated beings. The thunders, according to them, are supernatural beings, and the rays of the aurora borealis are the dead who dance. Their idea of the creation of the world goes no farther back than the deluge, of which they have still a tradition the narration of which would fill volumes."

That which directly relates to the creation is as follows: "An immortal genius (demigod) seeing the water which covered the earth, and finding nowhere a resting-place for his foot, ordered a beaver, an otter and other amphibious animals to plunge by turns into the water and bring up a little earth to the surface. They were all drowned. A muskrat, however, succeeded in reaching the bottom, and took some earth in his paws, but he died before he got back. Yet his body rose to the sur-

face of the water. The genius Nenabojou (Ma-nah-bo-sho), seeing that he had found earth, brought him to life, and employed him to continue the work. When there was a sufficient quantity of earth, he made a man whom he animated with his breath." This genius, says Father Belcourt, is not the Great Spirit (Kitchi Manitou) of whom they never speak except with respect, while Nenabojou is considered a buffoon of no gravity.

"The Sauteux have a great passion for gambling; they pass whole nights in play, staking all they have, even their guns and traps, and sometimes their horses; they have staked even their wives upon the play. Their love of intoxicating liquors is, as among all other savage tribes, invincible. A Sauteux who was convinced of religion wished to become a Christian, but he could not be admitted without renouncing indulgence in drinking to excess, which demand he considered exceedingly unreasonable.

"The Sauteux are one of the most warlike nations; from time immemorial they have had advantage over their numerous enemies and pushed them to the north. They treat their vanquished with most horrible barbarity; it is then that they are cannibals; for though we see sometimes among them cases of anthropophagy (cannibalism), they have such a horror of it that he who has committed this act is no longer sure of his life. They hold it a sacred duty to put him to death on the first favorable occasion. But during war they make a glory of cannibalism, and the feast of victory is very often composed of human flesh. One sees a trait of this barbarity in the names they give to their particular enemies, as for instance the Sioux, whom they call "Bwanak." In the word that I have mentioned bwan is put for abwan, which signifies a piece of flesh put on a spit. In their war parties after a victory, the Sauteux build a great fire, then plant all around spits laden with the thighs, heads, hearts, etc., of their enemies, after which they return home.

"What Father Belcourt says of the Sauteux and Crees of British America," continues Father Verwyst, "can be applied in a great measure to the other Indian tribes who resided in the St. Lawrence Valley, and in the country of the Great Lakes. More than one Catholic missionary and many a poor Frenchman have been burned to death at the stake, and their bodies devoured by the Iroquois of New York. Perrot tells that four Sioux were made soup of by the Ottawas in their village in Chequamegon Bay in the winter of 1670-71. The Chippewas of the south shore are more civilized than those of the north, and never indulge in the horrible practice of cannibalism, which they abhor and detest as much as the whites."

A few points regarding one other nation, and we shall have briefly noticed the principal tribes inhabiting that part of the country through which the Jesuit Fathers traveled, and among whom they labored so assiduously for the cause of religion for so many years. These are the Sioux or Bwalag, or warriors, as they were more generally spoken of in the Relations. Warren refers to them as the Ab-boin-ug or roasters, a title given by the Ojibways to the Dakotas or Sioux,[1] owing to the well-known propensity for roasting their captives. In the same manner it may be said the name Ojibway (to roast till puckered up) was obtained by that tribe, as may be inferred from the following legend, which is quoted as giving the true cause for its origin. "A noted warrior of the Ojibways was once taken prisoner by his own nephew, who was a young warrior of the Foxes, son of his own sister, who had been captured when young, adopted and married in this tribe. This young man, to show to the Foxes his utter contempt of any ties of blood existing between him and his Ojibway uncle, planted two stakes strongly in the ground, and taking his uncle by the arm, he remarked to him that he 'wished to warm him before a good fire.' He then deliberately tied his arms and legs to the two stakes as wide apart as they could be stretched, and the unnatural nephew built a huge fire in front of his uncle. When he had burned his naked body to a blister on this side, he turned him with his back towards the fire; and when this had also cruelly burned, he untied him, and turning him loose, he bade him to 'return home and tell the Ojibways how the Foxes treated their uncles.' The uncle finally recovered from his wounds, and in a subsequent excursion succeeded in capturing his unnatural and cruel nephew. He took him to the village of the Ojibways, where he tied him to a stake, and taking a fresh elk skin, on which a layer of fat had purposely been left, he placed it over the fire till it became a blaze, and then threw it over the naked shoulders of his nephew, remarking 'Nephew, when you took me to visit the village of your people, you warmed me before a good fire. I now in return give you a warm mantle for your back.' The elk

(1) These people called themselves Dakotas, while among the numerous writers by whom they have been mentioned they were called Sioux, Nadouessi, and Nadoessiouek. The Relations speak of them as being both powerful and warlike. Of their residence in the West Father Verwyst tells us that the Missionary Allouez first met with them at the "west end of Lake Superior near to Duluth or Superior. In 1671 they drove the Ottawas and the Hurons from the shores of Chequamegon Bay. They were almost continually at war with the Chippewas, by whom they were gradually driven out of Wisconsin and Eastern Minnesota beyond the Mississippi, and later occupied their fine hunting grounds near Red Lake, Leech Lake and vicinity, Minnesota. In 1862 the Sioux massacred about seven hundred whites, most of them industrious, inoffensive Germans. In 1876, led by Sitting Bull, they completely annihilated General Custer's forces. Since then they have been removed to Dakota, where missionaries are laboring at Christianizing them."

Of their language Carver tells us that it was spoken in a soft accent without any guttural sounds, so that it might be learned with facility, and was neither difficult to be pronounced nor written. He also refers to it as being nearly as copious and expressive as the Chippewa tongue, and the most prevailing language of any on the western banks of the Mississippi, being used to all accounts by a majority of the nations lying north of the Missouri and as far west as the shores of the Pacific Ocean.

skin covered with thick fat burned furiously, and 'puckering' it tightened around the naked body of his nephew, a dreadful 'mantle' which soon consumed him."

By the Ottawas the Sioux were called Naudowessies (little adder), which is supposed to truly express the sneaking, treacherous and cruel disposition of that people. Still another indication of their blood-thirsty and predatory natures is to be found in the fact that they were designated and generally recognized as the Iroquois of the West.

In somewhat explaining the manner of living among the Sioux, we have drawn briefly from the writings of Edward D. Neill, who tells thus interestingly of their customs and habits: "The heathens in their manner of life are essentially the same all over the world. They are all given to uncleanness. As you walk through a small village, in a Christian land, you notice many appearances of thrift and neatness. The day-laborer has his lot fenced and his rude cabin white-washed. The widow dependent upon her own exertion and alone in the world finds pleasure in training the honey suckle or morning glory to peep in at her windows. The poor seamstress, though obliged to lodge in some upper room, has a few flower pots upon her window sill, and perhaps a canary bird in a cage hanging outside. But in an Indian village all is filth and litter. There are no fences around their bark huts; whitewashing is a lost art, if it was ever known among them; worn-out moccasins, tattered blankets, old breech-cloths, and pieces of leggings, are strewn in confusion all over the ground. Water, except in very warm weather, seldom touches their bodies, and the pores of their skin become filled with grease and the paint with which they daub themselves. Neither Monday nor any other day is known as washing day. Their cooking utensils are encrusted with dirt and used for a variety of purposes. A year or two ago, a band of Indians, with their dogs, ponies, women and children, came on board a steamboat on the Upper Mississippi, on which the writer was traveling. Their evening meal, consisting of beans and wild meat, was prepared on the lower deck, beneath the windows of the ladies' cabin. After they had used their fingers in the place of forks and consumed the food, which they had cooked in a dirty pan, one of the mothers, removing the blanket of one of her children, stood it up in the same pan, and then, dipping some water out of the river, began to wash it from head to foot. The rest of the band looked on with Indian composure, and seemed to think that an iron stewpan was just as good for washing babies as for cooking beans! Where there is so much dirt, of course, vermin must abound. They are not much distressed by the presence of those insects which are so nauseating to the civilized man. Being without shame, a common sight of a summer's eve is a woman or child with her head in another's lap, who is kindly killing the fleas and other vermin that are burrowing in the low, matted and uncombed hair.

"The Dakotas have no regular time for eating. Dependent as they are upon hunting and fishing for subsistence, they vacillate from the proximity of starvation to gluttony. It is considered uncourteous to refuse an invitation to a feast, and a single man will sometimes attend six or seven in a day and eat intemperately. Before they came in contact with the whites, they subsisted upon venison, buffalo and dog meat. The latter animal has always been considered a delicacy for these epicures. In illustration of these remarks, I transcribe an extract from a journal of a missionary, who visited Lake Traverse, in April, 1839.

"Last evening at dark, our Indians returned, having eaten to the full of buffalo and dog meat. I asked one how many times they had feasted. He said, 'six, and if it had not become dark so soon we should have been called three or four times more!' This morning 'Burning Earth' (Chief of the Sissetonwan Dakotas) came again to our encampment, and moving, we accompanied him to his village at the southwestern end of the lake. In the afternoon, I visited the chief; found him just about to leave for a dog feast to which he had been called. When he had received some papers of medicine I had for him, he left, saying, 'The Sioux love dog meat as well as white people pork.'

"In this connection it should be stated that the Dakotas (Sioux) have no regular hour for retiring. They sleep whenever inclination prompts; some by day and some by night. If you were to enter the Dakota village four miles below St. Paul at midnight, you might, perhaps, see some few huddled around the fire of a tepee (as they call their wigwams), listening to the tale of an old Indian warrior who was often engaged in a bloody conflict with their ancient and present enemies, the Ojibways; or you might hear the unearthly chanting of some medicine-man endeavoring to exorcise some spirit from a sick man; or you might see some lounging about, whiffing out of their sacred red stone pipes the smoke of kinnikinnik, a species of willow bark; or, you might see some of the young men sneaking around a lodge, or, you might hear a low, wild drumming, and then see a group of men daubed with vermillion and other paints, all excited and engaged in some of their grotesque dances; or a portion may be firing their guns into the air, being alarmed by some imaginary evil, and supposing that some enemy is lurking about.

"Dakota females deserve the sympathy of every tender heart. From early childhood, they lead worse than a dog's life. On a winter's day, a Dakota mother is

often obliged to travel five, eight or ten miles with the lodge, camp kettle, ax, child and small dogs upon her back. Arriving late in the afternoon at the appointed camping ground, she clears off the snow from the spot upon which she is to erect the tepee. She then, from the nearest marsh or grove, cuts down some poles about ten feet in length. With these she forms a frame work for the tent. Unstrapping her pack, she unfolds the tent cover, which is seven or eight buffalo skins stitched together, and brings the bottom part to the base of the frame. She now obtains a long pole and, fastening it to the skin covering, she raises it. The ends are drawn around the frame until they meet, and the edges of the covering are secured by wooded skewers or tent pins. The poles are then spread out on the ground, so as to make as large a circle inside as she desires. Then she or her children proceed to draw the skins down so as to make them fit tightly. An opening is left where the poles meet at the top, to allow the smoke to escape. The fire is built upon the ground in the center of the lodge. Buffalo skins are placed around, and from seven to fifteen lodge there through a winter's night with far more comfort than a child of luxury on a bed of down. Water is to be drawn and wood cut for the night. The camp kettle is suspended and preparations made for the evening meal. If her lord and master has not by this time arrived from the day's hunt, she is busy in mending moccasins. Such is a scene which has been enacted by hundreds of females this very winter in Minnesota. As a consequence of this hard treatment, the females of this nation are not possessed of very happy faces, and frequently resort to suicide to put an end to earthly troubles."

Here then, mentioned in as brief and concise a manner as commensurate with the undertaking, ends the section of this work devoted to the aborigines among whom the missionary fathers lived and labored for so many toilsome years. And here we leave them to follow for a while the wanderings of those patient and long suffering men, whose entire self-abnegation and devotion to the cause of Christianity did so much towards the enlightenment of the heathen.

History of the Catholic Church in Wisconsin.

PART III.

The Jesuit Missions.

CHAPTER I.

Introduction—Establishment of a Colony by De Monts in Acadia.—Arrival of the First Missionaries at Port Royal in 1611.—First Jesuit Missions among the Abenaquis.—Labors of the Missionaries.—Difficulties experienced by them in acquiring the Language of the Natives.—Ill-feeling of the French Commandant Biencourt toward the Missionaries.—A Visit to the Court of France.—Succor arrives at Port Royal.—Departure for Mount Desert Island.—Mission of the Holy Saviour.—The Settlement is despoiled by the English and the Missionaries taken to Virginia.—A Second Mission is established in Acadia in 1619.—Recollects are sent to La Tour's Colony in 1630.—A Number of Capuchins establish a Convent on the Penobscot and a Hospice on the Kennebec.—The Jesuits return to that Neighborhood in 1642.—The Indian Neophyte Charles Meiaskwat.—He conducts a number of the Abenaquis to Sylleri.—Father Dreuillettes goes to the Kennebec and Father Jogues to the Mohawk.—Sylleri becomes an Abenaqui Mission.—Location of the Settlement is Changed to a Point near the Falls of Chaudieré, where the Mission of St. Francis de Sales was permanently established. — The Original Abenaqui Mission is reëstablished by Father Bigot while another is organized by Father Thury at Panawanisk.—Father Simon's Mission at Medoktek near the Mouth of the St. John's.—Father Rale.—Death of Father Thury.—Fresh Disturbances between England and France.—Freedom of the Jesuits jeopardized.—Catholic Church destroyed at Honidgwalk.—Murder of Father Rale by the English.—Fall of the Mission at Honidgwalk.—More Trouble for the Settlements.—The Rt. Rev. John Carroll becomes Bishop of Maryland.—Father de Cheverus.—Restoration of the Franciscan Mission in Maine.—Control of the Penobscot and the Passamaquoddy Missions obtained by the Jesuits in 1848.—Erection of a Monument by Bishop Fenwick in Memory of Father Rale.

"Suffering becomes beautiful when any one bears great calamities with cheerfulness, not through insensibility, but through greatness of mind." —ARISTOTLE.

TO those born in the true faith, who have spent their lives in devotion at its altars, and whose children have received its educational benefits and sacramental blessing, it must be a matter of no ordinary gratulation to witness the growth of the Catholic religion. They learn, too, through existing and unquestionable sources, how, from the midst of what might well have seemed to be inextricable chaos, was evolved a state of moral regeneration so marked in influence and powerful in effect as to become a dominating factor in the slow but certain spread of civilization. Nor is this to be wondered at, knowing, as we do, that neither power nor law enacted of man can effect or maintain a standard of moral excellence, without the vivifying influences of Christianity be coördinate with them. For the laws of God stand paramount and indubitable, strengthening the finite mind, subduing its intolerance and passionate resistance, and bringing the creature into the presence of the Creator in veneration, love and humble submission. But to the rude and savage offspring of the soil, such logic was at best a myth. The gods they worshiped were of their own divining; for years had they served these same masters, while Nature, in many capricious ways, had but led them to believe in their sovereignty over both body and soul. So strong was this conviction within them, that, unlettered as they were, they never doubted the existence of a hereafter, in which, according to their deeds in the flesh, they would receive a proportionate reward for good or evil. They believed, too, that the land of their birth should be maintained proprio vigore, and with savage instinct and brute force fought off the encroaching tide of civilization. To a wilderness, then, of almost impenetrable forest growths; where hidden precipice and fetid odors of innumerable swamps beset the way; the home of lawless savagery, the haunt of ravenous beast and deadly reptile, the Cross of Christ and of His true religion was born.

The inscrutable will of God which had ordained that the Gospel should be carried to the uttermost parts of the earth, was thus, in part at least, fulfilled by a few indomitable spirits, whose devoted lives had been given to the Master's work. No martial pomp was theirs, no loud acclaim or ringing shout of cheer; yet knowing well the dangers which beset their paths, unattended and unarmed, save for the grace and guidance vouchsafed of Heaven, they ventured forth. Of the result of those earnest and self-sacrificing labors, history has long since spoken in glowing and unmeasured terms. Alone, unaided, with naught but the Divine eye upon them, they fought the good fight, and planted the seed of a faith which is ever to be known and revered of man. The events accruing from such an undertaking were naturally of a manifold character, and trying to both physical and moral forces alike. Yet they never faltered, nor abated one whit their interest in the

work, though tortured by a thousand disquieting emotions and worn by hunger, exposure and the insidious advances of disease. It was a veritable struggle between the spirit and the flesh, in which, although not a few succumbed to privation and those far more excrutiating agonies of the stake, the cause became triumphant, and Death, indeed, was swallowed up in victory. Thus many precious lives were lost, and many unnoticed graves hold fast those secrets of devotion which must thus ever so remain until the last great day. But if there be aught in prayers and tears, in oft-repeated blessings and the solemn rites of Requiem Mass, then indeed have the lives of those sainted ones not been given in vain.

According to previous arrangements, and in order that the will of the King might be observed, De Monts, the governor of Acadia,[1] made due and suitable provision for the spiritual enlightenment of the Indians dwelling in the territory of which he had acquired the general supervision and control. It was in the year 1608, as previously stated, that De Monts finally established his colony at Port Royal (Annapolis), which was thereby to become, not only the first permanent French settlement in the North, but also the center of Catholic fervor for the entire country round about.

To Port Royal, then, in the early summer of 1611 came the Missionary Fathers Peter Biard and Enemond Massé, who after some considerable period spent among the aborigines[2] of that portion of the country crossed over to the coast of Maine with the avowed intention of propagating the Gospel among the Abenaquis, the tribe who dwelt in that region. But here they met with a determined and violent opposition on the part of the English, which made it necessary for them to abandon any immediate attempt in that direction. Fortunately, however, for the cause of religion, there were other and more promising fields in which to carry forward the work, where, too, interference was limited to that created by the superstitions and ignorance of those whom the missionaries most desired to win, and not from a source of petulant intolerance and bigotry. For in the meantime the energetic Champlain had forced a passage of the St. Lawrence, proceeding up that river until arriving at a point a little beyond the Island of Orleans, where he finally established the settlement of Quebec.

One of the first acts of Champlain after locating this colony was to procure the coöperation and assistance of some members of the priesthood, whose presence could not fail in having a salutary effect among the colonists, while affording ample opportunity for the introduction of Christian customs and worship among the numerous tribes of idolatrous heathen who dwelt around them. Here he in 1615 obtained the assistance of three Recollects, an order but recently established in France, who with one lay brother came over to the new colony in that year. The field into which they were called to operate was both extensive and difficult, made so more particularly from the fact that the people among whom they had cast their lot were subdivided into a number of tribes whose nomadic tendencies and entire dependence on the chase for subsistence caused them to lead a restless and wandering existence. These more particularly were the Montagnais, who dwelt along the banks of the Saginaw and the Algonquins, whose home was on the Ottawa and St. Lawrence. Then, too, there were the Hurons[3] (so named by the French) on Lake Huron, who were destined to become so closely allied with the early history and settlement of the colony. To this latter tribe one of the Recollects immediately attached himself, while the others devoted their time and services to the other two; and in this manner were the religious affairs of the colony conducted until 1625, when three Jesuits came to their assistance. Thus, until the taking of Quebec by the English in 1629, representatives of these two great religious Orders associated together in their work of evangelization.

After the rights of France had been restored to her and she again came into possession of the colony, the Jesuit Order once more renewed their labor among the aborigines, establishing headquarters at Quebec, which place from that time forward became, as it were, the dis-

(1.) Acadia or Nova Scotia by which name it is more generally known, has the distinction of being the oldest French colony in North America. On many occasions for some considerable period subsequent to its discovery this peninsula changed hands, passing back and forth between the French and English governments. The final transfer of this territory was made to the British government by the treaty of Utrecht, in 1713, although the tenure for a long time following was of an extremely delicate and uncertain character. The bounds of this territory which were kept by contending parties for a long time in dispute were finally established by the English who located the boundary line as east from the mouth of the Kennebec to Quebec, including the southern shore and islands. The territory or province of Acadia lies between 43°25' and 47° north latitude, and 59° 40' and 66° 25' west longitude, and is composed of the peninsula proper, and the adjoining island of Cape Breton which is separated from the mainland by the gut of Canso. Its present boundaries are on the north by Northumberland strait (by which it is divided from Prince Edward Island) and the Gulf of St. Lawrence; north-east south-east and south by the Atlantic Ocean, and west by the Bay of Fundy and New Brunswick, the connecting link between Nova Scotia and the latter Province being an isthmus some thirteen and a half miles in width. The entire province is three hundred and fifty miles in length from southwest to north-east, one hundred and twenty miles in breadth, and occupies an area of 20,907 square miles, equivalent to 13,382,903 acres. The entire province is intersected by chains of lofty hills, which in a majority of instances run parallel with the coast line. Chief among these are the Cobequid Mountains, which stretch in an almost uninterrupted line from the eastern to the western extremity of the province, terminating in Cape Chigneeto. On either side of this range are extensive areas of arable land. The beauty spot of the province, known as the garden of Nova Scotia and Valley of Annapolis, is full of varied scenery, and unrivalled for its immense yield of fruits, flowers and cereals. Of mineral deposits the province has had a reasonable share, the production of iron ore—a most excellent quality—for 1882 having been 42,135 tons. Of other minerals found there have been sold in working quantities manganese ore, gypsum and baryte. One particularly valuable feature about this province is the remarkable facilities for harbor purposes, which are to be found along the entire length of the south-eastern coast. The climate of the province is similar to that of New Brunswick, there being extremes of heat and cold, and sudden changes of temperature, which sometimes vary in one day as much as fifty degrees.

(2) Mickmacks or Souriquois. These people were part of the great Algonquin family, and occupied the territory immediately below the Gulf of St. Lawrence now contained in the colonies of New Brunswick and Nova Scotia.

(3) Wendats or Wyandottes.

tributing center or point to which all missionary forces were sent, and from whence they were distributed according to necessity throughout the land. In furthering and advancing the work, the religious met with much encouragement and support. Throughout the entire length and breadth of Europe people of all classes and conditions came forward unsolicited, and by generous gift or deed or word did their part in promulgating the interests of the cause and assisting in its furtherance among the people of New France. It was indeed a period of religious fervor and enthusiasm, when under the inspiration of an exalted ideality many a courtly youth left forever the splendors of the palace and camp to bestow unconditionally a life's labor and energies to the conversion of the Indians. Even women took an active interest in the work, aiding materially to its advancement and success.

To the ultimate triumph of this undertaking there were, however, two material drawbacks—the almost senseless inactivity and want of appreciation on the part of the Company to whose control the affairs of the colony had unfortunately been given, who failed in affording both moral and material aid when most needed, and the prolonged and sanguinary wars between the Indian nations, which not only devastated the land but materially retarded commercial relations between the colonists and France. These conditions have already been more or less thoroughly referred to in some of the foregoing chapters, and will consequently need no extended elucidation at the present time, or at least other than such reference as may of necessity be required in our discussion of the various missions,

Of these were established at some time within the limits of the seventeenth century, those of the Abenaquis in Maine, the Hurons in Upper Canada, Michigan and Ohio, the Iroquois in New York, the Illinois in Illinois and the Louisiana Mission. Of the latter we shall naturally have little if anything to say, the field in which we are more particularly interested ranging from the Atlantic coast through New York, westward along the shores and in the country contiguous to the Great Lakes and throughout the Dominion of Canada.

The first Jesuit Mission was established by Father Biard among the Abenaquis,[1] a powerful branch of the Algonquin family, who occupied the greater part of the State of Maine. At this particular time Port Royal was a newly established colony, and it was there that Fathers Peter Biard and Enemond Massé came as representatives of the Jesuit Provincial, Father Coton, who had selected them for such service in response to the urgent request of King Henry IV.

After experiencing many delays and disappointments they finally arrived at Port Royal June 12, 1614. Here they found Father Jessé Fléche, a French priest of Langres, who during a short residence there had confined himself strictly to administering to the spiritual requirements of the colonists. The first serious work undertaken by the newly arrived Fathers was to acquire some knowledge of the people and their language, in which none of the French were able to assist them. Undismayed, they continued to labor, being greatly assisted in their efforts by one Membertou, a converted savage who had acquired quite an intelligent understanding of the French. Unfortunately, however, he died but a short time after the coming of the missionaries to Port Royal, who were thus left entirely to their own resources[2]. It was a difficult task at best, their position being made more embarrassing owing to the unmerited harshness of the treatment experienced by them at the hands of the French Commandant Biencourt. Finally their condition became so unbearable that through the efforts of their friend and patron, the Marchioness de Guercheville, they obtained a patent from the King for a most desirable site near to the banks of the Kennebec.

To further this undertaking a vessel was thoroughly and properly equipped by members of the French court and sent without unnecessary delay to Port Royal, where it finally arrived in March, 1613. Here, according to instructions, the Commander, La Saussaye, took Fathers Biard, Massé, Quentin and Lalemant (the two latter having come with him from France), and Gilbert Du Thet, a lay brother, and with them sailed for Mount Desert Island, their point of destination, which lay near to the mouth of the Penobscot. Through some error in his calculations the pilot landed them on the east side of this island, where, however, they remained, and with due solemnity established the Mission of "the Holy Saviour." Here they built a fort and had about become comfortably settled when their vessel, then ready to sail, was attacked and captured by a number of English craft,

(1) Also called Taranteens by the English and by the people of New York Owenagungas. Biard described these Indians, for whom he expressed an unqualified dislike, as lazy, gluttonous, irreligious, treacherous, cruel and licentious. He makes one exception, however, in the person of the Indian Membertou, whom he refers to as the greatest, most renowned and most redoubtable savage that ever lived in the memory of man. Biard taught him to say the Lord's prayer, though when he came to the petition, "Give us this day our daily bread," he remonstrated, saying, "If I ask for nothing but bread, I shall get no fish or moose meat." Membertou is described as remarkable in person as in character, wearing a long beard like the French.

(2) After the death of Membertou, Biard's greatest difficulty seemed to be in acquiring some knowledge of the language. In this Parkman tells us "young Biencourt was his best interpreter, and on common occasions served him well; but the moment religion was in question, he was, as it were, dumb, the reason being that the language was totally without abstract terms. Biard resolutely set himself to the study of it—a hard and thorny path on which he made small progress and often went astray. Seated, pencil in hand, before some Indian squatting on the floor, whom with the bribe of a mouldy biscuit he had lured into the hut, he plied him with questions which he often neither would nor could answer. What was the Indian word for Faith, Hope, Charity, Sacrament, Baptism, Eucharist, Trinity, Incarnation? Biard's colleague, Masse, was equally zealous and less fortunate. He tried a forest life among the Indians with signal ill success. Hard fare, smoke, filth, the scolding of squaws and the cries of children reduced him to a forlorn condition of body and mind, wore him to a skeleton and sent him back to Port Royal without a single convert."

to whose commander, Argal,[1] the fort was also compelled to surrender. In the short engagement preceding the capture of the vessel Du Thet was mortally wounded. He died on the day following and was buried at the foot of the cross which had been planted as a symbol of their undertaking by the missionaries at the time of their landing.

Argal now assumed a most arrogant and domineering attitude toward his prisoners, and, treating them in an unwarrantable and impious manner, threatened the direst reprisals and some of them even with death. Finally, however, he thought better of it, allowing a number to depart, while the others, among whom were Father Biard and two other Jesuits, he took with him to Virginia, from whence he had promised to forward them to France. Here again, owing to the misrepresentation of Argal, they were on the point of being put to death. The Governor, Sir Thomas Dale, however, took another course, satisfying himself by sending Argal back again with instructions to destroy Port Royal. On this expedition he was accompanied by his Jesuit prisoner, who continued to meet with gross insult and ill-treatment at his hands. Fortunately for them, the vessels engaged in this undertaking were parted during the return journey by a storm, the one on which the Jesuits were confined being driven to a port in the Azores but finally reaching England in safety, from which country Father Biard returned to France. Here ended the first endeavor to establish a mission among the Abenaquis.

Of the leading spirit in the establishment of this mission there is but little of a personal character to give. Peter Biard, S. J., who wrote several of the early Acadian Relations, was born at Grenoble, France, in the year 1567, and died at Avignon November 17, 1622. In 1608 he was called from a chair of scholastic theology and Hebrew in Lyons by Father Coton, the King's confessor and preacher, to assume charge of the Jesuit Missions in Acadia.

Thus matters remained in an unsettled and unsatisfactory condition until the year 1619, when some reverend fathers established another mission in Acadia. At this time their principal point of location was at St. John's River, from whence they administered to those dwelling in the country round about. Of those in charge of this particular work but little remains to record; but it is known that one of the number, Father Sebastian, once visited Quebec, and at a later period is said to have died of starvation while traveling between Miscou and Port Royal. Then some five years later (1624), three[2] of the Order are said to have left the mission and associated themselves with the Recollects at Quebec. As somewhat of a recompense, however, we learn that three Recollects were sent to La Tour's colony by Tufet in 1630, and were still assisting the missionaries at that place in 1633. Then again there were some Capuchins who acted as chaplains to the French and maintained a convent on the Penobscot as well as a hospice on the Kennebec. These, however, had nothing whatever to do with the missions or labors connected with them. Some years later (1642) the Jesuits came again to that vicinity, the cause of their second advent being explained in the following incident which is supplied by the historian Shea:

"In 1642 there existed on the banks of the St. Lawrence a reduction or missionary station, St. Joseph's or Sylleri, founded by the pious and excellent Commander Noel Brulart de Sillery, where the Jesuits had gathered many Algonquins and Montagnais, who from their love of the faith gave up their wandering life to till the ground and reside near their pastors. Among the noblest of the neophytes who renewed at Sylleri all the purity and sanctity of the primitive church, and made it the Elysium of Canada, was Charles Meiaskwat. In 1642 some Abenaquis were taken by a party of pagan Algonquins, and though well known not to be enemies, and easily recognized by their language as members of the same great Algic family, were treated with every possible cruelty. To rescue them, Charles and Nicolet, an early explorer of the West, started in all haste from Sylleri; Nicolet perished in a rapid, and Meiaskwat reached his pagan countrymen in time to save their victims and brought them back in holy triumph to Sylleri, where then existed a hospital of the nuns, now at Quebec. Here the poor Abenaquis were received and soon cured of their wounds. When sufficiently recovered, one set out for his native village, armed, equipped and supplied with provisions, and, moreover, not alone, but attended by Charles Meiaskwat. That excellent man reached the Kennebec, visited the English at Coussinoc, now Augusta, and everywhere so extolled the greatness of the Christian doctrine and its sublime promises, that many were filled with a desire to know it thoroughly and see it in its practical workings. One Sagamo, or chief, accompanied Meiaskwat to Quebec, and after instruction embraced the faith.—(Relation 1642-3).

"Others followed his example, and in a few years each

(1) Samuel; also spelled Argall, was first known as the captain of an illicit trading vessel. Parkman describes him as a man of ability and force—one of those compounds of craft and daring in which the age was fruitful; for the rest unscrupulous and grasping. It was he who abducted Pocahontas, and carried her a prisoner to Jamestown, Virginia, where she met and married the Englishman Rolfe. One special mission given him by Governor Dale of Virginia was to expel the French from any settlement which came within the limits of what were known as King James' patents. It was on a cruise of this character that he happened to fall in with a French vessel, which finally resulted in the demolition of the mission of St. Saviour and settlement of Port Royal. Argal finally became Deputy Governor of Virginia, which colony under a military code he ruled with a rod of iron. For still further services he was knighted by King James in 1623.

(2) Fathers James de la Foyer, Louis Fontinier and James Cardon.

Abenaqui village could count several Christians. At last two Sagamos came on Assumption Day to ask for Black-gowns to instruct the tribe. They were joyfully and graciously received by the Governor, Montmagny, a knight of Malta, and zealous for the spread of religion. As soon as the peace with the Iroquois in 1646 gave the Jesuits a breathing spell, Father Gabriel Dreuillettes was sent to the Kennebec at the same time that Father Isaac Jogues was sent to the Mohawk[1]. As this new mission had been asked for on the feast of that name, it attained the title of the 'Assumption.' The missionary set out on the 29th of August, attended by Noel Negabamat and a party of Indians, and soon reached Kennebec, though the journey was one of pain and hardship. All gathered around him with joyful welcomes, for the Abenaquis are a docile people, and quite susceptible of good impressions[2]. Further acquaintance confirmed their esteem; the missionary shared their hard fare without a sign of discontent; bore every hardship in traveling with gayety and cheerfulness, and in their hour of plenty took his own portion to the sick. To learn their dialect was his first care, and in two or three months he was better able to converse than Algonquins who had been long amongst them."

It would seem from the foregoing and much which followed that Father Dreuillettes was eminently successful in his missionary labors among these people. They turned out in fact to be great enthusiasts in all matters pertaining to religion, listening attentively to all he had to tell them about the wonderful belief, and anxiously seeking baptism at his hands. The Reverend Missionary selected as his place of residence a spot a short distance beyond the English post, where the natives erected him a crude chapel. Here prior to receiving them to pledge them as Catechumens,[3] he required them to pledge themselves to renounce entirely the use of intoxicating liquors, to live in peace with their neighbors and to give up their medicine bags and other superstitious paraphernalia. Thus he continued to do much good, and acquired an ascendancy over them, for which in particular he was recognized and highly approved of by the English settlers, as well as warmly commended for his zeal by Father Ignatius de Paris, at that time Superior of the Capuchins on the Kennebec. So he remained among the Abenaquis until the month of May, which had been the time appointed for his departure.

It was not until 1650, at which time the Capuchins were no longer residents of that locality, and after fervent and oft-repeated requests on the part of the Abenaquis, that Father Dreuillettes again visited that country, setting forth for that purpose on the last day of August. Of added duties on this occasion as representative of the Governor of Canada, he had a number, not the least important of these being to arrange an amicable understanding between the settlers of New England and New France, where both might be alike benefited and protected. In this mission, however, as elsewhere intimated, he was unsuccessful.

On this occasion having remained for a few days among the people of Honidgwalk,[4] a principal Abenaqui village, Father Dreuillettes descended to Coussinoc,[5] which place he left in the following November, and coasting along passed Cape Ann, at last arriving at Boston harbor. In June, 1651, he returned for a brief period to Quebec, thence back again to Boston, after which he continued to labor among the missions on the Kennebec until the early spring (March) of 1652, at which time he once more arrived at Quebec. Of this good man the Abenaquis had the highest opinion, ever "extolling his sanctity and devotedness." But although he may be said to have thus worked with great satisfaction and success among these people, the condition of the Huron missions and the reduction in the ranks of the missionaries from death and other causes, made it impossible for the immediate continuance of the Abenaqui mission in the appointment of a successor to Father Dreuillettes. As regards his immediate future, we learn that in 1655 he was sent with Father Garreau to found a mission at Lake Superior; but when that undertaking was discontinued owing to the murder of the latter near Montreal, he was again sent among the Indians of Maine, where he remained during the following winter. A few months later, however, he was recalled and sent to the distant missions of the West, where he remained in active service for many years following.

Being unable to continue a regular mission, and desiring to maintain their prestige among the Indians of Maine, the Jesuits endeavored to do so by inviting those of that nation who had already become Christians to establish themselves at Sylleri, the population of which place had been greatly reduced by war and disease. The proposition was received favorably, and as a result it

(1) Journal of the Superior of the Jesuits MS. The same resolution in council gave birth to the Iroquois and Abenaquis Missions.

(2) This exhibits a wide difference of opinion from that given by Father Biard, which we have also quoted literally. Of course there is a possibility that subsequent associations with the whites had done something towards improving their character; yet it is hardly to be imagined that so great a change had been brought about as that which these two diametrically opposed opinions would certainly suggest.

(3) Undoubtedly the Capuchins referred to by Charlevoix as having a "hospice on the banks of the Kennebec and house at Pentagoet, who received the Jesuit Missionaries with great joy and all possible cordiality." It must be remembered, however, that while Father Ignatius welcomed him warmly, according to other authorities, he or his successor was, owing to stress of circumstances, compelled at a later date to request his permanent withdrawal from that territory.

(4) Also Norridgewalk, Norridgewock.

(5) It was here that Dreuillettes, who was known throughout that section of the country as the "patriarch," met John Winslow, agent of the Plymouth colony on that coast, and brother of Edward, who had procured (July 27, 1649) the charter of the Corporation for Propagating the Gospel. It appears that a strong friendship must have sprung up between those two men, as the missionary refers to the occasion with much warmth and feeling.

was not long before that place became known as an Abenaqui mission. By this time, however, the site of Sylleri became objectionable, owing to the fact that the cultivation of the soil for a series of years had reduced its productive qualities to a minimum, as a result of which Father James Bigot, to whose care the affairs of this place were confided, looked out for a more suitable location. Of this new place the Marchioness de Bauche, a charitable lady of France, became the patroness. In the year 1683 an exceedingly desirable location was purchased at the Falls of Chaudiere, regarded as one of the most beautiful cataracts in Canada, where the mission of St. Francis de Sales was permanently established. This place was well settled from the start, although the entire evacuation of Sylleri did not occur until 1685, when the remaining residents of that place removed to the new mission in company with Fathers Bigot and Gassot.

It was about this time that a persistent effort was made by Father Bigot to re-establish the original Abenaqui mission, in the accomplishment of which he came in contact with stubborn opposition on the part of the Fishery Company, who monopolized the greater portion of the coast of Maine. Fortunately, however, Governor Denonville favored the enterprise, the result being that the mission was renewed in 1688 by Father Bigot, whose efforts were ably seconded by Father Thury, who established a similar organization at Panawinske on the Penobscot. In addition to this, the Recollect Father Simon also located a mission at Medoktek, near to the mouth of the St. John.

Thus matters progressed quite favorably, although occasional dissensions among the tribes occupying the territory so often disputed between the French and English, created many serious difficulties which might otherwise have been avoided. However, all things being taken into consideration, the condition was quite favorable, so that at the time of which we speak (1689), and during some considerable period subsequently, the missionary interests of that section were subserved by Fathers Julian Binneteau, Joseph Aubery, Peter de la Chasse, Sebastian Rale, Stephen Lauvergat and Loyard. Of the experience of Father Rale, who was best known among this coterie, Shea speaks as follows:

"Stationed first at the Chaudiére village, then in the Illinois country, we find him from 1695 at Honidgwalk engaged in duties which were his only thought till his death satisfied a political hatred. The site of his mission now called Indian Old Point is a sequestered spot on the Kennebec where nature in all her charms still arrests the attention of the traveler. Rale is not the apostle of the Kennebec. At his arrival the Abenaquis were almost if not quite all converted, and had a small but well-built church. For a part of the year the missionary and his flock remained at the village; but when the crops had been sown they repaired to the sea coast to fish, a traveling tent like Israel's tabernacle being their chapel on the way and a bark cabin receiving it on the shore. In like manner the winter was spent in hunting either on the coast or in the mountains.

"Soon after beginning his labors here, Rale beheld a new tribe approach his mission; the Amalingans came to ascertain the truth of what they had heard. Struck by all that they saw at the mission, they solicited instruction, listened to his teaching and embraced the faith when at the next season he visited their camp. Thenceforth they and the Abenaquis seemed to have coalesced."

It was during the month of June, 1699, that the energetic and devoted Thury passed into the hereafter amidst the scenes and surroundings to which he had devoted a considerable portion of his life. Peter Thury, we are told, was born at Bayeux and ordained to the priesthood at Quebec on the 21st day of December, 1677, soon after allying himself with the Seminary of the Foreign Missions. Disclosing an unwonted interest in the missionary affairs of the time, he was finally appointed by Bishop Laval to Acadia in 1684; and in the year following, having pretty thoroughly explored the country, he finally located a mission at St. Croix. Two years later, and at the earnest request of St. Castine, he was transferred to the Penobscot, where he remained with one temporary exception. He was succeeded at the Penobscot mission by Messrs. Gaulin and Rageot, both members of the Foreign Missions, and who remained there till 1703, in which year the mission was finally transferred to the Jesuits, who in accepting the same obtained control of the entire missionary field of Maine. Of the mission on the St, Lawrence during this same period, Shea tells us that it was "most flourishing; but as the location on the banks of the Chaudiére was found inconvenient, the Abenaquis, after a residence of ten or twelve years on that beautiful and most romantic spot, removed in 1700 to the place which they still occupy, giving it the name of their patron saint, Francis de Sales."

In 1703 fresh disturbances arose between the countries of England and France which naturally involved their different colonies. The people of New England became particularly aggressive, and endeavored at first to deprive the Jesuits of their personal freedom; then needing their help, in order that the Abenaquis might be persuaded to remain neutral, and failing in the same, they became still more blood-thirsty, even to the extent of seeking the lives of the missionaries. It was in 1705 that a party of them went to Honidgwalk, where they burned the Catholic church and profaned the sanctuary.

This was replaced by the Indians with a structure of bark which served the purpose, although it was far from being as satisfactory as the handsome church which met with such ruthless destruction at the hands of the enemy.

These difficulties, however, were at last settled, or at least overcome in 1713 by the peace of Utrecht, which ceded that particular territory to the British government. It was then, too, that the Abenaquis determined to emigrate, and for that purpose proceeded to Becancour on the St. Lawrence. Quite a number of them, however, decided to remain where they were, and having fully determined upon so doing, Father Rale made preparations for the erection of a new church.

With this in view, therefore, a number of the chiefs of the tribe went to Boston, it being more accessible than Quebec, in order that they might secure the necessary workmen to undertake the building. This came to the ears of the Governor, who at once made them most flattering offers of aid and assistance if they would defer to his wishes in ignoring the Jesuits, and accept a preacher of his selection. In answer to this request the spokesman of the deputation indignantly replied: "When you first came here, you saw me long before the French Governors, but neither your predecessors or your ministers ever spoke to me of prayer or the Great Spirit. They saw my furs, my beaver and moose skins, and of these alone they thought. These alone they sought, and so greedily that I have not been able to supply half enough. When I had much they were my friends, and only then. One day my canoe missed the route; I lost my path and wandered a long way at random, until at last I landed near Quebec in a great village of the Algonquins where the Black-gowns were teaching. Scarcely had I arrived when one of them came to see me. I was loaded with furs, but the Black-gown of France disdained to look at them; I heard him with pleasure, and was so delighted by his words that I remained in the village near him. At last the prayer pleased me, and I asked to be instructed; I solicited Baptism and received it, Then I returned to the lodges of my tribe, and related all that had happened. All envied my happiness, and wished to partake of it; they, too, went to the Black-gowns to be baptized. Thus have the French acted. Had you spoken to me of the prayer as soon as we met, I should now be so unhappy as to pray like you, for I could not have told whether your prayer was good or bad. Now I hold to the prayer of the French; I agreed to it; I shall be faithful to it even until the earth is burned and destroyed; keep your men, your gold and your minister; I will go to my French Father."

So Shea tells us the church was accordingly rebuilt by the French, though little chapels were subsequently raised by English workmen in 1721. The peace which followed the treaty of 1713 gave a much desired opportunity to the missionaries in which they might visit unrestrainedly among the numerous towns and tribes of Indians which dotted the territory of Maine and Canada. But this pleasing and profitable period was to last but for a while, the continued and oft-resented encroachment of the settlers creating a feeling of discontent and ill-will among the savages which more or less frequently broke out into open revolt with its attending sanguinary results. In this, however, it must with all fairness be said, the Indians were both patient and consistent, asking time and again that reservation lines might be adopted whereby they could appreciate the limit of their own territory, which rights also could thus be observed without unnecessary encroachments being made by the whites. It was an age of covetousness, in fact, in which the accumulation of worldly gear had a more telling effect upon the minds and consciences of the settlers than their duty to their fellowmen, as exhibited in the treatment meted out by them to the Indians; and as one writer pertinently puts it in referring to the action of Governor Shute at Georgetown in 1717, "they were wholly wanting in consistency in their treatment of public affairs and offered them a Bible with the same hand with which they grasped their lands."

And so the troubles multiplied and grew, until a sanguinary war seemed inevitable. It was at this time, in fighting the wars of his people and demanding a consideration of their interests, that Father Rale became personally obnoxious to the English, who soon after determined upon a concerted effort to capture him. In the fall of 1722, a party of over two thousand men, commanded by Colonel Westbrook, marched upon Honidgwalk, believing—it being during the height of the hunting season—that they would find him unprepared, and therefore an easy prey. They were seen, however, in time sufficient to warn the Missionary of his danger, and admit of his escape. They satiated their appetite for revenge by pillaging his church, and carrying off everything of a valuable and portable nature which came within their reach. Among these articles, and most valuable and prized of all, was the Reverend Father's Abenaqui Dictionary, which is at the present time regarded as one of the "most precious remains of the early philological labors on the Indian language." The original of this work is yet preserved with greatest care in the safe of the library of Harvard College.

Father Rale did not return to the town, but wandered on in a sad condition, amidst great suffering and privations, until at last he was reached by a relief party from Quebec. Speaking of his sufferings at that time, he was, upon the urgent request of those who sought him to return to Quebec, led to exclaim, "My measures are

taken; God has committed this flock to my care and I will share its lot—too happy if permitted to sacrifice my life for it. I fear none of these things; neither do I count my life more precious than myself, so that I may consummate my course and the ministry of the Word which I received from the Lord Jesus."

In 1723 Father Loyard, who had succeeded in charge of the mission on the St. John's, made a visit to Europe for the purpose of obtaining aid to assist in carrying on the Abenaqui mission, and secure thereby some recognition of their faithfulness in standing so valiantly and consistently by the Catholic religion and French people. The request met with considerable favor, and as a result quite a little was done in order that they might be placed on a footing more commensurate with the general condition of affairs, and which enabled them to defend themselves in a manner altogether more satisfactory. In fact they continued the war with so much vigor and energy that in the following year the English expressed a strong desire for a discontinuance of hostilities, but prior to the final settlement determined to once more attempt the capture and destruction of Father Rale, towards whom they maintained a most persistent and bitter hatred. At last their opportunity came; for on the 23d of August, 1724, a small force of British in conjunction with some Mohawks came upon the village in which he was then residing and surrounded it. Hearing of the danger of his people, upon whom the invaders were even then indiscriminately firing, and realizing the fact that he and he alone was the cause of the trouble, he valiantly went forth to his death, struck dead by a volley of bullets at the very head of the mission cross, which symbol of redemption he had himself raised in the forest. "Thus," says Shea, "fell the greatest of the Abenaqui missionaries; by Catholics esteemed a martyr; by the Puritans a bloody inciter of Indian war. His position was a trying one, and in the iniquitous course pursued by the English towards his flock he certainly could not counsel the latter to submit; but while thus urging resistance to oppression, there is nothing to show that he excited his flock to cruelty. Among our Indian missionaries Father Rale will always rank as one of the greatest—learned, zealous, laborious, careful of the religious progress of his flock, and careless of his own comfort and life, desirous even of martyrdom. Tried on the Illinois mission, he spent most of his life in Maine, and dying at an advanced age when most men seek rest and quiet, he was still, though a cripple, an earnest laborer. Father Sebastian Rale was born in Franche Comté in 1658. After completing his education he taught Greek in the College of Nismes, remaining there until the year 1689, when he came to America, arriving at Quebec on October 13. He was first sent to the Abenaqui mission of St. Francis and from thence, about the year 1693, to one in Illinois. Two years later he was transferred to the Kennebec mission."

Thus fell the mission at Honigdwalk, those of the Abenaquis who remained there going over into Canada, where they joined the mission of St. Francis, at that time under the direction of Father Aubery. But in spite of the lapse of time and the evident desire of the French King to console them for their loss in ordering that the body of the dead missionary be properly "covered," the Abenaquis were restless and unsatisfied. They desired in fact to re-establish their former village and to once more return to the scenes which through long years of residence had become so necessary and familiar to them. To this end they earnestly sought the assistance of the Jesuit Superior at Quebec, whom they urgently petitioned to send them a missionary. The result was that Father James de Sirenne was appointed in 1730, at which time they returned to their former haunts and home.

And so matters continued to wear along, until the war of the Austrian Succession created another colonial outbreak, which resulted in the utter desolation of the province of Acadia.

Of the farther disturbances and irruptions which occurred, it is at this time unnecessary to speak, save to remark the immediate effects such conditions wrought upon the numerous missions which were scattered throughout the disaffected country. Thus, as Shea tells us, in the course of this contest, the old country of Acadia was crushed to the ground. The French settlers were carried off, their farms and villages burned, and the missionaries imprisoned or driven out. Manach of the foreign missions, the missionary of the Micmacs, was sent to France; Le Loutre was a prisoner in Jersey, and in 1760 there remained on the St. John's only Coquart, who soon after withdrew to France, and of the Jesuits one certainly, perhaps two; for as their popularity was waning in France, their missions in Canada declined. Father Germain was the last of the old Jesuit missionaries in Maine, his chief station being at the village of St. Anne, on an island in the St. John's, near the site of the present town of Fredericton, whence he visited the various tribes in Maine, leading a life of laborious usefulness amid general respect. Yet even he did not deem his life safe in the War, and withdrew to the mission of St. Francis on the St. Lawrence, where he remained until his death (1779).

From the period of the war, the various Abenaqui villages in Maine were deprived of pastors for several years; the mission of St. Francis in Canada was totally

destroyed by the English partisan Rogers and his rangers, who killed many of the Abenaquis, burned the church, and left the survivors utterly destitute.

Throughout all of these tribulations, however, the Abenaquis remained faithful to their trust and the religion which had been taught them at the expense of so much moral as well as physical discomfort and endurance. They proved, in fact, faithful in all things, taking up the sword in defense of those who had done so much for their spiritual condition, fighting side by side with these friends, suffering with them in their defeats and enduring their martyrdom and exile. For be it remembered that while the English conceded to the Canadians their freedom and rights, they used every power at their command, both logical as well as physical, to suppress the Jesuits and Recollects. They in fact kept them out of the country as much as possible, and as it was these Orders which had formerly been looked to to supply all vacancies or necessary additions in and to the mission, much difficulty was at times experienced, and as a result the missions established in Maine were gradually deserted.

After the Revolutionary War, in which the Abenaquis took an active part on the side of the Americans the few and scattered Catholic residents of Maryland sought for and found a Bishop in the person of the Rt. Rev. John Carroll, a member of the suppressed Society of Jesus. To him also the Abenaquis went, imploring that a missionary be sent among them to teach and preach of the religion to which they had so steadfastly clung through all of their adversity.

Bearing a crucifix into his presence, the spokesman of the delegation said: "If I give it to thee, Father, it is as a pledge and promise that thou wilt send us a priest." So pleased was the Bishop with their evident earnestness, that although pressed for both means and material with which to supply his own extensive diocese, he gave the necessary promise, applying at once to the Superior of St. Sulpice, feeling confident that "France would not refuse a successor to her Rale." So the charge of these people was given into the hands of Mr. Ciquard, who, having learned the language, assumed the spiritual direction of the whole tribe, continuing actively engaged in that field of labor for a period of ten years, until 1794, when he was transferred to another place.

"Francis Ciquard[1] was born at Clermont in France, and ordained to the priesthood in 1779. He joined the Sulpitians, and when the Revolution broke out was director of the Theological Seminary of Bourges. He came to America in order to join the Sulpitians of Montreal, but was not permitted by the English Governor to enter Canada. After laboring many years in the United States and New Brunswick, he obtained the necessary authority, and was for some years missionary at St. Francis. He died at Montreal, leaving the reputation of a holy, humble and zealous priest."

In the meantime strenuous efforts were made to keep the Abenaqui Mission on the Penobscot in an active condition, for which purpose the Rev. John Cheverus, at that time in the missionary service, and residing at Boston, began to actively study the language of that people. Having accomplished the undertaking, he at once went among them, being received with intense delight by the entire settlement. For three months following he gave his whole time to confessing, catechising, baptising and visiting the sick and dying throughout the territory pertaining to the Penobscot and Passamaquoddy. He never forgot those days or the warmth and fervor of the spontaneous reception he met with on his coming, as is evidenced in the fact that after he had passed to a higher estate within the gift of the Church, he both as a priest and Bishop paid them regular visits annually, built for them a church and gave to them an excellent and kindly pastor in the person of the Rev. Mr. Romagné, who took up his abode at Point Pleasant on the Passamaquoddy, where for nearly twenty years he devoted his entire time to the labor of saving souls.

Of Father John Louis Lefebre de Cheverus we learn from his life, by Dubourg, that he was born at Mayenne on the 28th of January, 1768. He received the tonsure at an early age, and was ordained priest in December, 1790, at the last public ordination in Paris before the Revolution. In the persecution which succeeded the overthrow of the monarchy, Cheverus escaped to England in 1792, and three years after joined his friend, Mr. Mategnon, at Boston. His visit to the Penobscots was made soon after his arrival.

Appointed Bishop of Boston in 1808, he was transferred to the See of Montauban in 1823, and three years after created Bishop of Bordeaux. So great were his virtues that Leo XII., in February, 1836, proclaimed him Cardinal—a dignity he did not live long to enjoy, his death occurring on the 7th of July of the same year.

Of Father Romagné's further experience, it may be said that he continued to work with great devotion in this chosen field of labor, until, worn out by continued infirmities, he at length returned to France just a short time after Bishop Fenwick had been raised to the See of Boston. In his departure, therefore, the people of the two tribes were left without a pastor and spiritual advisor; this difficulty was somewhat overcome by Bishop Fenwick, who placed the Penobscots in charge

(1) This sketch of his life is taken from the writings of the Abbé Ferland.

of the Dominican Father Charles French, who permanently stationed at Eastport made frequent visits among them to celebrate the Mass and perform other duties in connection with his office as spiritual advisor.

The Passamaquoddys, however, were less fortunate in the one sent to them, receiving in the place of their former ardent and devoted pastor a teacher by the name of Kellogg, who, Shea says, did just enough work to enable him to draw from the Government his pay for teacher, and from the Society his stipend as missionary, for he made no converts, and not one of his pupils could spell a word of two syllables in 1827. In 1831, however, and immediately succeeding a personal visit of good Bishop Fenwick to these people, the Penobscots were furnished with a resident missionary, the result of which was the subsequent erection of a handsome church and neat parsonage, while the straggling and not-over-cleanly cabins of the Indians gave way, in many instances, to neatly painted and comfortably appointed cottages. This church was dedicated in honor of St. Anne, who was recognized as patroness of the tribe.

But the Passamaquoddys remained unfortunately as before in their relations, being still without a pastor, and much exposed, we are told, "to the influence of the corruption and proselytizing spirit of the whites." In 1833 Shea tells us, the Society of Picpus, the Congregation of the Third Order of St. Francis, sent out Messrs. Edmond Demilier and Petithomme, destined to restore the Franciscan Missions in Maine. They arrived at Boston, and at once began to study the Penobscot language, Demilier attaching himself to their villages and Petithomme to their winter camp. They in fact established a most successful mission, so that early in the year 1834 the Bishop already possessed of a manuscript Prayerbook, arranged and prepared by Father Romagné, felt warranted in having it printed, so as to further facilitate the labors in that direction. In the following spring Mr. Petithomme was transferred to another field of usefulness, but Demilier was left undisturbed, his knowledge of the language being so extensive that he was enabled to confess the people in their native tongue. In the conversion and instruction of these Indians, and their further advancement towards civilization, he labored arduously and successfully until the time of his death, which occurred July 23, 1843. The Mission then devolved upon Father John Bapst, a member of the Society of Jesus, to which Order the charge of the Mission was transferred by the Rt. Rev. John Fitzpatrick, who had succeeded Bishop Fenwick in the episcopate of Boston.

This was in 1848, since which time the Penobscots and Passamaquoddys have been continuously under the management of the priests of the Jesuit Order. On the 29th of August, 1833, one hundred and nine years after the fight at Honidgwalk, and on the spot where the venerable Father Rale had yielded up a fruitful and useful life to a glorious martyrdom, there were gathered together a large body of Penobscot and Passamaquoddy converts. The point at which they had congregated was an ideal one, as from the site of the former Indian village, and within easy range of the naked eye, the river could be noted in its devious windings through the broad and beautiful plain which lay beneath. It was to this spot that these people had been invited by Bishop Fenwick, to whom had occurred the pious and gracious idea of erecting a lasting monument and tribute to the memory of the man who had sacrificed his earthly career and even life to the instruction and evangelization of the heathen.

Here, then, in the midst of these scenes so fraught with pathetic memories, was raised a plain but massive shaft of granite, surmounted by a cross, the base being adorned by a simple Latin inscription, telling the traveler that that picturesque and lonely spot was "once the site of a house of God and a Christian village, and that the pastor was slain and the flock dispersed." Although but a silent and pulseless memento, it still remains an evidence of a great work, the breadth and momentous importance of which called forth this spontaneous expression of gratitude from the heart of Bishop Fenwick. At a later date, when the hands upon the dial plate of Time had already entered well upon the last half of the present century, there remained as evidences of the strenuous efforts and devotion of former days a settlement of the Penobscots on the island of Indian Old Town, while the Passamaquoddys awaited their doom at Pleasant Point and Louis Island in the St. Croix. Each village still maintained its belief in that faith, which had so long ago led their people[1] to the foot of the Cross, as an evidence of which they had also erected a neat, substantial and tasty church, dedicated to St. Anne, who has always been regarded as the patroness of the tribe.

(1) Of the present Indian population in the State of Maine we learn by consulting the reports of "Indians taxed and Indians not taxed in the United States," issued by the Department of the Interior in 1890, that there were altogether five hundred and fifty-nine; two hundred and ninety-nine males and two hundred and sixty females. The Penobscots have their headquarters at Old Town, dwelling chiefly along the Penobscot River in the county of the same name. These people are engaged to a certain extent in agriculture and also in the manufacture of baskets and other like articles, for which a market is found at the summer resorts, of which there are quite a number in that section of the country. The young men, however, departing from the usual traditions of their race, have for some years past followed the lumbering business, being esteemed excellent river drivers, at which they earn a considerable amount annually. These people elect a representative in the State Legislature; they are nearly all of the Roman Catholic faith, a large number of their children attending a school in charge of Sisters of Charity. There are some, however, who are in attendance at schools conducted and directed by town authorities.

Missions Continued—The Hurons.

CHAPTER II.

Territory occupied by the Hurons when the French first settled in Quebec.—Journey of the Hurons to Three Rivers, and their First Meeting with the Recollects.—Father le Caron goes to the Huron Country and locates at Carragouha.—His Missionary Work among those People.—Arrival of Champlain at Carragouha and Subsequent Journey of le Caron and the Explorer to the Country of the Tionnontates.—Le Caron returns to the Hurons, a Large Party of whom he afterwards accompanies down to Three Rivers.—Father William Poulain renews the Huron Mission in 1622.—Coming of Father Nicolas Viel and Brother Gabriel Sagard to Quebec.—They accompany le Caron to Carragouha.—Le Caron and Sagard return to the Settlements.—Viel's Labors among the Hurons.—Fathers Charles Lalemant, Enemond Masse, de Brebeuf and Others come to Quebec.—Death of Father Viel.—De Brebeuf, Daillon and Anne de Noue Start for Carragouha.—Father de la Roche goes on a Visit to the Neutrals.—Quebec becomes an English Possession, and the Missionaries return to their Native Country.—Upon the Restoration in 1632 they again return to Canada.—Fathers Daniel and Davost.—Le Mercier and Peter Pijart join the Mission.—Establishment of a Huron School at Quebec.—Arrival of Fathers Garnier and Chatelain in the Colony.—An Epidemic in the Land.—Work of the Medicine Men.—Danger of the Missionaries.—The Huron Missions at Ossossane and Ihonatiria.—Work among the Petuns.—Mission of St. Michel's.—Fathers Chaumonot and Poncet arrive in Canada.—Small-pox ravages the Country.—The Mission House at St. Mary's.—Daniel and le Moyne establish the Mission of St. John's.—Work of the Missionaries.—Capture of Jogues by the Mohawks.—Death of Father Jogues.—Death of Father Daniel.—The Iroquois destroy the Town of St. Ignatius.—Brebeuf and Lalemant are taken Prisoners.—Their Torture and Death.—A Band of Hurons located at Great Manitouline, while Others formed a Colony on the Island of Michillimackinac.—Their Further Journeyings to Wisconsin.—Hurons remove to Chequamegon.—Ménard and subsequently Allouez and Marquette come to their Aid.—Mission of the Iroquois.—Death of Father Poulain.—Father Bressani.—Le Moyne goes to Quebec.—He pays a Second Visit to the Settlement.—The Jesuits and the Mohawks.—Onondaga.—Father Rageneau.—Close of the Mission of St. Mary's at Ganentaa and the Dependent Missions among the Oneidas, Cayugas and Senecas.

AS previously stated, when the French founded Quebec the Hurons (Wendats or Wyandots) were occupying a rather limited territory on a peninsula on the southern extremity of Georgian Bay (Lake Huron), the entire area of which did not exceed seventy-five by twenty-four miles. Here within this narrow space dwelt the four tribes comprising the nation the entire population of which numbered in the neighborhood of thirty thousand souls. Directly west of the Huron country lay that of the Tionnontates, or Petuns, a different people, though closely allied with the Hurons, while south, in addition to numerous other tribes of less importance, lay the country of their hereditary foe—the fierce and vindictive Iroquois. Being a wandering people, the Hurons mixed much with adjoining and even far-distant tribes, from some of whom they first learned of the arrival of white men upon the continent, and their expressed desire and anxiety to barter for the valuable peltries of which the Indians were possessed. This but added to the interest of the Hurons in these strangers, and the outlines of the future settlement of Quebec were hardly to be discerned when a large number of them arrived at Three Rivers, having made the journey by way of French River and the Ottawa, at that time a dangerous as well as tedious undertaking. From this occasion also dated their first acquaintance with the missionary Fathers, then limited in number to three[1] Recollects who came to New France in 1615.

Arrived at the country of the Hurons, Father le Caron first established himself near to the village of Carragouha in a cabin built by the Hurons for his accommodation, who, pleased and flattered at his coming, had invited him to appropriate to his use their principal cabin, located within the stout and lofty palisades surrounding the village, and which might thus have afforded him every protection. Here he began his first labors in this new and untried field, offering up the sacrifice of the Mass in the presence of a large number of surprised and wondering natives. A little later, upon the return of Champlain to that neighborhood in the early part of the following year, he attached himself to the party, journeying with them into the country of the Tionnontates, to whom he also desired to announce the doctrine of Christianity. Here his reception was hardly as favorable as it had been among the Hurons, it being necessary for him to overcome a very considerable opposition and even persecution at the hands of the medicine men, who recognized in the establishment of this new religion the downfall of many, if not all of the privileges which had accrued to them through their idolatrous customs in times gone by. However, he was fortunate enough to establish somewhat of an understanding among these people, and succeeded in baptizing a number of children and adults.

After a brief stay in this locality he again returned to his home among the Hurons, where he worked with unabated energy until such time as a large party announced themselves in readiness to make the journey down to Three Rivers. This was the last seen of Father le Caron in that part of the country for a number of years, owing to the fact that more weighty and responsible duties fell to his lot and necessitated his remaining at Quebec, from which point he could superintend the missionary work rapidly accruing in importance among the tribes in that locality. Until 1622 the Huron mission was neglected, but in that year the work was partially revived by Father William Poulain, who made

(1) Of these three, Father Dennis Jamay remained in Quebec; John d'Olbeau went to Tadoussac, while Father le Caron assumed charge of the Hurons and other Western tribes. To this end he set forth in the year of his arrival, accompanied by twelve Frenchmen, whose purpose was to establish more satisfactory trading relations with the Hurons. The missionaries soon became proficient in the Algonquin and Huron tongues, at that time the two principal languages of Canada, thus being enabled to bear the "glad tidings" both far and wide.

a visit of some considerable duration to that portion of the country. Then again the Hurons were left without the benefits to be acquired from the location of a spiritual adviser in their midst, until in the following year Father Nicolas Viel and Brother Gabriel Sagard were added to the missionary force at Quebec. In company with these two, le Caron again ventured the journey to the scene of his previous efforts, reaching the village of Carragouha, or St. Gabriel, on August 20, 1622, where he found his cabin still intact and awaiting his return, although somewhat in need of repairs. Here, then, dwelt these three zealous and energetic men, their time being devoted entirely in administering to the spiritual wants of the Frenchmen who had accompanied them and educating, to the best of their ability the natives in all matters pertaining to a true and thorough appreciation of the Catholic faith.

When the summer months arrived, finding the work had made quite satisfactory progress, Father le Caron, accompanied by Brother Sagard, returned to the settlements, leaving Father Viel in charge of the entire mission. Of the life experienced by the missionaries at that time, Father le Caron says: "Our ordinary food was that of the Indians, that is to say sagamity,[1] a kind of pottage made of bruised Indian corn, squashes and peas boiled in water, seasoned with marjoram[2]; purslane[3] and a kind of balsam with wild onions, which were found in the woods and fields. Our drink was the water of the stream which ran before the cabin, and if, when the trees were in sap, any one was unwell, we made an incision in the bark of a maple, whence flowed a sugary water, which, being gathered in bark trays, was drunk as a sovereign remedy. Our only candles were little rolls of bark which lasted but a moment, so that we were obliged to read and write by the light of the fire during the winter evenings, which was a great inconvenience."

Father Viel, though an earnest and ardent worker, can only be said to have been partially successful in his labors at this time. The first drawback experienced by him was in acquiring a reasonable knowledge of the language of the people, a difficult task in view of the fact of its great deficiency in abstract terms. Having succeeded, however, he at once applied himself to teaching the Indians to recite the ordinary prayers of the church, itself an undertaking of herculean proportions. Then followed discouragement and uncertainty, for it was next to impossible to arrive at any just or positive appreciation of the effect to be counted upon as having accrued as a direct result of all this labor, the stolidity and seeming indifference of the Indians making it almost impossible for one to measure the extent of the impression it had made upon them. In spite of this, however, and the general belief that the Indian could only be brought to a realizing sense of his condition by becoming thoroughly familiar with the customs and habits of people in Christian lands, the worthy Fathers continued to labor and hope, although this seemingly thankless task was at times made still more unendurable by the avarice and inconsistent conduct of those from whom should have come nothing but encouragement and aid.

Additional strength and interest, however, was lent to the undertaking in 1625, in which year Fathers Charles Lalemant and Enemond Massé, who had been actively conducting the Acadian mission, Father de Brebeuf and other Recollects came to Quebec. It was at this time that Father Viel met with his death,[4] the cause of which was attributed to the hatred of the Indian guide, to whose care he had entrusted himself on the way down to Three Rivers to consult with his Superior regarding matters pertaining to the mission. Of the place of birth, age or previous labors of this lamented missionary there is nothing extant, any knowledge of him, therefore, being limited to that acquired during his brief and somewhat eventful career among the Canadian missions. The untimely death of Father Viel proved a great loss to the missionaries, nearly all of whom were entirely ignorant of the language and manners of the people among whom they were called upon to labor. It was also detrimental to the interest and welfare of the Hurons, who were thus for a number of months deprived of the valuable services of a spiritual adviser. In about a year, however, when the time for the annual flotilla arrived, de Brebeuf, Dallion and Anne de Noue, having somewhat fitted themselves for the task, prepared to embark for the Huron country. At length, after experiencing the usual difficulties, the party arrived in safety at Carragouha.[5]

Among this company was Father de la Roche, who, having remained with the others for some time, set out in the following October on a journey of exploration, his object being a visit to the Neutrals.[6] Arriving at the country of these people, he was received

(1) Or Sagamité; an Indian dish of hominy, much used by Creoles.
(2) Any one of several perennial herbs of the genus Origanum, of the mint family (Labiatae) with nearly entire leaves, dense oblong spikes of flowers and colored bracts. The principal ones are the sweet or knotted marjoram (O. Majorana) and the pot-marjoram (O. Onites), both cultivated for seasoning in cooking, and the wild marjoram (O. Majorana, O. Vulgare) naturalized in the United States, which yields the oil of thyme.—Standard.
(3) A prostrate fleshy annual (Portulaca oleracea) of gardens and waste places of both the Old and New Worlds, with thick and succulent reddish-green stem and leaves and small yellow flowers. It is used as a salad or pot-herb or for pickels, especially in the Old World, and in the United States is commonly regarded as a weed, vulgarly called pursley and pursley-weed.—Standard.

(4) See "The French in Canada," Chapter II., page 13 of this work.
(5) This name was given to the village by both Champlain and Sagard; the latter, however, at a subsequent date named it Tequeunonkiaye or Quieuindohan, St. Gabriel or La Rochelle.
(6) Alliwandaronk.

with the greatest consideration, a special mark of favor being shown in his adoption by Soharissen, at that time chief of the nation. He remained with the Neutrals for a time, but finally, after having been subjected to most inhuman treatment at the hands of some of the tribes, he abandoned them and on the advice of Father de Brebeuf, returned to the Huron mission. Totally unable to grapple with the difficulties pertaining to a sufficient understanding of the language, de Noue finally returned to Quebec in 1627, to which place he was followed a year subsequently by Father de la Roche. De Brebeuf, however, remained, undismayed with the magnitude of the task he had determined to accomplish; and in this he was eminently successful, acquiring a liberal understanding of the language of the people, adapting himself quite readily to their customs and manners, and above all—a most necessary feature—gaining their entire confidence. Great was the feeling, then, aroused among the Hurons when the imperative demand of his Superior took this pastor from their midst. This was in 1629, in which year, though greatly against his own inclinations, he was compelled to sever his connection with those who had become so much endeared to him. Nor, as it turned out, was this sacrifice on his part of any avail, as but three days after his arrival at Quebec that settlement fell into the hands of the English, and for the time being the labors of the missionary[1] Fathers were brought to an end. The missionaries returned to their native country, where they devoted considerable time to preparing themselves for the return of that period when they would again be afforded an opportunity of continuing their labors among the heathen of Canada.

Canada was restored to the French in 1632, at which time immediate preparations were made for a reëstablishment of the missions among the natives of that country. But there were many at this time who were unfriendly to the Society of Jesus and those who wore the badge of that Order, as a result of which a concerted effort was made to keep them from taking any part in the reconstruction of the missions and continuation of their former labors. Fortunately for the good of the Cause, this effort proved an abortive one, the Jesuits who had so sturdily and faithfully fought for the advancement of religion in the new country being placed in control of its spiritual direction. In the year following the intrepid de Brebeuf returned to the field of his former labors, and had but barely arrived when informed of the welcome news that the annual flotilla from the Huron country was at hand. Their business being completed at the settlement, arrangements were quickly made with those in command, for the transfer of Fathers de Brebeuf, Daniel and Davost to their country. But this undertaking had to be deferred until the following year, owing to the aggressive attitude of those of the Algonquins who made their home along the banks of the Ottawa river. Even then the journey was made with the greatest difficulty, the missionaries being divided and each subjected to vigorous labor and untold hardships. In fact, it was by almost a miracle that they accomplished the journey in safety. Father Daniel was especially unfortunate, being abandoned by his party while en route, although fortunate enough to finally reach his destination. De Brebeuf had also an almost similar experience, being abandoned at the place of his old residence, Toanché; but persevering, finally reached a new village by the name of Ihonatiria, where he was received with every expression of satisfaction. Some time later both of his companions arrived at the same place, Father Davost having almost succumbed to the terrible hardships and privations of the journey. Here, then, having somewhat recovered, they established their mission, a log structure being erected for their accommodation, part of which was used by them as a dwelling and part as a chapel.

In the meantime Father de Brebeuf devoted what spare moments were at his command to the instruction of his associates in the language of the people, being amply repaid for this added duty in the assistance rendered him in the instruction of the natives. Thus the work progressed, giving every indication of the most fruitful results, which, however, were materially deterred by the actions of the medicine men of the tribe, who became alarmed at the evident and increasing interest shown in the new religion by the Hurons and consequent depreciation of their own power, and did everything within the limits of their understanding to arouse the suspicions and ill-will of the people against the missionaries. Thus, Shea tells us, they openly accused the Fathers of causing a drought which threatened their crops, while the cross was ever alluded to by them as an instrument of witchcraft and menace to the well-being of the nation. Fortunately a majority of the Hurons had become so thoroughly imbued with the truthfulness and evident good intent on the part of the missionaries that they lent but a reluctant ear to the soothful and vicious insinuations of the sorcerers. Then, too, the missionary force was strengthened and reinvigorated by the arrival of Fathers le Mercier and Peter Pijart, while de Brebeuf with determined energy offered a vigorous and persistent opposition to the infamous insinuations of the enemy.

It was now that the missionaries, having more than ever established themselves in the favor of the Hurons

(1) This statement pertains particularly to the Jesuits, to whom Kertk exhibited a most pronounced dislike, their lives, in fact, being in imminent danger. The Recollects, however, were more fortunate, obtaining to a certain extent his good will, and consequently some slight consideration.

and realizing the goodness and power of that Providence which had enabled them to do so, to show in some slight measure their appreciation of this beneficence, dedicated the mission to the Immaculate Conception. They also at the same time determined to remain at this particular point for another year, in order that the work so well begun and ably and satisfactorily carried to its present condition might be established firmly and beyond the peradventure of a doubt. As an additional and zealous enterprise, they also established a Huron school at Quebec, where some of the youth of the nation might be sent to be trained in the ways of religion and amenities of civilized life, such acquirements to be thereafter devoted for the benefit and uplifting of their people throughout the land. Here again they met with an unexpected obstacle in the affectionate opposition of the parents; for when in 1636 twelve boys had been secured for this purpose, but three of them remained firm in their determination, the rest yielding to the resistless importunities of their parents. With this small but highly appreciated contingent Fathers Daniel and Davost set forth for Quebec, on the way thither meeting with Fathers Garnier and Chatelain, who were new arrivals in the colony, and shortly afterwards they also met with Father Isaac Jogues, whose life as already told was consecrated to a blessed martyrdom.

Now new and unexpected troubles arose in the presence of a terrible disease, which swept with irresistible fatality throughout the land. Once again the missionaries gave evidence of their great devotion to the Sacred Cause, caring with ceaseless and watchful solicitude for the afflicted, and administering to the spiritual wants of those who had passed to a condition beyond all earthly hope. Still the spirit of revenge rankled deep in the hearts of those whose rights the innovations of religion had jeopardized, and as a result the medicine men seized this opportunity as a most propitious one in which to carry out their ill-will towards the missionary Fathers. Thus they loudly proclaimed, attributing the epidemic to the anger of the gods, and accusing the Fathers of being the direct cause of the disease. The experience was a frightful one, the people being wrought up to such a pitch of fear and fury that at times the lives of these devoted men were in the utmost jeopardy. Still they persevered in their charitable work, overcoming not a little of the opposition thus met with, and inducing quite a few, among them being some noted chiefs, to pledge themselves to renounce their superstitions and yield implicit faith and confidence to the Christian belief.

At length the epidemic subsided, and in fact had almost spent its force, when, unfortunately for the cause of religion and safety of its exponents, it again appeared with renewed fury in the following year. Once more the medicine men sought an opportunity to forever break down the barrier which had been raised so successfully against them. Vindictively they applied every art known to their nefarious practices, called upon the gods most dreaded for thunders of denouncement upon those who still adhered to the Christian faith, and presaged the most terrible results were the missionaries allowed to continue among them. Thus they aroused the people to a condition of mind boding but little good for the well-being of the missionaries or enduring value of the labors which they had so faithfully devoted to the interest of the Church. None appreciated this condition more than those who veritably carried their lives in their hands, fully impressed with the belief that at any moment they might be called upon to yield them up as a sacrifice to the superstitious fears and passions of the people. "We are," said de Brebeuf in a letter to his Superior at Quebec, written at this time, "probably on the point of shedding our blood in the service of our blessed Master, Jesus Christ. His goodness apparently vouchsafes to accept this sacrifice in expiation of my great and countless sins, and to crown the past services and the great and burning desires of all our Fathers here."

Fortunately better feelings prevailed, the lives of these good men being spared at least for a while to carry on with indomitable perseverance the work which had been allotted to their care. At each of the two missions now established among the Hurons, one being at Ossossané and the other at Ihonatiria, there were four missionaries, an addition to the force already known being made in the persons of Jerome Lalement, Simon le Moyne and Francis du Perron. Besides these there were two others, whose services were devoted to visiting outlying towns. Of the general condition of affairs prevailing at this time, Shea says: "Garnier and Jogues, moreover, wintered among the Petuns, to begin amid every opposition a new mission among that tribe. Many converts now declared themselves, but a greater number were found in the Wenro, a tribe which sought refuge in the Huron territory from Iroquois cruelty. The labors of the missionaries soon created, too, the mission of St. Michel at the town of Scanonaenrat, while Taenhatentaron became the mission station of St. Ignatius. At the fixed missions all was now regularly conducted, and day by day instruction for young and old went on, while on Sunday a missionary in the Indian style traversed the streets to call all to prayer. The chapels were crowded and the Faith seemed about to take root in the land. Amid this smiling prospect a new storm arose which wellnigh crushed the mission. A squaw demanded that the missionaries should offer a blanket before a woman holding an infant in her arms who had appeared to her in a dream. The dream is a great deity of the

Indians; it cannot be disobeyed; yet here the missionaries could not obey. Their lives were in danger, but they persisted, although the idea of the woman doubtless arose from some picture of the Virgin Mother, and might, perhaps, have been turned to advantage by less scrupulous men. But they resolved to grant nothing to the idolatry of dreams, and at last triumphed. These troubles gave them influence, and at this time (the spring of 1639) they had nearly fifty who had made their first communion, and the mission was founded never to perish."

A few months later a fresh installment of missionaries came to the Huron country, among them being Chaumonot and Poncet, the former outliving all his contemporaries, while the latter is referred to as a "martyr of mortification who after long sufferings and toils in Canada died in Martinique."

But there were other and severer trials in store for the missionaries, before which it would seem the most determined spirit might well be expected to falter and succumb. The returning flotilla (it had been to Quebec on the annual trading expedition) came to these waiting and expectant people at last, bringing with it, not only the proceeds of a year's successful hunt, but also, alas! the germs of another frightful disease. Now it was the small-pox, whose deadly ravages brought desolation and despair to almost every Indian home. Again the war against religion was renewed with the utmost determination, those infuriated demons of disaster and emissaries of idolatrous display, the medicine men, tuning the minds of this woe-racked and seemingly God-forgotten people to a pitch of frenzy and desire for blood which human sacrifice alone could satisfy. Still, here in the midst of this moral eruption, with the voice of hatred ringing in their ears, the glare of intolerable dislike meeting their gaze on every hand, these intrepid missionary Fathers calmly and undemonstratively performed the duties of their holy office; ministering to those sick in body and in mind; nursing with assiduous devotion the convalescent back to life and health; guiding the faltering spirit in its passage to eternity, and yielding to the dead those last and solemn rites to which alone true believers in Mother Church are entitled.

Of the actual condition of the Huron mission at this time, the historian Shea tells us that it was like the present Catholic missions in the United States—a few Catholics mingling in among those who opposed them, often with greatest virulence and hatred. (The towns called by the missionaries St. Gabriel, St. Louis and St. Ignatius were not Catholic towns or missionary settlements any more than New York, Boston or Philadelphia are now.) No town of neophytes gathered by the Jesuits existed, as is commonly supposed; nor was a single mission village ever formed in Huronia. The frequent persecutions now, however, induced the Superior to alter the plan of action which they had thus far pursued. It was resolved to build a residence in some convenient spot, apart from all the villages, but easily reached from all. This would be the general resort of the missionaries when the village was almost deserted by the absence of war, hunting and fishing parties, or when popular fury made it prudent to retire for a time.

For this purpose a site was located on the River Wye, the spot selected being at a point between two small lakes, where subsequently was erected the mission house of St. Mary's. It was to this place of refuge that the missionaries of the Immaculate Conception were wont to retire, as well as those from the mission of St. Joseph's at Tenanstayae, who followed them there in the spring of 1640. From this point of vantage the missionaries opened out new fields of labor, Fathers Daniel and le Moyne establishing the mission of St. John among the Ahrenda tribe, while the unresponsive Tionnontates were again visited by Fathers Garnier and Jogues. In the summer of 1640 this resort was strengthened by the advent of Fathers Charles Raymbaut and Claude Pijart. It was just then, too, that Jerome Lalemant succeeded de Brebeuf as Superior, the former making all haste in company with Father Chaumonot to the Neutral nation, where they purposed reviving the mission established by Father Dallion some years before. Thus, towards the latter part of the year, we find Jogues and Chatelain established at St. Mary's, from which they also visited five other towns contiguous to that point.

Lalemant and le Mercier devoted their energies to the mission of the Conception, while St. Joseph's and St. John's fell to the lot of the energetic Daniel and courageous le Moyne. In addition to these, Fathers Garnier and Pijart returned to the country of the Tionnontates, from which the latter had been unceremoniously expelled during the preceding year. The duties of these missionaries were performed under a condition of almost insurmountable difficulties, for besides suffering the many inconveniences so distasteful to those who have been brought up amidst civilized and refined surroundings, they were also subjected to the most terrible tests to both mental and physical endurance. In spite of this, they continued in the work, which gradually, though slowly, showed some appreciable improvement. It was now, too, that the Algonquin mission gave signs of betterment, and in fact so enthusiastic did Fathers Jogues and Raymbaut become over the success of their efforts, that they crossed Lake Huron, preaching the

gospel to a large gathering of Chippewas at the rapids of St. Mary's[1] (Sault Ste. Marie).

It was soon after this that Father Jogues was captured by a band of Mohawks while on his way to Quebec for supplies. The journey, in fact, was a disastrous one, the sufferings of all connected with that undertaking being of the severest character, while many met with death on the way. It was but a little while after, too, that Father Raymbaut succumbed to the vicissitudes and hardships of the life he had undertaken. A bloody and never-ending conflict was also being carried on among the tribes, which added to the difficulties experienced by the missionaries; but in spite of this they continued to maintain their positions among these people, laboring conscientiously and vigorously at the different mission stations to which they had been appointed. Furthermore, they accentuated their zeal by erecting two additional churches. Then in 1645, for a brief period, peace spread her broad pinions over the land of the Hurons, causing renewed hope to spring up in the hearts of these patient and long-suffering men. But this comforting condition was but of short duration, war being renewed by the Mohawks, who celebrated the occurrence by the massacre of Father Jogues. This terrible loss was soon after followed by the loss of Father Daniel, who fell a victim to the insensate hatred of the common foe. The onslaught of the Iroquois was, in fact, irrepressible, the Hurons finally yielding before their continued advances, until at last, unable longer to devise or maintain a suitable defense, the remnant of this once proud nation became an insignificant and skulking rabble—homeless, wandering and despised.

Daniel died amidst a scene of carnage the like of which had never before been known. The news of this disaster was quickly heralded throughout the land, and soon the Hurons, in the extremity of their terror, fled in every direction, their apparent purpose being to place the longest distance possible between them and their blood-thirsty oppressors. It was at this juncture, when the spirit of redemption came upon them, that the cloud of ignorance and superstition became uplifted, and they began to appreciate the wonderful benefits of Christian faith and resignation. Said Father Bressani of this period: "The faith had now made the conquest of almost the whole country; it was everywhere publicly professed; and not merely the common people, but even the chiefs were alike its children and its protectors. The superstitious rites that at first were more frequent than the day, began to lose credit to such a degree that a heathen at Ossossane, man of rank though he was, could find none to perform them in his illness. The persecutions raised against us had now ceased; the curses heaped on the faith were changed into blessings. We might say that they were now ripe for heaven; that naught was wanting but the reaping-hook of death to lay the harvest up in the safe garner-house of paradise. This was our sole consolation amidst the desolation of the country.

"Misfortunes and affliction had begun with the faith; they grew with its growth, and when religion seemed at last the peaceful mistress of the land, 'the waters of tribulation entered in' so furiously that the stricken Church may well exclaim 'A tempest has overwhelmed me!' "

But the sacrifice of blood to be offered up in behalf of these people by their zealous pastors and preceptors had not yet been fulfilled. In the spring of 1649 a large force of the Iroquois fell upon the town of St. Ignatius and razed it to the ground. Among those taken prisoners on this occasion were the devoted Fathers de Brebeuf and Lalemant. In ignominy and agony, for they had already been most brutally treated, the missionaries, together with a few of the Hurons who had survived the slaughter and been spared for a more dreadful fate, were driven away to the country of the Iroquois. Upon entering the Iroquois town they were exposed to fresh indignities and ill-treatment, until their sufferings became almost unbearable. Of this incident, Shea speaks in the following language:

"A scaffold had been raised, according to custom, of poles lashed together and covered with bark; here they were exposed. De Brebeuf, seeing Christian captives near him, excited their courage by reminding them of the glory of Heaven now opening before them. There were among the Iroquois some Hurons now naturalized and old enemies of the missionaries. At these words of de Brebeuf they began the torture; each was soon bound to a stake; the hands of de Brebeuf were cut off, while Lalemant's flesh quivered with the awls and pointed irons thrust into every part of his body. This did not suffice; a fire kindled near soon reddened their hatchets; these they forced under the arm-pits and between the thighs of the sufferers while to de Brebeuf they gave a collar of these burning weapons; and there the missionaries stood, with those glowing irons seething their very vitals. Amid the din arose the voice of the old Huron missionary, consoling his converts, denouncing God's judgments on the unbeliever till his executioners crushed his mouth with a stone, cut off his nose and lips and thrust a brand into his mouth, so that his throat and tongue, burnt and swollen, refused their office.

"They had left Lalemant, and now stopped to devise some new plan of torture. Enemies of the faith, they had

(1) This was a number of years prior to the time when Elliot first preached to the Algonquins, then a few miles from the present site of Boston.

seen de Brebeuf in the very breach baptizing his neophytes. Often, too, in their villages had the apostate Hurons seen him pour the vivifying waters on the head of the dying. An infernal thought seized them. They resolved to baptize him. While the rest danced like fiends around him, slicing off his flesh to devour before his eyes, or cauterizing the wounds with stones or hatchets, these placed a cauldron on the fire. 'Echon,' cried the mockers, for such was his Huron name, 'Echon, thou hast told us that the more we suffer here, the greater will be our crown in heaven'; when the water was heated they tore off his scalp and thrice in derision of baptism poured the water over his head amid loud shouts of the unbelievers. The eye of the martyr was now dim, and the torturers, unable from first to last to ring from his lips one sigh of pain, were eager to close the scene. Hacking off his feet, they clove open his chest, took out his noble heart and devoured it."

Of the previous life of this great and good man, we gather from different sources the information that he was born at Bayeux, Normandy, on March 25, 1593, his family being of direct descent from the noble and ancient house of Arundel. He entered the Society of Jesus at Rouen on October 5, 1617, and was ordained to the priesthood five years later. He came to Canada on June 19, 1625, and was employed continuously among the Hurons from 1626, till 1629; from 1634, till 1641, and from 1641, till the time of his death, which occurred on March 16, 1649. His remains were buried at the cemetery of St. Mary's, but his head was taken to Quebec inclosed in a silver bust sent from France by his family.

Of the death of Lalemant we learn from the same authority that, having disposed of his Superior, they wrapped him in some pieces of bark, which they then set on fire. So acute became his sufferings in this additional torture, that he could not resist the pain, therefore raised his hands on high and invoked the aid of Heaven. Gratified by this expression of pain, his tormentors resolved to prolong his agony, adding what devilish ingenuity could conceive to his already terrible sufferings. Finally the end drew near, and when he had arrived at that condition in which he was no longer susceptible to what they said or did, they tomahawked him.

Gabriel Lalemant, a nephew of Charles and Jerome Lalemant, both distinguished missionaries, was born October 31, 1610, at Paris. When twenty years of age he entered the Society of Jesus, and after serving several years as a teacher in his native country removed to Canada and entered upon the life of a missionary. He arrived in Quebec September 20, 1646, but served on the Huron mission only from August 6, 1648, till the time of his death, which occurred March 17th of the following year.

These quickly succeeding events and the destruction or abandonment of fifteen towns threw the entire nation into a state of super-excitement bordering upon collapse. Some made overtures to the Iroquois, who readily accepted them as members of that family, while others fled to the countries of the Tionnontates, Attiwandaronk, Eries, and Conestogues, among whom they sought refuge, or pressed on still farther, locating among the islands or along the shores of Lake Huron. Still, however, the missionaries remained firm, following the fugitives to their new locations, and doing everything in their power to subdue the excitement and prevailing disorder.

At the other missions at this time the work was progressing as favorably as could be expected. Father Garnier labored on with varying success among the Tionnontates, receiving occasional assistance from other missionaries who happened to be traveling in that direction. That it was a dangerous locality he was fully aware, but absolutely ignoring that fact, refused even for a time to withdraw to a position of greater safety. As a result of this temerity he forfeited his life, being slain by a party of Iroquois while engaged in the performance of his duty in caring for the bodily and spiritual wants of those who had already fallen before their onslaught.

Charles Garnier was a native of Paris, having been born in that city in the year 1605, and was of an eminent and pious family. He entered the Society of Jesus September 5, 1624, and was sent by the Order to Canada in 1636, and remained at the Huron missions from September 11 of that year until the time of his death, December 7, 1649. It was but a short time subsequent to the consummation of this deed of blood that Father Chabanel also yielded up his life to the Cause, while others yet were compelled to suffer in a like manner.

Since the first visit then of Father le Caron in 1615, a period now of nearly thirty-five years, twenty-nine missionaries had suffered the penalty of their convictions in the peninsula of Lake Huron. Seven of these had met with cruel and tragic deaths, and eleven still remained. Thus their occupation, for the time at least, being gone, they wandered to different parts of the universe; Bressani went to Italy, Grelon to China, while le Mercier and Poncet visited among the people of the West Indies.

Of the Hurons who went to Quebec we have already spoken at some length, and as a consequence it would be unnecessary as well as irrelevant to refer to them again at this time. We, however, have every reason to believe that under the pious and judicious guidance of their pastors, Fathers Garreau and Chaumonot, they lived an unquestionably Christian life which reflected much credit on them as well as upon those who had

devoted so many years to their instruction. It was the latter who composed a grammar of the language "long regarded," says Shea, "as a masterpiece by the missionaries of Canada. This," he continues, "was constantly placed in the hands of those who were publishing for the missions and formed the base of nearly all the grammars of Indian tongues compiled by the French missionaries. After remaining long in manuscript, copied from hand to hand, this admirable work was published by the Literary and Historical Society of Quebec in 1835."

It will also be remembered that Father Chaumonot founded the mission of Notre Dame de Foi, distant a few miles from Quebec; later, owing to the limited grounds in connection with it, he removed this mission to another site, where he erected the church and chapel modeled after the holy house of Lorette, by which name the mission was also always known. Shea tells us that when Charlevoix visited it in 1721 the mission was directed by Father Peter Daniel Richer, a man of eminent virtue. The mission had for some time during Chaumonot's later years and after his death been somewhat neglected, but its fervor was restored and Richer had only to maintain matters as they were. The earnestness of the Hurons was such as to call forth the highest eulogiums of the traveler who dwells on their patriarchal faith, their uprightness, their docility of heart, their innocence and sincere piety. Their fervor abated none of their valor; their chiefs figured in every war, and the defeat of Braddock was mainly due to the courage and skill of Anastasius, the chieftain of Lorette.

In speaking of the still later movements of these people we quote the same authority, who, after having briefly mentioned their removal to still another site designated Jeune Loretto, says: "When the Hurons left St. Joseph's Isle with the missionaries, several bands of the nation were still in various parts; one of these made a stand on Great Manitouline for a time, and under the gallant Stephen Annaotaha defeated the Iroquois, but finally removed to Quebec. Some, however, still clung to the West, and ere long a Huron colony existed on the Island of Michillimackinac, an island famous in the traditions of Western mythology. Bleak and exposed as was this little isle, it was safe, abounded in excellent places for fishing, was convenient to fertile lands and good hunting ground, and enabled them to carry on a lucrative trade.

"Attacked even here, they removed for a time to the Noquet Islands, then entered Green Bay, reaching the banks of the Mississippi by the Wisconsin, and commenced a friendly intercourse with the Illinois; but having incurred the anger of the Sioux, they retraced their steps to the Noquet Islands. This band numbered about five hundred, and were nearly all Christians. Deprived of pastors and instruction, surrounded by infidels, driven about by every wind of adversity, their faith was growing dim and the vices and superstitions of paganism were again reviving among them. Yet, when the veteran Father Menard, for nine years a missionary in the Huron country, reached the shores of Lake Superior in 1660 to plant the Cross among the Ottawas, the long-forsaken Hurons on Noquet Island or on the shore at the mouth of the Menominee River sent to implore him to visit them, as the pagans would all embrace Christianity. Despairing of doing any good among the Ottawas, Father Menard left Chequamegon in June, 1661, to traverse the forest. On his way want of food broke up the party; his Indians left him with a faithful Frenchman named Guerin; but soon after at a portage the aged Father lost his way or was taken by a roving band of Sioux.

"Shortly after this the Hurons removed to Chequamegon, and were there when Father Allouez began his mission at that place in 1665. Thus the poor wanderers were, of course, the first objects of his care, for he was not ignorant of their language. He endeavored to recall them; some listened to his words. One woman, whom Father Garnier had been about to baptize when death cut short his career, was now prepared for baptism by Allouez, and expired soon after receiving the Sacrament. The instructions of Garnier had sunk deep into their hearts, but long want of pastors had allowed vice and superstition to grow up. The effort of Allouez to root out these vices and superstitions failed. The Hurons proved so ungrateful to his toils that in 1669 they were deprived of the consolation they had once solicited. Allouez was summoned to other fields, and his successor, Father James Marquette, was then almost ignorant of the Huron tongue and unable to give them instruction. This produced an impression on them, and a change was soon visible; but new troubles arose. In their folly the Hurons and Ottawas had provoked the Dakotas to war, and both were compelled to fly before these formidable enemies; the Ottawas first launched their canoes on the lake and steered to Manitouline, leaving Father Marquette with the Hurons. That remnant of a mighty nation resolved also to commit themselves to the waves and seek a new home. With their faithful missionary they embarked in their frail canoes, and once more turned towards their ancient home. Fain would they have revisited the scenes of Huron power and the fur-lined graves of their ancestors. Fain, too, would the missionary have gone to spend his surviving years on the ground hallowed by the blood of Daniel de Brebeuf, Lalemant, Garnier and Chabanel. But the power of the Iroquois was still too great to justify the

step, and the fugitives, remembering the rich fisheries of Mackinaw, resolved to return to that pebbly strand. A fort was raised and the northern shore inclosed their chapel and cabins. Separated now from other tribes, they listened to their devoted missionary and profited by his instruction; even when he was temporarily absent they were always regular in their attendance at chapel to chant their prayers. Some pagans in the band solicited baptism; dreams and superstitions were rejected, and there was every prospect of seeing this little remnant as fervent as their brethren at Lorette." It was here that Marquette left them to pursue his further investigations of the country, leaving them in charge of Fathers Nouvel and Pierson.

Following this immediate period, there were a series of general wars in which the Hurons took active part as allies of the French. Finally peace was restored and in or about the year 1702, at the time when Detroit was founded, the Hurons, leaving their home at Michillimackinac, settled near to that place. Here they remained under the direction of different missionaries for a number of years, although when Charlevoix visited the place in 1721 it was vacant. Some years later this mission was renewed, it being definitely known that a resident pastor was located among these people in 1728. Ten years later their spiritual wants were administered to by Father de la Richardie, who thirteen years after removed with a number of them to Sandusky, where, under the name of Wyandots, they took an active part in the affairs of the West.

During subsequent troubles the missionaries maintained the mission of the Assumption near Detroit, Father J. B. Salleneuve remaining there until 1760, and Father Peter Potier, the last Jesuit missionary of the Western Hurons, until the time of his death in 1781. From that time forth the Indians depended solely upon Fathers Hubert and Glapion, who were established at the French posts, and although often tempted by the encroachment of Protestantism, remained firm in the Catholic faith.

Mission of the Iroquois.

AT THE very earliest of their acquaintance with them, the French had recognized the Hurons and Iroquois by the name of Hiroquais, owing, undoubtedly, to the fact that in origin, manners and language there was much similarity between them. But a distinction was soon made, the latter acquiring the name by which they are now best known, while that of Iroquois was made to apply only to those belonging to the confederacy known as the Five Nations. The bitter feeling evidenced throughout the earlier years of the new settlement by these people for the French undoubtedly found its cause in the belligerent attitude assumed towards them by Champlain, who from the first showed a marked preference for, and leaning towards their hereditary foes. This state of absolute defiance, backed as it was by the prowess of a powerful confederacy, bid fair to crush out and overwhelm the original intent of the missionary Fathers—the spiritual enlightenment and upbuilding of the aborigines of North America. But fortunately for these misguided people, as well as for posterity itself, in spite of their most strenuous efforts to the contrary, the gospel triumphed, and while its victorious course was thickly strewn with evidences of danger, privation and unutterable devotion, and even martyrdom, most cruel and undeserved, these willing sacrifices were made in order that the Scriptures might be fulfilled and the Gospel of Jesus Christ in verity carried to the uttermost parts of the earth.

One of the first to suffer in this cause was Father William Poulain, a Recollect, who was captured by the Iroquois in 1621. Here—it was at the rapids of St. Louis that they kept him—he consoled himself for the excrutiating tortures and maltreatment to which he was subjected by urging others among the captive band, and even the Iroquois themselves, to the attainment of that knowledge and understanding which pertains to a better and purer life. At a somewhat later date an attempt was also made on the part of the Jesuits to establish a mission among the Iroquois. This, however, had to be abandoned for the time being, and, in fact, for a number of years following no further effort was made in that direction. Subsequent to the year 1640 the aggressive attitude of the Iroquois towards the French settlers became very pronounced, thus still further affecting the interests of these intrepid men, who, having foregone all of those pleasures and amenities attached to more civilized surroundings, had voluntarily surrendered themselves to this task of evangelization. Nor was this all; for the keenness with which the Iroquois followed on the trail of each succeeding victory made it impossible for the settlers to venture without the confines of their fortifications, and hence a state of privation supervened which became absolutely insupportable and appalling. In 1642, then, urged by the sufferings and want of those surrounding them, the devoted Jogues and Raymbaut, who had but recently planted the Cross in Michigan, set out for Quebec in quest of assistance. They reached the point of destination in safety, and having satisfactorily arranged for the necessary provisions and other details, started on their return to the country of the Hurons. Of their experience on that journey we have already exploited to a considerable extent, telling of the surprise and capture of Jogues and his immediate assistants, and

the death of a number of the Indian guides and protectors who had accompanied them. The adoption of Couture, the murder of René Goupil, and the subsequent murder of Father Jogues, tells the entire story of this episode in missionary labors at that time.

Descriptions of such horrors have been only too frequently repeated in the years which followed. During the month of April, 1644, Father Francis Joseph Bressani accompanied a Huron flotilla on its way westward with provisions for the suffering missionaries and people in that section. The entire journey was one of danger, the way being lined with war parties of the Iroquois who were alert and on the watch for others of limited strength or those too negligent to show sufficient regard for their own safety. To one of these predatory bands the Reverend Father and his party fell easy victims, a majority of the Indians being killed and devoured, while the missionary, with a few others, was taken up the Sorrel River through Lake Champlain and across an almost impassable country to the land of the Mohawks. Of that journey Shea tells us: "When he reached a fishing village on the Upper Hudson his tortures began. He, too, ran the gauntlet; in that fearful race he was crushed beneath their blows; his hand was slit open beneath the fingers, and then, reaching the scaffold, he was handed over to be caressed, that is, tortured in every way. Pricked, burnt, mangled, he was soon one living wound. Several fingers were cut off, his hands and feet burnt and hacked twenty-six times. Condemned to death by unanimous cries, he was conducted to the first town on the Mohawk. Here his left hand was slit open, the gauntlet run again; his hands and feet were torn and mangled; himself hung up by the feet in chains; and to crown all, when tied down almost naked to the ground, they laid food on his body and set their hungry dogs upon it till he was all torn by their teeth. Unable to use his hands, he almost perished of hunger, for few would give him a morsel. He literally walked in living death." Strange as it may seem, however, after enduring all of this horrible torture, he survived, was rescued and finally returned to Europe. Soon after the escape of Father Bressani peace was concluded between the Mohawks and French, the same being ratified in July, 1649, when the chieftain Kiotsaeton came down to Three Rivers as emissary for his people. The peace, unfortunately, was not of an enduring nature, as shown in the ultimate fate of Father Jogues, who soon after returning to the colony met his death at the hand of a Mohawk brave. Once more the country was thrown into a state of endless turmoil, being devastated by the Mohawk and other kindred tribes. The Huron country already presented a desolate and forsaken appearance; that of the Tionnontates was fully as bad, while other smaller tribes were entirely annihilated or absorbed by the encroaching foe. "Upper Canada, too," says Shea, "was a desert, and along the Ottawa and St. Lawrence the dwindled fearful bands of Algonquins showed their losses in the struggle. The French had not been spared; their missionaries had fallen with their tawny converts, and in 1653 reverse after reverse dimmed the glory of France and heightened the boldness of the all-conquering Iroquois. Quebec was beleaguered; men durst not go forth to reap the yellow harvest, and want began to stare all in the face. A poor widow mourned over the prospect. Touched by her desolate situation, Father Joseph Anthony Poncet, with a few whom his devotedness drew around him, went forth to gather in her harvest." The ambushed Iroquois fell upon them, and he and one of his companions were taken prisoners and borne off to the Mohawk country. Father Poncet was also subjected to horrible tortures, but when the Mohawk nation again appealed for peace he was restored to his own. At about this time Father Simon le Moyne, who had long been identified with the Huron missions, was sent among the Onondagas, who had already made definite arrangements for peace with the French. It was also understood that this Father, who since the death of Jogues had assumed the name of Ondessonk, formerly borne by him, should subsequently visit for a while among the Mohawk towns. In the early part of July, 1653, Father le Moyne started on a journey to Quebec, and "toiling beyond Montreal, first passed through the Rapid River to the lake beyond, opening like a sea across the Thousand Isles." At last he reached the mouth of the Oswego, where a fishing village was located, and here he started his first mission. Le Moyne was an adopted Indian, and upon entering the town of Onondaga was received with great pomp and ceremony. Having transacted his business as emissary of the French Governor and delivered many valuable presents from that dignitary to the chiefs and sachems of the tribe, he proceeded to labor at once as spiritual director of the people, and to instruct and advise them as their priest. One incident in connection with these labors is given by Shea, as follows: "Among others, he baptized on the eve of his departure a chief, setting out against the Eries. In vain the prudent missionary sought to defer his baptism to his next visit. 'Ah! brother,' exclaimed the chief, 'if I have the faith, can I not be a Christian to-day? Art thou master of death, to prevent its striking me without thy order? Will the shafts of the foe be blunted for me? Must I at every step in battle dread hell rather than death? Unless thou baptize me, I shall be without courage and I shall not dare to meet the blows. Baptize me, for I will obey thee, and give thee my word to live and die a Christian.' Such an entreaty le Moyne could not resist, and finding the

chieftain already possessed of the truths necessary for salvation, he instructed him more fully and baptized him by the name of John Baptist."

Once again Father le Moyne returned to Quebec, which settlement he reached on September 11th. His safe return and the report he made of the condition of the tribes caused many to anxiously await the setting out of the next expedition for the Onondaga country. They had become, in fact, firmly impressed with the belief that peace was now permanent, and this belief was strengthened and emphasized by the arrival soon after of John Baptist, who, having passed through numerous dangers without injury, had come to request the French to establish a colony among his people, offering in return a beautiful site in their canton in Onondaga to the Jesuits, whom they promised to conduct to their destination in comfort and security. This expedition started out from Quebec on September 19th under most favorable auspices, the missionaries beginning to labor among the members of the company before they had traveled but a short distance. Ten days later they landed at the mouth of the Othatangué (Oswego), where Father Chaumonot (he and Father Claude Dablon had been appointed by their Superior for this service) was received with great delight. After a brief respite they again resumed their journey to Onondaga, where they also met with a most enthusiastic reception. The sending of Chaumonot on this mission was particularly fortunate, as he was an adept in the Huron language, and could answer all of their speeches with ease and elegance. After numerous other ceremonies, which occupied considerable time, the missionaries were on November 11th conducted to the site selected for the mission-house. It was a beautiful spot, highly artistic, and in every way fitted for the purpose to which it had been devoted. Now followed an endless number of ceremonies and receptions, delegations coming from all parts of the nation to call upon the missionaries. One important council held by the Indians at this time established Christianity at Onondaga, the capital of the nation, so that for all time subsequently the missionaries could freely and uninterruptedly preach the Gospel by the great council-fire of the allied nations. November 18th of the same year was made memorable by the dedication of the first Catholic chapel in the present city of New York, by Fathers Chaumonot and Dablon. Of this structure the latter is quoted as saying: "For marble and precious stones we had but bark; but the path to Heaven is as open through a roof of bark as through fretted ceilings of silver and gold." Thus the work progressed bravely, the only danger to which the missionaries were exposed being on the occasion of the Honnonouaroria, a festival which took place regularly on each succeeding March. On the occasion of this festival the Indians, in obedience to their dreams, committed many extravagances. In the early part of the year following, Father Dablon returned to Quebec, having been sent there on matters of great importance to the well-being and safety of the mission.

While Fathers Chaumonot and Dablon were conducting their successful mission among the Onondagas, the Jesuits were endeavoring to carry out their original contract with the Mohawks. To this end Father le Moyne was sent among them, leaving Montreal for that purpose on August 16, 1655. On this occasion he was accompanied by two Frenchmen and twelve Mohawks, who after a month's uneventful journeying reached the first village of the nation in safety. During this visit he did not establish any permanent mission, but after laboring among the captive Hurons and visiting for a brief period Fort Orange and New Amsterdam, he returned to the Mohawk country, and thence shortly to Montreal, which settlement he reached in safety, although not without having passed through great danger.

In spite of the evident and carefully designed treachery on the part of the Iroquois, the condition of the French colony was such as to make it imperative for the well-being and safety of the people that everything within human power be done to appease the rancor of that nation, and to maintain a seemingly reliable, if spurious, understanding with them. It had been promised that a mission would be settled and a French colony planted among the Onondagas, and this now was made the subject of arbitrary discussion and a pretext for sufficient misunderstanding to create, if not carefully avoided, a disastrous irruption. In this predicament the missionaries, ever zealous in the cause which they had undertaken, fearless of danger and fervent even to the sacrifice of their own lives, came boldly to the rescue and asserted their unqualified willingness to undertake the venture which at that time was recognized as of a most dangerous character. Without farther or unnecessary delay, therefore, arrangements were perfected for the proper equipment of an expedition, of which Fathers Francis le Mercier, René Menard, Claude Dablon and James Fremin were the leading spirits, and Captain Depuys the Commandant.

A somewhat satisfactory footing established at Onondaga, the missionaries completed the necessary arrangements to distribute themselves among the towns and villages of the nations, as a result of which Fathers Chaumonot and Menard set out for the country of the Cayugas and Senecas, in August, 1656. Father Menard remained with the former. "Here," says Shea, "Menard, who was selected by the chief, erected a chapel, but was coldly received by the tribe and so little regarded that he never appeared without being attacked by the children.

To the day of his death, many years after, amidst the forests of Upper Michigan, he bore the scars with which these tormentors covered his face. Yet the simple guilelessness of Father René soon won their hearts; and when once he had converted a chief, his chapel was filled with admiring and listening crowds. On its wall of mats beside the altar hung pictures of our Lord and His Blessed Mother, and to explain these the missionary told the history of the Redemption Now, too, the children changed and became his helpers in the mission, leading him to the cabins of the sick and giving him the names of all, which some studiously concealed." In the meantime the good missionary had applied himself assiduously to acquiring the Cayuga dialect, which he accomplished to an eminent degree of satisfaction with the assistance of an excellent family in whose home he was frequently a guest. Father Chaumonot also had an edifying experience among the Senecas. Here his principal field of action was the town or village of Gandagare, where his eloquence and kindly nature acquired for him unusual consideration. He also found a responsive and interesting subject for his care and solicitude in another village, whose population was largely composed of survivors of the old missions of St. Michael's and St. John's, in Huronia. Subsequently, he returned to Onondaga, from which place, with Father Menard, he almost immediately set forth on a visit to Oneida, the express purpose and intent of this journey being the negotiation of a more friendly understanding with the people of that tribe. After a brief stay, they returned to St. Mary's, at Onondaga, which thus became head and center of the entire Iroquois mission. For some time following, the work progressed with eminent satisfaction; so much so, indeed, that the Jesuit Superior at Quebec deemed it advisable to strengthen the working forces of the mission by adding to its personnel. So Father Paul Rageneau and Joseph Imbert Duperon, a lay brother, and a number of colonists, were sent to swell the forces of the little settlement. This detachment encountered some unexpected dangers on the way, owing to the treachery of their Onondaga escort. First, they were deserted, being compelled to follow the flotilla in an old, leaky and almost unserviceable canoe. Then the Hurons of the party were massacred to a man, while the missionaries found themselves in the utmost danger. They were, in fact, condemned to death, and would undoubtedly have fallen victims to the ungovernable rage of their escorts had it not been deemed by the chiefs or leaders of the party a better as well as safer policy to wait. They at length reached St. Mary's in safety, as soon as possible sending word from that place of their condition and danger to Quebec.

With the murder of Father Garreau in the year preceding, the daring and almost sacrificial effort of le Moyne to maintain a spiritual ascendency among the tribes, and the general precarious condition of the missionaries, ends the history of the mission at Onondaga for the year 1657, while the aggressive attitude assumed by the Mohawks was anything but encouraging, boding but little for the good of the cause or the reliability of that mission. Soon matters became desperate, it being evident that the safety of the missionaries hung on the slenderest thread. The only avenue left to them, in fact, seemed to be in making their escape, and that all believed well-nigh impossible. They remained hopeful, however, in secrecy preparing, through the dreary days of winter, for the opportunity which they hoped and prayed would come with the spring. Of the scheme involved, and its ultimate success, the historian Shea gives the following account: "Silently and rapidly in the residence of St. Mary's skillful hands were constructing two swift, light boats, each large enough to carry fourteen or fifteen individuals, and the weight of one thousand pounds. They also concealed in the house their canoes, four of Algonquin, five of Iroquois make. The great difficulty now remained; this was to embark unseen, for the slightest suspicion of their intent would draw the whole force of the canton upon them. At last a favorable moment arrived. A young Frenchman was adopted into the tribe; and in accordance with their customs, he gave a banquet. Availing himself of one of their usages, he proclaimed it to be one where everything must be eaten and nothing left, immense as might be the mass of eatables placed before the guests; to this feast every neighbor was invited; the plenteous board groaned beneath the weight of viands; and as none could refuse his portion, the overloaded guests, excited by the dances and games which the French kept up in quick succession, or lulled by the music, were insensible to all but the festivities before them. Amid the uproar and noise the boats were silently borne to the water's edge, and as silently loaded. Gradually, as night closed in, the weary guests began to drop away, the music and dance being still kept up by the French. When these ceased, all the Onondagas departed and were soon after buried in sleep. Silence reigned around.

"The whole French colony hurried to their flotilla and pushed off about midnight on the 20th of March, 1658. The water of the lake froze around them as they advanced, and fear almost froze their blood, yet on they went all night long and all the next day; hand succeeded hand at the oar and the paddle, till on the second evening, without having met a single living soul, they saw Ontario spread its sea-like expanse before them. Their

greatest danger was now past, and the distance between them and their treacherous hosts gave them time to breathe.

"When the Onondagas had slept off their revel, they strolled from their huts, and as they rambled towards St. Mary's of Ganentaa were surprised at the silence that reigned around it. Supposing the inmates at prayer or in council, they awaited the result calmly, for an Indian never betrays curiosity. Of their presence there they had no doubt. The cocks were crowing, the dog answered the knock at the door. Yet, as the afternoon waned, their patience was exhausted, and scaling the side of the house, they entered. No sound echoed through the building but that of their own cautious steps; in fright and trouble they stole through and opened the main door. The sagest chiefs enter: from garret to cellar, every spot is examined; not a Frenchman can be found. Fear and terror seize them; gazing at each other in silence, they fled from the house. No trace betrayed the flight of the French. 'They have become invisible,' cried the Onondagas, 'and flown or walked upon the waters, for canoes they had not.'

"They, meanwhile, amid a thousand dangers in an unknown route, through lake and river, and rapid, and fall, reached Montreal, after seeing one of their canoes and three of their party engulfed in the St. Lawrence. In the colony they were received as men from beyond the grave.

"Thus ended, after a brief existence, the mission of St. Mary's of Ganentaa in the Onondaga country, with its dependent missions, among the Oneidas, Cayugas and Senecas. It had been founded and conducted with great toil and at great expense; it was now crushed, but its effect was not lost; many had been brought to the Faith and more convinced of the truth and beauty of Christianity who for motives of policy still held back.

"Among the Mohawks le Moyne was in no less danger than his brethren had been at Onondaga. On the 25th of March he wrote from the Dutch Settlement a letter which was supposed to give the last tidings of his labors; but soon after the Sachems, remembering their promise, appointed envoys to convey him to Montreal, and an embassy headed by the wily Atogwaekwan brought him safely to his countrymen in the latter part of May, 1658. Not a missionary now remained in the territory of the Iroquois, and the war which immediately broke out precluded for a time any hope of return."

And what of those to whose indefatigable zeal and patient, uncomplaining natures was due the honor of this well-meant, though futile attempt to instill the spirit of Christianity into the Iroquois? Naturally, we assume, they would be so disheartened, so wrought-up with fear for this treacherous people, that they would gladly yield to the inevitable and no longer tempt Providence in their endeavor to accomplish such a thankless and impossible task. Not at all. On the contrary, they seemed but spurred on to further and still more determined efforts by which they hoped to secure an abundant harvest wherewith to crown the labor of their lives. Of the number, then, whose services in the original Iroquois mission made them conspicuous figures in the religious history of their century, there was Father Claudius Dablon, who had come to Canada in 1655, served his novitiate in the mission of Onondaga, went with Dreuillettes to Hudson's Bay in 1661, with Marquette to Superior in 1668, and "after founding Sault Ste. Mary's, became Superior of all the missions in 1670." It was during his incumbency of this position, which he is known to have occupied until 1693, that he edited the Relation of 1671-2, besides compiling others, and writing an interesting narrative account of the travels and discoveries of Father Marquette. Another of the noted members of this band of early missionaries was Father Francis le Mercier, who came to Canada in 1635 and almost immediately associated himself with the Huron mission. He was Superior of the Order from 1653 to 1656, and from 1665 until 1670. During his residence in Canada, he published six volumes of the Relations, besides rendering valuable services to the cause of religion. Yet another of this coterie was Father Paul Rageneau, who was born at Paris in 1605. He came to Canada in 1636, where he labored among the Hurons almost continuously until the close of that mission. He, also, was Superior of the Order at Quebec from 1650 to 1653. In 1666 he returned to France, where he remained until the date of his death, September 3, 1680. Father Rageneau also contributed considerably to the literary productions of his time, writing four volumes of the Relations, as well as a work entitled, "Life of Mother Catharine of St. Augustine, an Ursuline Nun." Of Father Menard much more will be said in our subsequent account of the missions.

Missions Continued—The Iroquois.

CHAPTER III.

Onondaga Peace Embassy goes to Quebec.—They request that a Missionary be sent amongst them.—Father le Moyne accepts the Mission as Envoy to the Onondagas.—He reaches Onondaga, where he is received with much Kindness and Attention by Garacontie.—Peace Arrangements are Ratified by Chiefs of Onondaga, Cayuga and Seneca.—The Indians are not Sincere.—A War Party commits numerous Depredations on the Island of Montreal.—Murder of the Sulpitian James de Maitre.—Killing of the Rev. William Vignal by a Band of Mohawks.—Father le Moyne continues to Labor in Western New York.—He leaves Onondaga for the Settlements.—His Death at Cape de la Madeleine.—Garacontie labors assiduously in Behalf of the Missions.—Continued Atrocities arouse the Indignation of the French Governor, who starts out with a Considerable Force to the Country of the Iroquois.—Indians cowed into Submission.—Missionaries resume their Labors.—Colony established among the Cayugas at Quinte Bay.—Father Fremin resigns this Mission to the Sulpitians, Claude Trouve and Francis de Salegnac de Fenelon being placed in Charge.—Jesuits again undertake the Mohawk Mission.—They visit Gandawague and Other Towns, including the Capital Tionnontoguen.—Fremin's Successful Labors.—Establishment of the Mission of St. Mary's.—Bruyas goes to Onedia and Pierron to Albany.—Father Julian Garnier starts for the Country of the Oneidas.—Further Labors of the Missionaries.—The Mission of St. Peter's. — Death of Father Boniface. — Father James Lamberville assumes Charge of the Mission at Caughnawaga.—Father Bruyas is succeeded at Tionnontoguen by Father Francis Vaillant du Guesiis.—Council Meeting of Missionaries at Onondaga.—An Event of Much Importance occurs at Quebec in the Baptism of Garacontie.—His Death.—De Carheil effects much Valuable Work.—His Illness and Retirement.—He is succeeded by Father Peter Raffeix.—His Recovery and Return to the Mission.—Garnier's Labors.—Fremin returns to St. Lawrence. — St. Michel's destroyed by Fire. — Father Raffeix arrives at the Mission of the Conception.—Renewed Differences between England and France.—Establishment of the First Iroquois Reduction, St. Francis Xavier des pres.—The Mission of Quinte Bay.—Mission of the Mountain.—The Recollects Louis Hennepin and Luke Buisset.—Schools at Mountain Mission.—Notable Conversions.

HOW often has it been said, how often proved that truth is stranger than fiction; how often, too, have many lived to learn that the hour of deepest travail foreshadowed a day of g'adness; for all unkenned of finite eye—ofttimes when least expected—Providence weaves out its beautiful and mysterious designs upon the most darksome and forbiding back-ground. None perhaps have ever appreciated this more fully than the missionary Fathers, who, subjects of the basest ingratitude, victims of the vulgar and uncontrolled passions of the savage, sat in the gloom of their own awful surroundings, and awaited uncomplainingly, almost cheerfully, the development of God's will. In this particular the Iroquois mission was no exception to the general rule; for at the moment of its greatest hopelessness, when necessarily deserted by the missionaries, and left to a terrible and impending fate, the needed assistance was forthcoming whereby the nation was saved from an irretrievable lapse into moral degradation.

The man of the hour was a nephew of Tododaho, the greatest Sachem of the League, who, though neither warrior nor chief, was an orator of surpassing eloquence. He, it seems, had long been favorable to the cause of Christianity, and after the French were compelled to seek safety in flight, though formerly entirely undemonstrative and non-committal, stepped forward to the front as a champion of those among his people who had announced their adherence to the Catholic faith. Naturally he could do but little to stem the torrent of vindictiveness and ferocity with which the Iroquois assailed their whilom friends and associates, although he was a persistent and ardent advocate of peace, for which he continuously pleaded though by so doing he ofttimes endangered his life. So for a time at least his efforts were fruitless, his every endeavor being shrouded in a cloak of seething flame, his hopes engulfed in a very sepulchre of blood. Yet, through all these scenes of hopelessness and despair, a divine and approving eye rested upon him, a helping hand was stretched forth to guide his faltering steps and finally to lift him from the depths of an overwhelming despondency and infinite peril to a height of happy and expectant security.

At last his wise and generous counsels prevailed, as a result of which the Onondagas sent a peace embassy to Quebec, which journey they also made the occasion of returning a number of captives to the French. Of the coming of this embassy, Shea tells us: "In July, 1660, the beleaguered townsmen of Montreal beheld an Iroquois canoe shoot out above the town with a white flag fluttering in the breeze. Men crowded in anxiety to the wall; but the canoe came silently on, and on reaching the bank in front of the town gate the warriors stepped ashore as calmly as if they were friendly guests, and, followed by four Frenchmen, advanced into the town. An audience was soon given. There the spokesman, the Cayuga, Saonchiogwa, the warm friend of Garacontie (the subject of our previous remarks) and sharer of his thoughts, broke in public the bonds of the four prisoners and promised the freedom of the rest, assuring the French of the friendly disposition of the tribe. Beginning his address he explained the various presents; at the fifth he said: 'This is to draw the Frenchman to us, that he may return to his mat, which we have still preserved at Ganentaa, where the house is yet standing that he had when he dwelt among us. His fire has not been extinguished since his departure, and his fields which we have tilled wait but his hand to gather in the harvest; he will make peace flourish again in our midst by his stay, as he had banished all the evils

of war; and to cement this alliance and unite us so closely together that the demon jealous of our happiness may no longer be able to traverse our good designs, we beg that the holy women (nuns) may come to us, both those who take care of the sick and those that instruct the young. We will build them fine cabins, and the fairest mats in the country are destined for them. Let them not fear the currents or rapids. We have banished them all, and rendered the river so smooth that they could themselves, without pain or fear, ply the light paddles.'

"Here he paused, and his tone of compliment gave way to one of stern resolve. Raising his last belt, he exclaimed: 'A Black-gown must come with me, otherwise no peace; and on his coming depend the lives of the twenty Frenchmen at Onondaga;' and with these words he placed in the Governor's hands a leaf of the book on the margin of which the captives had written their names.

"The councils of the French were divided. It seemed blind temerity to yield to this demand; but influenced by the accounts of the returned captives, who declared that the women were unanimous in favor of Christianity, that Garacontié was entirely on their side, and had now remained to prevent any counter movement in his absence, the council left the final determination to the Viscount d'Argenson, who asked that Father le Moyne should meet the wishes of the Indians. That intrepid missionary for the fifth time girt himself to visit the homes of the Iroquois. It was, he declared, the happiest day of his life. Now, at last, he seemed to go, never to return; for his steps would be in a land still reeking with the blood of the French, where the fires were scarce extinguished around which the Onondagas had danced in savage triumph over their expiring prisoners."

On this mission bent, he left Montreal on the 21st of July, and after a tedious, difficult and extremely dangerous journey, at last reached the mouth of the Oswego, where he encountered a war party on its way to Montreal. Finally he reached Onondaga, where he was met and cared for by Garacontié, who, after introducing him to the principal Sachems of the tribe, led him to his own cabin, a part of which had already been fitted up as a chapel. The peace mission on which le Moyne was sent as emissary was ratified by the chiefs of Onondaga, Cayuga and Seneca on August 12. But throughout all of these negotiations there seemed to be a decided lack of sincerity on the part of the Indians, as evidenced in the fact that, instead of returning the entire number of captives held by them, upon the arrangements for peace being completed, but nine were allowed to return to the settlement, the remainder being held until the following spring, when le Moyne was assured they would be also set at liberty.

In the meantime, the war party which he had met with on his way up had committed numerous depredations at the island of Montreal, completing their atrocities with the murder of the Sulpitian, James le Maitre, while a few months later the Rev. William Vignal, secular priest of the same congregation, also met with a violent death at the hands of a band of Mohawks. In spite of this want of honor on the part of the Indians, however, their emissary was received with due respect and consideration, a number of the Indian prisoners being released and turned over to him as promised in the preliminary arrangements.

During this time Father le Moyne continued to labor in Western New York, being ably abetted in his efforts to advance the interests of religion and maintain peace by Garacontié. Soon after he left Onondaga for the settlements, arriving at Sault St. Louis on the last day of August, from which point he subsequently went to Montreal. "Thus," says Shea, "ended the Iroquois missions of Father le Moyne. Though named once more to his old post, he never visited the tribes of Central New York. Companion of Brebeuf, Jogues, Garnier and Daniel at the Huron mission as early as 1638, he had ever and justly been dear to the Indian and the white man for his firmness, intrepidity and zeal. Successor to Jogues, whose name he bore, he founded the Iroquois mission planned by the former, visited almost every village in the cantons, and was known and respected in all. Now, worn out by his long missionary labors, he sunk under the weight of years and toil, and after an illness of nine days expired by a most holy death at the Cape de la Madeleine, November 24, 1665, having just completed his sixty-first year."

And now let it briefly be noted that, although far from having carried to completion his good intentions, Garacontié still labored assiduously for the welfare of his people. Numerous other dissensions sprung up, however, which continued to arouse and keep alive those revengeful sentiments by which, unfortunately, the Indians were all too readily governed. Another reason for this was found in the fact that the Mohawks and Oneidas had recently met with a signal defeat at the hands of the Chippewas, of whom they had heretofore been wont to speak in the utmost derision. Then, too, the Conestogues (Andastes) were creating considerable alarm among these people, ravaging their Western cantons and scalping numbers of their braves. It was in this condition, when surrounded by aggressive and victorious enemies, that they at last turned to the French with longing eyes and sought from them that assistance of which they were so greatly in need. But they were

too late, for the French Governor, whose patience finally became exhausted by the many outrages perpetrated by these people and their almost absolute lack of honesty, and general treachery, had determined to humble them and bring them to a thorough and appreciative realization of the power of the arms of France when raised in just indignation against them.

In the meantime Garacontié had labored assiduously for a peaceful understanding, in which he had so far succeeded as to be enabled to guarantee the good intentions of a majority of the tribes. But the French were already in the field, and so actively aggressive had they become that soon none were left to oppose them but the Mohawks. These people de Tracy, who was in charge of the French forces, determined to punish severely, and for that purpose started immediately for their country with a large force, consisting of twelve hundred whites and one hundred Indians. Having arrived in the Mohawk country, he immediately carried matters with a high hand, burning villages, taking off and destroying stores, until, thoroughly cowed and disheartened, this haughty nation was compelled to sue for peace, which was subsequently granted by the Governor, de Courcelles. Thus for a brief period a general peace supervened throughout the entire country.

As on numerous previous occasions of a similar character, the missionaries at once took advantage of the prevailing conditions to carry forward their labors and increase their force in evangelizing the natives. Desirous of avoiding all delays, therefore, and eager to bring the Iroquois to a sense of their moral shortcomings, they took keen delight in the establishment of a colony among the Cayugas at Quinte Bay, north of Lake Ontario, to which, in 1666, a number of missionaries, among them Father Fremin, was sent. This mission, however, they soon resigned to the Sulpitians, two priests of that Order, Claude Trouvé and Francis de Salegnac de Fenelon, arriving there October 28, 1668.

In the meantime the Jesuits were fast completing arrangements for the renewal of the missions in New York, their first objective point being the Mohawk valley, where Father Jogues had labored so devotedly, for which purpose Fathers James Fremin, James Bruyas and John Pierron were selected. They set forth on this undertaking in July, 1667, and after numerous delays, owing to the still somewhat unsettled condition of the country, arrived in the land of the Mohawks[1], where they were received with every evidence of satisfaction. From the place of their first labors the missionaries moved to Gandawague and thence to other towns, at last reaching Tionnontoguen, the capital, where they also met with most gratifying success. The work of Father Fremin was particularly efficacious, owing perhaps to his familiarity with the different dialects, to the study of which his associates also devoted considerable time. There were occasions, however, when their treatment savored of that experienced by their predecessors in less promising times, particularly when the Indians were under the influence of liquor, surreptitiously secured by them from neighboring traders. Then they became utterly irresponsible, on some occasions abusing and illtreating the missionaries and burning and destroying their papers and numerous utensils used in the performance of their sacred duties.

In spite of these occasional unpleasantnesses, however, the effort progressed, and finally the mission of St. Mary's was established. This much accomplished, the work of extension began, Father Bruyas going to Oneida and Pierron to Albany, the former being accompanied by a Frenchman named Boquet, who also acted as interpreter for him. After a brief visit at Albany, Pierron left for Quebec, where he arrived in the month of February. In the following May, Father Julian Garnier, to whom belongs the distinction of being the first Jesuit ordained in Canada, set out for Oneida. From thence, after a brief visit with Father Bruyas, he went to Onondaga, where he was received with the most lively demonstrations. Here he was urged to remain, but steadfastly refused to do so unless they were willing to show their fervor and anxiety for spiritual instruction by the erection of a chapel. To aid in the carrying-out of this project, Garacontié, still active in his labors in behalf of the missions, went to Quebec in order that he might bring back with him an associate for Father Garnier, as well as a missionary for the Cayugas, who had not as yet been supplied with one. This mission was altogether satisfactory, the request being granted, and on his return he was accompanied by Fathers Stephen de Carheil and Peter Milet. These missionaries arrived safely at their destination in the following October, and almost immediately after having established Milet in his place he proceeded with Carheil to the Cayuga country, where soon after a chapel was erected and dedicated to St. Joseph, the "patron of the Jesuit missions of North America." In the same month, also, Father Fremin left the Mohawk valley for the country of the Senecas, where he erected a chapel. Thus, says Shea, by the close of 1668 there were missions founded in all the Iroquois cantons.

Of all the Mohawk towns brought under the influences of Christianity at this time, Gandawague, we are told, took the lead in piety, fervor and constancy. There was a chapel in this village, which had been erected by the native converts who came there with great regu-

(1) Although the Mohawks were noted for their extreme cruelty to prisoners, two-thirds of the village first visited by the missionaries consisted of Huron and Algonquin captives, many of whom had been instructed in the Christian faith, to which, in spite of a long period of enforced separation, they still remained steadfast.

larity each Sunday for worship. But the general condition for the better, which prevailed throughout the entire country at this time, had not been brought about without the most indefatigable and unceasing labor, the idolatrous beliefs pertaining to the aborigines not infrequently creating disturbances and misunderstandings which at times bade fair to overwhelm much if not all of the good which had been accomplished.

Gradually, however, the missionaries won upon the confidence of the people, until at last they gained an absolute ascendency. Then rites hitherto held sacred were disavowed, concessions extraordinary and unexpected were made, while even in many instances the medicine men cast their instruments of office into the fire and yielded themselves as willing captives to the new belief. From this time, in fact, idolatry entirely ceased among the people of the Mohawk nation, and with great frequency considerable additions were made to the Christian ranks.

Of the other missions it may be said that Father Boniface was accomplishing the most gratifying results at Gandawague, where an advanced state of spiritual understanding was quite noticeable. At this place, in 1673, prayers were publicly said at the mission of St. Peter's as regular as in any Christian community in Europe. A chorus of men and women with the tiny voices of the children honored the solemnity of Sunday, and after the sacrifice of the Mass bread was blessed according to the customs of the churches of France. Unfortunately, the life of Father Boniface was not to be spared much longer to continue the labors in which he had proved so eminently successful. Worn out by the privations and hardships of a long and eventful missionary career, he was in 1674 recalled to Quebec, where on the 17th of December, "in sentiments of the most tender piety," he yielded up his life.

In the mean time Father James Lamberville was placed in charge at Caughnawaga, arriving there in 1675, while four years later Father Bruyas was succeeded at Tionnontoguen by Father Francis Viallant du Gueslis, who remained there till the latter part of 1681, when a hostile spirit began to evince itself, attributable in some degree to English influence.

It was at this time, most of the Christians having already departed to other localities, that the missions in this section of the country were discontinued. Father James Bruyas, who was one of the most prominently active among the missionaries sent to the country of the Iroquois, came to Canada in 1666, arriving at Quebec on August 3 of that year. After serving among the various missions from July 14 of the following year until 1679, he was for some time stationed at Sault St. Louis. He was also Superior of all the missions from 1693 to 1699, envoy to Boston in 1700 and to Onondaga in 1701-2. As the most accomplished of Mohawk philologists, he compiled a number of valuable works on that language. His death occurred in 1703. Of his labors among the missions, it may be said that the one established by him at Oneida neither paid for the energy spent by him upon it nor the subsequent laborious efforts of his successors to maintain it. The people of this mission, in fact, were always opposed to Christianity, and may be said to have accepted the advances of the missionaries under protest, undoubtedly impelled to do so by the fact that they were almost helpless from the effects of famine and the incursions of neighboring and unfriendly tribes. Then, too, they were the victims of the habit of intemperance to such an extent that there were occasions when it became absolutely necessary for the missionaries to suspend their work and retire to some place of safety until their appetites had been satiated and the orgies were at an end.

When Father Bruyas was appointed Superior of the Iroquois missions in 1671, he placed Father Milet at the head of that of the Oneidas, where he remained for a period of fourteen years, when, owing to the unsettled condition of the country, he was recalled in July, 1684, and the Oneida mission may to all intents and purposes be said to have ceased to exist. Father Milet was also instrumental in accomplishing much good among the people of the Onondaga mission, which was considered one of the most promising of those established in the country of the Iroquois. This mission was in charge of Father Garnier, to whose assistance Milet came, his presence being of unusual advantage, owing to his ability and the rapidity with which he acquired a thorough knowledge of the language. A year after arriving at this station, Father Milet was left in charge, Garnier having been called to the country of the Senecas, to assist Father Fremin in his work among that extensive tribe. Father Milet's life was a very active one among the Onondagas, and he spared himself in nothing, that the work might be carried along most thoroughly and aggressively. In this he was greatly aided by Garacontié, whose friendship and advice proved invaluable. So successful was he that by the Christmas following his arrival there he was obliged to enlarge his chapel, which building he also adorned with a bell, the same having formerly belonged to the old mission at Ganentaa, where it was used to call the people to worship.

Additional zest was added to the work of the missionaries through a meeting called by the Superior of the Missions in August, 1669, on which occasion Fathers Fremin, Garnier, Bruyas, Pierron, de Carheil and Milet all met at Onondaga. Here, besides enjoying a renewed acquaintance with one another, they perfected a uniform

plan for the carrying on of the work which aided greatly in their future undertaking. A notable event of this period transpired at this time at Quebec, when in the presence of "the descendants of the crusaders, men of noble lineage in the Old World, Hurons from Montmorency, Tionnontates from Mackinaw, Mohicans from the Hudson, Algonquins from the St. Lawrence, Chippewas from Lake Superior, and Iroquois from every tribe along the Mohawk and Genesee, stood Garacontié to receive Baptism at the hands of Laval, as the chieftain Clovis did centuries before at the hands of Remy. With calm attention, he followed the rite. Clear and distinct were his responses as to the doctrines he would embrace; positive to sternness itself, his declaration of adherence to Christianity. Then, amid the thunder of the canon from Fort St. Louis, with the Governor standing by as his sponsor, the waters of baptism flowed on his head, and the greatest Iroquois of the epoch, the virtual head of the league, was now the Christian Daniel Garacontié."

From that time forward he worked with utmost energy and faithfulness in behalf of the Christian religion, thus forming a welcome and valuable auxiliary to the missionary Fathers, who through his influence effected many notable conversions. His death, which occurred soon after, was recognized as an unparalleled misfortune by the missionaries and the entire French colony, while even the Indians deplored the loss of so good and worthy a man.

It was not long after this sad occurrence that Father Bruyas, then Superior, assumed the duties of Father John de Lamberville at Onondaga, where, however, his residence was brief, as the former missionary, accompanied by his brother James, soon after returned and remained actively in the field until compelled by stress of circumstances to take his departure from the country of the Iroquois.

The Cayuga mission, it will be remembered, was established by Father de Carheil, who left Father Milet at Onondaga in 1668, and at once proceeded into the country of those people. The first visit of any missionary to this nation was made by Father Menard, who was there a number of years prior to this time, the period, in fact, when St. Mary's of Ganentaa was first established. Of the work accomplished by him, however, but little if any evidence remains, except perhaps as it was shown in a very few who adhered to the doctrines inculcated by him at that time. That de Carheil was eminently fitted for the position, besides being an earnest worker, there was no question, although unfortunately his efforts were but poorly repaid. He arrived in that country on the 6th of November, 1668, and immediately proceeded to erect a little chapel, which was completed, and dedicated in honor of St. Joseph three days later. What mortal man could do he did to ingratiate himself with these people, going so far as to watch at the palisades in time of danger, and even accompanying their war parties when they went forth to repel the attacks made by the Conestogues (Andastes) and other tribes with whom they were at enmity. As missionary to these people, he had charge of three distinct villages—Goiogouen, Kiohero and Onnontare—in all of which he found quite a number of Hurons, a few of whom had adopted the Christian faith and were eager to avail themselves of his services as pastor. He also worked zealously among the pagans of that nation with whom he came in contact, but with very little success. One instance which fully illustrates the perversity of these people is given in the story of a warrior whose daughter lay at the point of death. Carheil endeavored to baptize the child, but her father, sternly refusing all advances made by him, said: "You speak as Echon did in our country; he killed men by water, and you wish to do the same." That night the child died, and he became inconsolable. "All that night," he writes, "my heart was full of bitterness; I could not sleep, having constantly before me the loss of that soul, which I loved and would have saved, but which was now lost. Then better than ever I realized the affliction of the heart of Jesus, Who loved all men and wished to save them, yet knew the prodigious multitude of those who should be lost." But he continued zealously in the work, as a result of which the church showed a perceptible increase in numbers, people of all ages and positions joining the classes which he held for their instruction. Then an aggravating illness attacked him, compelling his return to Canada, and he was replaced at the mission by Father Peter Raffeix.

Recovering from his illness, Father de Carheil again returned to his mission, while his substitute went to the country of the Senecas. Once more he proceeded with the laborious undertaking of converting these people and bringing them to a somewhat realizing sense of their morally destitute condition. Occasionally he was rewarded for these efforts, although in a great many instances he found prejudice so deeply rooted in their minds that it was an almost impossible task to convince them. He had, however, a warm friend and supporter in the person of the chief Soanchiogwan, who ably and generously abetted him in the work, the benefit of which he had learned to appreciate under the instruction of Menard and Chaumonot.

Thus matters continued in this mission until 1684, when de Carheil was compelled to leave. This noble-minded man and remarkable acquisition to the missionary forces of Canada arrived in that colony on the 6th of August, 1666, when he was immediately sent among

the Hurons, by whom he was known by the name of Aondechété. After virtually being driven from the Cayuga mission, he was transferred to the country of the Ottawas, among whom he labored for many years (he was for more than sixty years in the missionary field of Canada, where by both French and Indians he was regarded as a Saint and genius of the highest order). Finally he returned to Quebec, where he died at a very advanced age in July, 1726.

The mission of the Senecas offered many advantages to the missionaries, being located in one of the most populous cantons of the nation. One town, Gandougarae, was made up principally of Hurons, Neutrals and Onnontiogas, the former, as elsewhere stated, being sole survivors of the missions of St. Michel and St. John Baptist, located at the towns of Kontarea and Huronia. In the convocation of missionaries referred to, held at Onondaga in 1669, Father Fremin felt it incumbent upon him to call for assistance in conducting these missions, and so sent for Father Garnier, to whom he assigned the town of Gandachiragou. Here a chapel was built in which Mass was said daily, while the presence of a resident missionary among them added much to the zealous energy of those of the people who had previously adopted the Christian religion.

Garnier found the task allotted to him anything but a sinecure, and in fact, soon after coming there, almost fell a victim to the fury of an inebriate. However, he remained at the mission, studying assiduously through the winter months in order that he might acquire a more thorough knowledge of the language of the people. During the year following his duties were still increased, owing to the fact that Father Fremin was compelled to return to St. Lawrence, thus leaving him alone in charge of the entire mission. Other difficulties also arose; the village of St. Michel's was consumed by fire, and with it, of course, the chapel went also. However, this was remedied by the zealousness of the Christians, who shortly after the disaster erected another building. Then his opportunities were badly curtailed, owing to slanderous rumors which were sent abroad, so that he lost caste, as it were, among the people to such an extent that his life was in great danger. During this episode the Christians stood gallantly by him. Fortunately, at about this time he was still further reinforced by the coming of Father Raffeix, who arrived at the mission of the Conception in July. There was still another town, by the name of St. James, where dwelt quite a number of Christians who were exceedingly anxious that a missionary be sent to them, as a result of which Father John Pierron was relegated to that charge. In spite of their increased forces, however, there was still much danger to contend with, from which the missionaries were providentially enabled to escape. Aside from the enmity of the pagans, they were still further embarrassed by the hostility of La Salle, under whose command the French occupation of Niagara transpired in 1678. Still they labored on for a number of years through the perils and tribulations attending their precarious condition, hoping almost against hope, building and maintaining chapels and evincing a devotedness and singleness of purpose which was truly admirable. Thus matters continued until fresh difficulties arose in the dispute between England and France as to the rightful ownership of the valleys of the Mohawk and Oswego, as a direct result of which the missions were sacrificed.

Of the three men most prominently identified with the missionary work among the Senecas, Father Fremin takes precedence. The date of his first coming to Canada is unknown, although it is an assumed fact that he was sent to Onondaga in 1656, remaining there until the close of the first mission in March, 1658. For two years following he was located at Miscou and subsequently at Three Rivers and Cape de la Madeleine. He then served, as already stated, in the Cayuga and Mohawk missions, remaining in the latter until 1671, when he was located at La Prairie, and made several voyages from there to France in behalf of that settlement. Latterly he is referred to as having again taken an active part in the conduct of the Iroquois missions. His death occurred at Quebec on July 2, 1691.

Father Julian Garnier was born at Connerai, diocese of Mans, in 1643, and was a brother of the celebrated Benedictine of that name. Of his ordination at Quebec and subsequent services in the missions of Canada, considerable mention has already been made. Of Father Peter Raffeix, who founded La Prairie, we learn that he arrived at Quebec in 1663, was chaplain of an expedition against the Mohawks in 1665, appointed to the Cayuga mission in 1666, and the year following at Isle Percée. Subsequent to founding La Prairie, he labored among the Cayugas and Senecas till 1680. In 1703 he was living in Quebec, although giving marked physical evidences of the toil and privations he had undergone.

"Opposite Montreal," Shea writes, "lay a fine open tract extending for several miles, which early obtained the name of La Prairie. It was at first allotted to de la Ferté, Abbe de la Madeleine, a member of the Society of One Hundred, who for a time controlled the destinies of Canada. Deeply interested in the success of the missions, he subsequently bestowed this tract on the Jesuit Fathers, in whose name it still stands, though actually seized by the British government."

He then substantially tells us that, owing to the troublous times, the position was too exposed to be

desirable for settlement, and therefore that it was not until about the year 1669 that the Fathers concluded to build a home there as a resort for the missionaries on the Upper Lakes, to which they could, when so desired, retire in comfort and quiet. At the time when Father Raffeix came to this place for the purpose of establishing a village there, La Prairie acquired a new interest.

The Indians, as shown on many previous occasions, had become lax in their duties to the Church, superinduced, perhaps, to some extent by their proximity to the traders of New York, who supplied them liberally with liquor, for which it is known the aborigines always had a remarkable predilection. The establishment of the missions had the effect of arousing their fervor, and in fact created a desire within them for the rites of Baptism as well as for other privileges pertaining to a proper acknowledgment of the Church's authority and some evident efforts on their part to fulfill the instructions of the missionaries. In order to do this successfully, however, it was apparent that they must relieve themselves of the evil influences by which they were surrounded, and which maintained a material effect upon their conduct generally. It was therefore deemed advisable that they seek another and more suitable home farther away from the influence of prevailing dissipation, where amidst the quiet and peaceful surroundings of a serene and holy life, they might be brought more thoroughly to a realizing sense of their extreme condition of moral degradation. At this time Lorette, the Huron colony near Quebec, of which already considerable mention has been made, was the point which seemed to offer the most inviting location for this purpose. To this place, therefore, the first of a large number of those who had willingly acceded to the demands of the missionaries, were sent, but on the way, as they passed La Prairie, where a little chapel had already been erected by Father Raffeix, it suddenly suggested itself to those in charge of the undertaking that this was the most fitting spot in which to establish a new settlement. This was accomplished, and thus "the first Iroquois reduction" was founded, the same being denominated St. Francis Xavier des prés. This new settlement, which it is generally understood was established towards the end of the year 1669, was placed in charge of Catharine Ganneaktena, who had acted as hostess to Bruyas at Oneida; she was an Erie girl adopted by that tribe. In this undertaking she was exceedingly successful, so that in 1670 the little settlement contained some eighteen or twenty families. The importance of this community demanded that it have some official head, and thus, we are told, a government was organized and two chiefs elected, one for prayer and one for government. When in the following year Father Fremin returned to that locality, he was greatly astonished and highly gratified at what had been accomplished; so much so, in fact, that as soon as practicable he made a journey to France with a view to obtaining what aid was possible towards the maintenance of the colony and furtherance of the entire plan. While he was absent, the spiritual charge of these people was given into the hands of Father Peter Cholonek, who spoke afterwards in most emphatic terms of the fervor and interest exhibited by them in all matters pertaining to the affairs of the Church. The strength of this settlement was not drawn from one tribe in particular, but from a number of them, so that in 1674 there were representatives from five of the Iroquois tribes in the village. As the settlement grew, the number of chiefs forming the governmental head was increased to five, from which number no change was subsequently made. One of the principal requisites to become a member of this colony was an absolute willingness on the part of the applicant to foreswear, among other things, the idolatrous observance of dreams, change of wives and drunkenness. Here the missionaries began to labor most assiduously, instructing by means of personal example, reiterated statements and sermons. They also gained much assistance from the use of symbolical pictures, which, in fact, had been found a most valuable accessory in all of the missions. Then, too, they were ably seconded by a number of the chiefs and elders, who had been thoroughly grounded and well instructed in all of the points of Christian doctrine. Thus matters progressed with the utmost satisfaction, so much so that, having come to the knowledge of Mgr. Laval, then Bishop of Quebec, he decided to visit the settlement in person, leaving there on May 26, 1675. At the time of his coming among them, the settlement numbered in the neighborhood of two hundred inhabitants, all of whom were actively enthusiastic over the honor conferred upon them. In the year following it became evident that the lowlands surrounding their present location were not altogether suited to the purpose to which they were necessarily intended, and therefore it was decided to move to the neighborhood of a small stream, called Portage River, where a number of cabins were hurriedly thrown together and a temporary chapel built. This point was within view of the rapids of St. Lawrence (Sault St. Louis), and owing to its close proximity to that place, the new mission was named St. Francis Xavier du Sault. On this point, some time subsequently, a substantial stone church was erected, which, when completed (in the spring of 1678), was regarded as one of the finest edifices in that portion of Canada. Some years later the site of this mission was visited by a terrific hurricane, which entirely demolished

the church as well as everything else of a structural character in that vicinity. Immediately after this disaster one of the chiefs offered a new cabin as a place of worship, which kindly proffer was gratefully accepted, and as the people soon after removed to a location farther up the river, the former church was never rebuilt. In fact, of that structure as well as of the village no evidence whatever remained, save and alone for a solitary cross which marked the last resting-place of Catharine Ganneaktena, who had died and was buried there in 1680.

"The mission of Quinte Bay was founded with means furnished by one of the Order of Sulpitians, and was established," says Shea, "among the few tribes of Cayugas, where Messrs. Fénélon and Trouvé began, in 1668, the first Sulpitian Mission among the Iroquois. They were succeeded in this work by Messrs. d'Urfe, de Cicé, and others who had succeeded them, and for ten years struggled in vain, and they concluded that only by a 'reduction' could real good be done." When, therefore, a number of Iroquois and others petitioned for rights of residence on the island of Montreal, in 1676, their proposition was gladly accepted, a site being assigned to them for that purpose. Here, then, the Mission of the Mountain was begun. In addition to this, the idea was promulgated and recommended to open a school for the instruction of both boys and girls. This most essential point having been decided upon, the Sulpitians closed the Quinte mission, and having turned over all of their rights in the premises to the Recollects, gave their undivided attention to the new settlement. The first Recollects to take charge of the deserted mission were Fathers Louis Hennepin and Luke Buisset. The former visited extensively among the cantons in New York, whence he returned to Fort Frontenac, from which place he started on an expedition in charge of La Salle. Father Luke, however, a pious and zealous man, wandered for two seasons among the Indians. He was succeeded, it is supposed, in 1681, by Father Francis, of whom le Clerq speaks in terms of eulogy, and who remained in his capacity as missionary among the Iroquois for a period of six years. The extent of his success, however, is somewhat questionable, for it appears that "when Denonville required an interpreter at the place, he was compelled to substitute Father Milet as chaplain, a step which would have been unnecessary had Father Wasson spoken the Cayuga dialect." The mission, it is believed, was finally abandoned in 1687.

At the Mountain Mission a village was soon erected and a chapel built, the latter work being accomplished at the expense of Francis de Belmont. The population at this time consisted of about one hundred and sixty Indians, fully half of whom were Christians, who were apportioned among a number of bark cabins which had been systematically built and arranged. The school for boys, already projected, was opened in 1679, being in charge of Mr. de Belmont, while two of the Congregation Sisters were sent by Margaret Bourgeois, foundress of the community, to open the school for girls. Here the work prospered beyond reasonable expectation, the schools being in a particularly promising condition. Of the boys, of whom from the first there were twenty-three, all had learned to read, write and chant, besides acquiring devious other accomplishments of value to the peculiar condition surrounding the settlement. The girls also showed a noticeable change in their appearance, adopting entirely the European style of dress.

"Among the earliest fruits of the care of Sister Bourgeois," says Shea, "was an Onondaga girl, Attontinon, who took in baptism the name of Mary Barbara. She was one of the earliest converts of the mission, and after displaying great fervor, was after repeated requests received into the community in 1679, making the promises by which alone the Sisters were then bound. So great a change had been made in her Indian character, that she lived for twelve years as a Sister, eminent for her regular observance of the rules and all the little virtues of a community life." Still another case was that of Gannensagwas, granddaughter of a venerable slave of the Senecas, noted for his great piety, who had removed to the Mountain Mission in 1677. She also was placed with the Sisters, under whose direction, having obtained a suitable knowledge of religion, she was finally baptized by the name of Mary Theresa. This convert was particularly noticeable for her extreme modesty and many other virtues which endeared her to the entire community. Others, too, there were who became ardent and consistent Christians, so that the mission, though poor in material belongings, bid fair, from the evident sincerity of its members, to vie with the most advanced in spiritual progression and religious fervor.

It was at this particular juncture that a change came athwart the general condition of affairs, owing to the position taken by the new Commandant of the British Provinces, who sought under one pretext or another to wean, not only the Confederacy, but other tribes as well, over to the support of, and alliance with, British interests. It was a bold effort, made doubly effective from the fact that a number of incidents transpired at that time which had a tendency towards opening up a breach between the French and a number of the nations. For instance, a party of Iroquois assaulted a French post in Illinois; a Seneca chief was murdered at Mackinaw, and

other depredations were committed, creating a feeling of excitement so intense, as well as general, as to make a longer stay of the French missionaries among the tribes a most dangerous and ill-advised undertaking. So, in 1682, Fathers Fremin and Pierron withdrew from that locality, being followed within a year by Father Garnier. This left the Senecas without a mission. In the mean time, Father de Carheil was experiencing like difficulties among the Cayugas, who robbed and abused him until, overcome with the indignities put upon him, he withdrew, and the mission practically came to an end. So alarming had the condition of affairs become in 1684, that the French Commandant de la Barre decided upon giving the Senecas a practical illustration of French authority. Accompanied, then, by a considerable body of men, among whom were a number of Christianized Iroquois, he started forth towards the country of the enemy. On the way there, he was met by Father Milet and representatives of the Iroquois cantons, the latter bringing with them proposals for peace, which were finally accepted. Milet returned with this expedition to the settlement, leaving but two representatives of the missionary interests, the de Lambervilles at Onondaga, to whose charge thus fell the spiritual interests of the entire Iroquois country. In the meantime, Colonel Dongan, of the British Provinces, had obtained the services, or assistance, of three English Jesuits, with whom he proposed to entice the Indians from their allegiance to the French Government. He also employed other and more emphatic measures, but to no purpose, as John de Lamberville remained steadfastly by his post, and the people absolutely refused to concede the points requested by Dongan, which were requisite to the success of his undertaking. But the Iroquois Mission was nearing its end, bound at length to succumb to a combination of treachery and broken faith, which in the enormity of its vile conception overshadowed the most brutal treatment conceived of savage mind. Here is what Shea says: "Yet not Dongan, but Denonville, was to give the last blow to the Iroquois Mission, and it soon after closed, as it had begun, in the captivity of a missionary. Although Dongan had failed to induce the Onondagas to surrender Father James, he persuaded them that his brother would appear only as a guide to the French army. War parties were actually in the field when de Lamberville arrived alone with presents from the Governor, and was soon able by his frank address and insinuating manner to change the opinion so unfavorably formed. Having thus quieted the storm, he hastened back to Quebec, to announce the good disposition of the Onondagas and the hostility of the Senecas. Then, his political career ended, he set out in September for his mission, whence his brother was now to depart. Yet, to be deprived of that consolation, with life in constant danger from the drunken braves who staggered to his door, an object of jealousy and suspicion to the authorities of New York, fearless, unbroken and undismayed, the gallant John de Lamberville, the last of the missionaries, alone in the heart of New York with enemies on every side, clung to his desperate mission.

"Will it be credited that a Catholic Governor could sport with the life of such a devoted man? Yet so it was. Father John de Lamberville little knew, as he bent his way to Onondaga, that he was the dupe of an act of treachery as savage as any by which the faithless Iroquois had sullied their name. In his instruction to de la Barre, the French King had ordered some Iroquois captives to be sent to the galleys in France. Unable to take them in war, Denonville resolved to employ treachery; and now, through Father de Lamberville, invited the Iroquois chiefs to a council at Cataraqui in the following spring, intending to seize them all; and at the same time he sent Father Milet to that fort, to act as chaplain, and, when necessary, as interpreter. When the deputies arrived in the spring of 1687, they were seized and sent in chains to France. This news came like a thunder-clap on the cantons. All rose in war. De Lamberville's life was forfeited; but the Sachems of Onondaga knew Teiorhensere (the name by which de Lamberville was known among them) too well, and resolved to save his life. Summoning him before them, they exclaimed, after bitter reproaches to the Governor: 'Every consideration, Teiorhensere, would justify our treating thee as an enemy; but we cannot bring ourselves to do so. We know thee too well not to be convinced that thy heart had no part in the active treachery which thou hast done us; and we are not so unjust as to punish thee for a crime of which we believe thee innocent; which doubtless thou dost detest no less than we, and of which thou art horrified to have been an instrument. Yet it will not do for thee to tarry here; all will not perhaps do thee the same justice as ourselves; and when our young braves have once chanted the war song, they will behold in thee only a traitor who has delivered our chiefs to a harsh and unworthy slavery. They will hearken only to their fury, from which we could not save thee. Fly, then, Teiorhensere, fly!'

"Nor did they allow the Missionary to depart alone; guides and guards led him in safety to the nearest French post, and returned to dance the war dance of vengeance.

"Thus closed in the spring of 1687 the Iroquois Mission founded in 1667, having thus lasted just twenty years, a period illustrious for the labors of those zealous men employed in an ungrateful task, subject to reproach and calumny even in Canada, and misrepresented in many writings of the time. Of the purity of their motives

and of their conduct, time and freedom from the passions then awakened enables us to form a calm and unprejudiced judgment."

Thus, too, ended a period of effort which, in point of self-abnegation, unfaltering zeal, and magnificent courage, had never been surpassed, if equaled, in the history of the world's greatest achievements. And there had been triumph, too, although not such as might be counted proportionate with the sufferings endured and the wonderful amount of good accomplished. Hundreds of little children had been received into the Church, the aged had found relief in the new belief, while the dying had obtained that consolation born only of the implicit confidence in the goodness of God and the wisdom of His teachings. Churches had been built throughout the country of these people, who thus had been afforded an opportunity of familiarizing themselves with the ways and manners of civilized people in conducting their meetings for public worship, while the young were instructed in many of the amenities of refined life. But at this moment, "when the labors of the missionaries seemed destined to gain gradually the great end of the entire conversion of the tribes, the jar of statesmen and human avarice was to drive them from the cantons." From this time forth, many prominent villages of the Iroquois were established along the banks of the St. Lawrence, most of the people thus effecting a permanent residence having been received into the Church as members and believers in the Christian Faith.

It was now that Denonville, whose duplicity had so nearly proved disastrous to de Lamberville, safely set forth with a formidable body of men for the country of the Senecas, the Indians connected with Iroquois "reductions" and Hurons of Lorette promptly allying themselves with these forces. Denonville first halted at Irondequoit Bay, where he erected a fort at the mouth of the des Sables River (Genesee), naming it after that stream. He then passed onward, considerably strengthened in numbers by the addition of a party of Ottawas, who, with Father Enjalran as their missionary, had come to join him. Further along the way, he marched through a number of defiles, finally falling into an ambush of Senecas some eight hundred strong. In the engagement which followed, the noted chief and Christian convert, Garonhiagué, was one of the first to fall. His last words were in keeping with the heroic character of the man: "God wills it, and I do not regret to die, since Christ died for me." From the scene of this conflict, Denonville passed along the southern shore of Lake Ontario to Niagara, where he reared another fort, of which de Lamberville became first chaplain. From this point the Governor returned, de Lamberville remaining there from September, 1687, until compelled by continued illness to resign. His successor was Father Milet, who remained until September of the following year, when the fort was abandoned.

It was not long before Denonville awakened to a realization of the grave error of which he had been guilty in breaking faith with the Indians; and this conviction became more firmly rooted when he discovered that even the missionaries upon whom he had so firmly relied as intermediaries in endeavoring to effect peace relations were impotent and no longer able to do so. On the contrary, by that overt act on his part, the French lost ground, the Onondagas and Oneidas refusing frequently to consider any further negotiations, while the Iroquois at the Rapids and Mountain not only released their prisoners, but quite a number of them left the missions and went directly to the cantons. Then Father Milet, at that time chaplain of the residents at Fort Frontenac, fell into the hands of the Oneidas, and would have been burnt at the stake had not a woman of the tribe adopted him. Soon after, a large party of Iroquois fell upon the Canadians of Lachine (La Chine), slaughtering two hundred of them, and carrying away as many more as prisoners. Rescue parties were promptly sent in pursuit of the marauders, only, however, to meet with death and disaster, the opposing party outmaneuvering as well as outnumbering them. It was while suffering from this deplorable condition, for which their leader was in a great measure, if not altogether, accountable, that the French decided to retaliate upon the English, whom they deemed responsible for the Indian uprising and massacre which followed. So, a party of French and Indians, some two hundred altogether, started for New York, the latter being under leadership of the Mohawk Chief Kryn. The result of this expedition was the utter destruction of Schenectady, and the slaughter of more than sixty innocent people, who, being surprised, were thoroughly unprepared for so vehement an assault as that which was made upon them. The next real disaster to the missionary cause was the unfortunate, it might be accidental, death of the Mohawk chieftain, Kryn, who, through mistake, fell by the hand of a friend. His death proved a severe loss to the missionaries, who had recognized in him a faithful friend and coadjutor.

In the meantime, active hostilities were maintained, the Mohawks continuing their depredations among the Caughnawagas, and even attacking the Mountain Mission. In the latter undertaking, they were also successful, slaying the Chief Tondiharon, and carrying away with them as prisoners between thirty and forty women and children. At about this time, Frontenac returned as Governor of the Colony, and peace having been somewhat restored, and Sir William Phipps, Commander of the British fleet, defeated before Quebec, the mission-

aries began an attempt to reorganize or reëstablish their old missions, unfortunately with but little effect, while the result of a firm religious training was strongly evidenced in a number of cases, as witnessed in the following one of Stephen te Ganonakoa, as described by Shea: "Surprised while hunting, in September, 1690, by a Cayuga party, he, his wife and a companion were conducted to Onondaga, and there received with fiendish joy. Stephen was forced to run the gauntlet, and undergo the usual tortures; but be avowed himself a Christian, happy to suffer as such even to the loss of life. In the torture, while they were tearing out his nails and cutting off his fingers, one of his tormentors cried, 'Pray'; 'Yes,' said Stephen, 'I will'; and, raising his hands, he blessed himself in a loud voice. A shout of rage burst from the crowd, and rushing on him, they cut off his remaining fingers. 'Pray now,' yelled the infuriated savages, and again he raised his hand to his forehead; and again rushing on him, they hacked off all his fingers, leaving only the mangled palm. Blows, insults, taunts, all were showered upon him, and again they dared him to pray. As this true lover of the Christ again raised his hand, it was entirely cut off, while, as if to efface the hated sign wherever his hand touched, forehead, shoulders or breast, was slashed with their knives. He next underwent the torture of fire; and triumphing over all, was at last bound to the stake. 'Enjoy,' he exclaimed— 'Enjoy, my brethren, the savage delight you take in burning me. Spare not! My sins deserve far more than thy cruelty can inflict, and the more you torment me, the richer my crown in Heaven shall be.' Nor did they spare him. Yet all their cruelty could not wring a sigh from the hero, who stood motionless there with his eyes raised to Heaven and his soul wrapt in prayer. At last, feeling the dew of death on his brow, he asked a moment's calm, and chanted aloud his prayer—a prayer for his torturers, who in a few moments completed their work.

"He had been ever distinguished at the Mission for his fervor and regularity, and especially for his careful education of his children. His wife escaped, as he had predicted, and returned to the Mission."

The early autumn of 1691 found the colonists and mission Indians in the most uncomfortable state of mind, owing to a report that the English were again about to attack them. A large force was, therefore, gathered at La Prairie, to better resist this anticipated onslaught, but so negligent were they that the English-Mohawk force was upon them before they realized their danger, or the presence of an enemy in the neighborhood. The attack was repulsed, though it cost them dear enough, their commander, Saint Cryque, and a number of others falling in the engagement. Other enterprises of a similar character followed, resulting in the loss of many good and useful lives without any benefit accruing to either side. Here another instance of remarkable Christian fortitude occurred in the case of Frances Gonanhatenha, a convert of Father Fremin, which efficiently testifies to the wonderful effect of Christian education upon some of these people, and is well worth repeating: "Frances heard one day of the approach of a hostile party towards the spot where her husband was hunting; she instantly started in her canoe, with two others, to go and warn him; but alas! arrived only to see him slain, and become, with her companions, prisoners in the hands of the enemy, Their torments began on the first evening; their nails were torn out, their fingers burnt. When they reached Onondaga, the native place of Frances, she was given to her own sister, who, dead to all the ties of blood and the cries of nature, gave her up to die. On the scaffold she loudly professed her faith and her happiness in dying for such a cause. A relative used every entreaty to induce her to renounce the Faith, until, furious at her resistance, he tore her crucifix from her neck, and with his knife slashed her a cross on her uncovered breast. 'I thank thee, brother,' she exclaimed; 'it was possible to lose the cross of which thou hast despoiled me, but thou hast given me one I can lose only with my life.' She then spoke to all present with great force and unction, exhorting them to embrace the Faith as the only means of escaping eternal torments, infinitely more frightful than those she was to suffer.

"Their hearts, however, were untouched; she was tortured for three successive nights; then tied to the stake, and after being burnt for a considerable time, was scalped and forced to run till she fell beneath a shower of stones, which she received on her knees, for after running for some distance, she knelt to offer her life to God. Such is the account of her heroic death, given by the French prisoners, one of whom did all to alleviate her sufferings during her long martyrdom."

Among the Oneidas Father Milet, who, it will be remembered, had almost miraculously escaped a martyr's death, labored with increasing success. The people, in fact, began to like him, so much so that, though repeatedly requested to, they as often refused to turn him over to the mercies of the English. Negotiations, however, were successfully carried out with the French, the result being that Milet was returned to the settlement after having served a term of imprisonment extending over a period of five years. This transfer, or release, occurred in October, 1694, when also a term of peace was again concluded.

Less than a year of quiet was once more followed by renewed hostilities, during which the French, though overwhelming Onondaga and Oneida, and forcing from those people a definite treaty, lost a valuable ally in the

death of the Iroquois chief, Totathiron. This sad event was followed by the death of Oureouharé, a Cayuga chief and another valuable friend to the cause of Christianity. On September 11, 1698, as a direct result of drunken passion and incendiarism, the Mission of the Mountain was totally destroyed, including fifty cabins, fifteen French residences or more, substantial and pretentious, and the beautiful and artistic church which had proved such an object of pride to the entire community. The palisades guarding all avenues of approach to the missions which had been carefully constructed of wood, were also a total loss. Notwithstanding the disheartening cause of this severe and most unnecessary misfortune, the projector of the original scheme, the philanthropic de Belmont, at once set to work to remedy it, building in place of the original structure a stone fort which was completed in 1698 at a cost of not less than 100,000 livres. One section of this structure was given for occupancy to the Congregation Sisters for school and residence purposes, who occupied the same as such until the removal of the Mission to Sault au Recollet. Within a year after its rebuilding, the Mission suffered a severe loss in the death of Sister Mary Theresa Ganneneagawas, grand-daughter of Francis Tehoronhiongo and one of Sister Burguoys' earliest and most promising pupils. This sad event occurred on September 25, 1695.

The year following, it was deemed advisable to divide this Mission, some sixty of the members having become addicted to an excessive use of liquor being sent to Sault au Recollet, where the Mission of Lorette was established. Another and similar installment was sent a few years later to the same place, so that there were not to exceed one hundred and twenty remaining at the Mountain Mission. In 1701 the Sisters removed to Sault au Recollet, where they took up work of a similar character to that which they had inaugurated at every former home. Three years later, the Mountain Mission was abandoned, the new one from that time being known as the Mission of the Annunciation.

The peace of Ryswyck, which was effected between France, England, the Netherlands and Spain in 1697, had the effect of ending all existing difficulties of an absolutely hostile character, and thereby gave rise to a hope in the breasts of the Jesuit Fathers that their labors might again be renewed among the Indian missions. But in endeavoring to carry out this most laudable desire, they met with many and most unexpected difficulties. The new Governor of the British Colonies, a haughty, arrogant, Irish peer, was a fanatic, and opposed to them, and, therefore, did all in his power to enforce a disaffection between the Indians and their former spiritual advisers. He even went so far as to secure the office of the Dutch pastor of Albany, who made occasional visits to the Mohawk country, but utterly failed in carrying out the pledges of Dongan as made, in which he agreed to furnish resident pastors at the missions in lieu of those he desired discarded.

But such indifference as that shown by Dellius but poorly comported with the vigorous and laboricus efforts of such men as Fremin, Bruyas and Boniface, to whom the Indians had long been accustomed. They were dissatisfied with the arrangements, and, therefore, turned to Canada for their remedy. At best, the new Governor Bellamont was a prejudiced, truculent, fanatic, and this very natural act on the part of the Indians warmed his ardor to such an extent that it absolutely became an ambition with him to oppress the Jesuits, to which end he drafted a bill for the Assembly intended to expel them from that territory, and thus deprive them of all those rights and privileges for which they had fought with such zealous persistency. By what in all decency may be designated as unlawful means, the bill was carried through, Bellamont making as a lame excuse for his unmanly attitude the statement that "Jesuit priests and Popish missionaries had lately come into, and for some time had had their residence in remote parts of the Province, to excite hostility against the English Government." This infamous bill enacted that any of that Order or calling found in the colony "after the first of November, 1700, be deemed an incendiary, disturber of the peace, and enemy of the Christian religion," condemning him to imprisonment for life, or, should he escape, to death, if again captured. Other ominous threats were made, heavy fines, and even the pillory, being awarded to such as should shelter one of the Order.

But in spite of this, and the continuous efforts of Bellamont to prevent, if possible, the arrangements of a peace understanding between the French and Iroquois, the latter after the death of Frontenac sent emissaries to St. Lawrence, requesting the return of Fathers Bruyas and de Lamberville (the older one), the latter at that time being in France. No immediate action was taken regarding this request, but on the arrival of a second embassy it was decided to send Father Bruyas, who, therefore, soon after departed for Onondaga, accompanied by Joncaire and Maricourt, who had already been adopted by the Iroquois.

This deputation arrived in safety at its destination, and after all the preliminary arrangements having been completed, a treaty of peace (the first written one) was duly signed on September 8, 1700, by representatives of all of the nations. Then Father Bruyas returned to the colony, but again visited Onondaga in 1701. At this time additional arrangements were effected so that upon his return to Montreal, accompanied by a number of

French prisoners, a new treaty was signed, embracing as parties to it, not only the French and Iroquois, but the Abenaquis, Hurons, Illinois, Algonquins and Ottawas as well.

Thus matters rested until 1702, when an invitation was again extended to the missionaries and accepted, Fathers James de Lamberville and C. Valliant going out among the people of the Senecas and Onondagas. A subsequent war between France and England had no effect upon these missions, all remaining neutral, and thus avoiding the necessity of becoming belligerents on one side or the other. A little later they were strengthened by the arrival of Fathers James d'Heu and Peter de Mareuil, the good work continuing until the British finally succeeded in securing the allegiance of all but the Senecas in 1708. With the exception of de Mareuil, all of the missionaries went to Canada, while he, being unable to do so, was taken to Albany, where he received the most considerate treatment. The departure of the Missionary marked the downfall of a work which had been carried on at the cost of unparalleled sacrifice and suffering for nearly three quarters of a century, the almost initial effort in this direction being marked, as Shea puts it, "by Jogues in his blood."

"From time to time," Shea writes, "the Iroquois would join the sedentary missions, some of high rank. Teganissoren, whose eloquence charmed alike French, English and Indian, the upright and clear-headed chief, one of the noblest orators that the country had ever produced, came at last to embrace the Faith at Caughnawaga. Like Garacontié, he had ever been friendly to the French, for he easily saw that the power of religion was greater in Canada than in New York. Warned once against the Jesuits, he retorted: 'We know that the Black-gown favors his nation; but it is not in our power to change our affection for our brethren. We wish that you would bury all misunderstanding conceived on his account, and we, likewise, wish that you would give less credit to rum-carriers."

Some twenty years after the mission at Sault au Recollet had been established, naturally enough the country round about became dearth of game as well as unproductive, so that it was necessary as well as advisable for the people to look around for another location. At last they came upon and selected an admirable spot, the site being at a point along the St. Lawrence, situated at the extremity of the island of Montreal, where the river broadens to a very perceptible degree. It was even designated a lake—Lake of the Two Mountains—owing to a couple of elevations to which that dignity was ascribed. Near to this place, the new mission was established in 1720, the people at first erecting a large number of temporary bark cabins, not having definitely settled upon the permanent location of the fort. Finally, however, the original site[1] was decided upon.

Now followed a period of peace, the result of which was not altogether in keeping with what might have been expected. This peace was recognized in the treaty which was signed at Utrecht on April 11, 1713. In this treaty the pledge of France was given that the "crowns of France and Spain should at no time be united, and that no part of the Spanish Netherlands should ever be transferred to her; she also ceded to England Nova Scotia, New Foundland, Hudson Bay, and St. Kitt's, and agreed to destroy the fortifications of Dunkirk. Spain gave up her possessions in the Netherlands and in Italy to Austria (who on her part renounced her claim to the Spanish succession), and ceded Gibraltar and Minorca to England." But the effects of this peace upon the Catholic Indians was anything but gratifying, their principal danger ever consisting in indolence, which always brought in its train those coeval productions of its most improvident state, intoxication and immorality.

Under these conditions the missions were almost paralyzed by the actions of the people, many of whom plunged into one continuous round of dissipation and excess; not a few of them left their villages and removed to a new and distant one on the banks of the Muskingum, where amidst other associations they lapsed into their former condition of paganism. Still the missionaries labored on with unabated zeal, effecting many wonderful results from their tireless efforts. Among this number of heroic spirits to whose powerful physical endurance and absolute unselfishness was due much of the success accruing at this time, were the Sulpitian Fathers de Belmont and Francis Picquet.

The former, who had already become particularly noticeable for his tireless energy and unconquerable and indomitable will, was only in deacon's orders when he first arrived and opened his school at the Mountain Mission. To this work and that of converting the heathen of Canada he devoted his life, renouncing the world with its honors and pleasures to devote both talent and means to a cause affording little recompense other than the knowledge that he had done his duty according to the doctrines of his Faith and the needs of his fellowman. After serving for a number of years as a missionary, he became Superior of the Seminary of Montreal in 1699, remaining as such until the time of his death, which occurred on May 22, 1732.

(1) This was deemed by all so excellent a location that the original mission received a somewhat unexpected addition in a Nipissing and Algonquin settlement, which had already been partially located on the Isle aux Tortes by the Sulpitian Missionary René Charles de Breslay.

It may be said, further, in regard to this additional complement, that a grant of lands was made to the Sulpitian Order by the French King in 1718, the sole condition being that they build a church and a fort upon it. This work was delayed for one reason or another for some considerable period, in fact until 1733, when on the occasion of the Bishop's visit to the colony work was actually begun. Two years later a large church and fort, as well as a dwelling for the Sisters, were built, evidences of which remain to the present time.

Father Picquet was located at the Lake of the Two Mountains in 1740, where he carried on and completed the work on the fortification and other buildings of which something has already been said. Matters continued to run along in very nearly the same manner until 1744, when renewed difficulties broke out again between France and England, which were, and undoubtedly will at this time be better recognized under the name of the "Old French War."

Once the warlike spirit of the people was aroused, many of the men were anxious to take the field and show their capacity for hard and vigorous service. Thus they went forth, being attended in person by Father Picquet, this particular body serving under Marlin at the time when he attacked Fort Edward in 1745; and in fact through the entire campaign, as far as can be learned, until the signing of the peace of Aix-la-Chapelle in 1748. After this Father Picquet, who was greatly interested in his work, and absorbed with a desire for the ultimate conversion of his people, proposed the idea of establishing a new Iroquois reduction further up the country towards the neighborhood of Lake Ontario, which might prove a central point of interest to the people of many of the cantons which abound in that vicinity. This plan he presented to the government, and it being acquiesced in by that arbitrary power, he started out in May of the last-named year, accompanied by Governor de la Jonquiere, for the purpose of locating a site. This was finally found at a point near to the mouth of the Soegatzy, or Oswegatchie, the present location of Ogdensburg.

Here, with everything necessary to their success, with a soil of great fertility, boundless expanses of magnificent timber land, and a beautiful and navigable harbor, they determined to establish themselves, and for that purpose constructed a rough stone house around which they built a crude fort to which the name of Fort Presentation was given. Quite a number of people gathered at this mission, but, unfortunate to relate, the buildings had hardly been completed when, in October, 1749, a party of Mohawk warriors swept down upon it, destroying everything in the settlement but Picquet's house. It was a most overwhelming loss, as the good Father had already invested over thirty thousand livres in the undertaking, nearly all of which was necessarily a total loss. But, undaunted even by such disaster, he immediately began to repair the damage, and so far succeeded that by the end of the same year he had six families residing there. This number was increased during the following twelve months to eighty-seven, gradually increasing until within a year or so the entire population numbered some three thousand souls, most of whom came from the country of the Cayugas and the Onondagas.

The month of May in the year 1752 was made noticeable by the arrival at this mission of the Bishop of Quebec, who on that occasion spent a number of days among these people, instructing them, and also baptizing one hundred and twenty. So the mission grew and prospered, obtaining an envious reputation for the great good which had been accomplished there, most of the credit for which very properly was given to the instigator of the undertaking, Father Picquet. Preceding the coming of the Bishop to this Mission, the reverend Missionary had made a tour of the cantons, in every instance being heartily welcomed; especially was this evidenced in the reception afforded him by the Senecas. Such an influence did this missionary obtain over the people, that some of them were even induced to forego their allegiance to the British authorities and associate themselves entirely with the French. None recognized this fact better than did Sir William Johnson, the English Commandant, who endeavored by every means in his power to thwart the effort of Father Picquet. To this end he, at a meeting of the six nations held at Onondaga in 1752, called openly upon the chiefs there assembled to "extinguish the fire at Oswegatchie," or, in other words, to disperse the Mission. To this they replied, "We do not conceive that we did much amiss in going thither when we observe that you white people pray; and we have no nearer place to learn to pray and have our children baptized."

Father Picquet had the distinction of being the very last of those missionary laborers who visited among the cantons from Canada. His way in this undertaking was made still more difficult by the contending passions then becoming so evident throughout Europe, and which ultimately, for the time at least, crushed out all hope of further effort being made on their part. Feeling this as he must have, yet he did not falter; but, on the contrary, in 1753 made a journey to France in order that he might obtain more assistance by which means he could still better attend to the large number of Christian Indians who were then looking to him for spiritual admonition and support. In the same year, then, he returned to Canada, two clergymen accompanying him.

The year following brought about renewed hostilities between France and England, which at last resulted in the loss of Canada to the former country. Throughout this conflict, the Catholic Iroquois stood steadfastly by the French and Canadian soldiery, aiding and assisting them by every means in their power to combat the victorious advance of the British foe. In stimulating the people to make desperate and obstinate resistance to these encroachments upon the French territory, Father Picquet was undoubtedly quite successful; probably the English had an inkling of this fact, as when the English officer

offered a reward for his head the Indians of the Mission sent out a war party which stole upon the British camp, seized the officer, and led him in triumph to the Mission, where his life depended upon the mere say-so of the one he had desired to destroy.

"During this last contest," Shea says, "the Jesuits resolved to divide the Caughnawaga Mission, and remove some of the flock further from the dangers of Montreal. Karekowa, one of the Tarbells, had long been viewed with envy and jealousy by some of the native Caughnawagas. After many annoyances, he and his brother, with their families, resolved to remove, and headed the party sent from the Mission of the Rapids. Choosing Aquasasne—'the place where the partridge drums'—a plain east of a slight hill, at one of the few spots where the rapid-vexed river glides calmly by, they began the Mission of St. Francis Regis, and threw up a log cabin for the Jesuit Father Mark Anthony Gordon, who accompanied them, bearing as a precious treasure part of the relics of Catharine Tehgahkwita."

It was not long after this time, according to the same authority, that the end of the Mission came; Quebec having fallen. Picquet, whom we have already intimated had become non personae grata with the English, left the country somewhere about the 13th of May, 1760, and a month, at least, previous to the coming of the English and taking possession of the fort by them. Thus ended the laborious efforts of twelve years, during which period he had remained uninterruptedly among these people with singleness of purpose and greatest devotion, yielding his entire interests and time, his comforts and associations, in order that this great work might be fulfilled. This good man was born at Bourg, in Bresse, on the 6th of December, 1708. His powers of oratory were discovered at an early age, so that, having completed his divinity course at St. Sulpice, Paris, he at once joined the Congregation. He was first sent to Canada in 1733, his entire career, after a brief period spent in Montreal, being devoted to the Iroquois missions. He was regarded with greatest esteem by authorities both civil and ecclesiastical. On leaving the Mission to return to France, he was employed in active duties pertaining to his Order until the time of his death, which occurred at Verjon on the 15th of July, 1781.

Succeeding Father Picquet, came Peter Paul F. de la Garde, also a Sulpitian. This Mission, however, did not remain long under his care, as, being worried and wrought up in the active belligerency which followed, the Indians soon after joined forces with the English, and removed over into Canada. The Mission of St. Regis was at this time conducted by Father Gordon, who hereabouts had the misfortune to lose both chapel and contents by fire. However, he immediately set to work, and had the gratification of seeing a new frame structure, in which he continued to hold services until the time of his death, which occurred during the year 1777.

For some time subsequent to the death of its founder, the Mission remained without a resident pastor, having to depend entirely upon the attendance volunteered by neighboring priests. In December, 1785, however, a Scotch priest, the Rev. Roderic McDonnell, took up his home among the people of Aquasasne, and six years later erected a massive stone church at the mission. Here he remained administering to the spiritual wants of these people until 1806, in which year he died. It was not long after the death of Father McDonnell that his place and duties were assumed by the Rev. John Baptiste Roupe, during whose pastorship, writes Shea, war broke out between the United States and England; and as his flock lay on both sides of the line, he had the affliction of beholding them arrayed in two hostile parties. As the war advanced, his Indians were reduced to starvation, and subsisted only on the rations doled out to them by the American Comissariat. In these Roupé shared, but was condemned in Canada, and soon after made prisoner by the Americans, who attacked the village and seized him in his house.

The peace of 1673 had a disastrous effect upon many of the missions, as at its completion the annuities granted to them by the French Court became nullified, and they were thrown entirely upon their own resources. That of the Lake, it is said, "owed its preservation mainly to the generosity of the Sulpitian Margon de Terlaye, who gave ten thousand livres to the Sisters, and maintained them until his Congregation undertook their support." The work accomplished by these women was highly edifying, as under the inspiration of their own noble lives the Indians at the missions became urgent in their efforts to excel one another in deeds of zeal and charity. For instance, we are told that when, in the year 1765, the settlement of Montreal was laid in ashes by the disastrous conflagration leaving hundreds of people in absolute destitute circumstances, the Indians round about came to their assistance, selling their own, and in many instances highly-prized, belongings in order that they might afford some relief to the sufferers.

Since the time of the American War, there has been little of the eventful in these missions; Presentation Mission, having been utterly demoralized by the British stationed there, was located at Johnstown and lately at Indian Point (Lisbon), on the American side. Here a small village was established, consisting of some twenty-four families, which, however, separated in 1806-7, the people finally locating at Onondaga and St. Regis. At

the same time the missions[1] of Caughnawaga, Canasadaga and St. Regis were in a most satisfactory condition, giving every evidence of the progressive methods under which they had been directed. Of the former of these three, it may be said that it advanced and prospered to such an extent that the old church, ill fitted for the demands put upon it, was replaced by a new and substantial building in 1845.

In 1843 a new cross was erected over the tomb of Catharine Tehgahkwita, in which were encased numerous relics of the holy Virgin of Caughnawaga. Of the incidents connected with the erection of this cross, our same authority tells us that "on Sunday, the 23d July, 1843, the Caughnawagas, headed by their missionary and chiefs, repaired to the little river portage near which their former church and village had stood, on a bluff between that little stream and the lordly St. Lawrence. The space on the left was soon filled by whites drawn thither by necessity or curiosity, alike of French and English origin. The banner of La Prairie and the pennons of the Sault floated above the crowd on either side of the highly adorned cross, at the foot of which was a painting of the Christian heroine. At the signal given by the discharge of artillery on the right and left, the clergy in procession advanced into the center, chanting the 'Vexilla Regis.' At another discharge, Father Felix Martin, one of the Jesuits to whom it was given to return to the land enriched by the sweat and blood of his Society, rose to address the assembled throng in French. Then, after a hymn in Iroquois, the Rev. Joseph Marcoux, the pastor of the tribe, pronounced a discourse in the guttural language of his flock, and gave place to the Rev. Hyacinth Hudon, Vicar-General of Montreal, who delivered a third address in English, and then performed the ceremony of blessing the cross. That sign of faith was then slowly raised amid the chants of the church, the thunder of the cannon and the mingled shouts of men of many climes and races, who, differing in language, bowed to the symbol of a common faith.

"Such is the history of the Iroquois Mission, on which we have dwelt longer because its annals have reached us in a more complete form, and because of all the early missions it presents at this day the most numerous and thriving communities.

"Sault St. Louis or Caughnawaga, formerly a seigniory in the hands of the Jesuits, now contains about twelve hundred souls, many of them half-breeds, and some whites taken captive long years ago. They support themselves by tillage, raising chiefly maize, by the manufacture of baskets, mats, sleds, moccasins, and other Indian articles, and by the pilotage of vessels, and essentially of rafts, over the rapids. Their village is irregular, unpaved, and not indeed very tidy, though some of the houses are well built and comfortable. They have a fine church, built a few years ago on the site of the former one; the old parsonage still remains, with the chamber where Charlevoix and Lafitau wrote, and many books and manuscripts of Bruyas and his companions. They have also a capacious school-house, and possess indeed every advantage enjoyed by the whites. The present pastor, the Rev. Joseph Marcoux, has been for forty years attached to the Iroquois missions, and since 1819 established at Sault St. Louis. This long intercourse with the tribe has rendered him the most thorough master of their language that ever lived; and Tharonhiakanere, mindful of his successors, had composed a full and clear grammar of the language, and two dictionaries—one in French with Iroquois interpretations, the other giving the French of the Iroquois words —as well as catechisms and prayer-books. These noble works rank with Chaumonot, Bruyas, de Carheil and Zeisberger, who had previously composed similar but less complete works on the same language or its dialects. His missionary labors, at first checkered with much opposition and difficulty, have succeeded to his wishes, and the people of his parish are now sober, moral and not ungrateful for his care."

The somewhat peculiar location of the Mission of St. Regis, or Aquasasne, was such that part of it rested on American and part on British soil. This often created an untoward condition of affairs, as not a few, taking advantage of the situation, endeavored to introduce new and unauthorized notions among the people. One instance will prove sufficient: Eleazer Williams, son of Thomas Williams, having been educated in the schools of New England, returned to Caughnawaga in 1812 as a member of the American Board of Missions, and three years later endeavored to establish an Episcopal church and school at St. Regis. Having made a dismal failure of the effort, he then went as a missionary among the Oneidas at Green Bay, but at a later date returned, making further pretentious efforts of a most absurd character. A church and pastoral residence were also built at St. Regis by the Methodists, who thus endeavored to break through the bonds of Catholicity with which the Indians had been most thoroughly imbued through the efforts and example of the martyr Jogues and his successors. But the undertaking was not suc-

(1) These missions have even attracted attention abroad. In 1826 Joseph Torakaron, one of the Tarbells, visited Europe, and was presented to Charles X., king of France, and to his Holiness Pope Leo XII., who then occupied the See of St. Peter. Both received most kindly the descendant of the Puritans, the descendant, too, of the Iroquois Catholics, who had never swerved in their fidelity to their religion, nor, indeed, in their fidelity to France, so long as France was true to herself.

The King bestowed on the Church three paintings for the churches —one of St. Louis, now at Caughnawaga, and the others at St. Francis Xavier and St. Francis Regis, still at St. Regis. His Holiness added a collection of books, a silver service for the altar, and a jeweled rosary. With these valuable presents, the chief returned to America, but at New York was robbed by his companion and interpreter of all the money of which he was the bearer, and indeed of everything but the paintings and rosary.—Shea.

cessful. This was in 1847, at which time the pastor in charge of the mission was the Rev. Francis Marcoux, the entire settlement under his spiritual dominion numbering eleven hundred souls.

The Lake of the Two Mountains Mission, or Canasadaga, as it was also known, was at this time represented by two villages occupied respectively by the Algonquins and Iroquois, who are still, we are told, "as distinct in language and manners as their ancestors were in the days of Cartier or Champlain." Towards the middle of the present century, there were then in the neighborhood of three thousand Catholic Iroquois, the remainder, with the exception of a few Episcopalians, Presbyterians and Methodists, being pagans.

Of other tribes at this time Shea says: "Some Oneidas and Onondagas, with a considerable number of Senecas and Tuscaroras, remained in New York; the Mohawks, with many of the cantons, are in Upper Canada; some Oneidas in Wisconsin, and some Senecas in Indian Territory. When the Catholic missionaries were expelled, some effort was made by the authorities in New York to convert the Mohawks to Anglicanism, and many, led by Brant, became members of the Church of England. The Moravian Zeisberger attempted in vain a mission at Onondaga, and Pyrlaeus another at the Mohawk. The civilized Oneidas were visited by New England missionaries, and were finally gained by the Methodists, while some of the same tribe at Green Bay are Episcopalians; missions of various sects were begun among the Senecas and Tuscaroras, but a powerful party here and at Onondaga are still pagans, and celebrate their heathen rites amid the city-studded realm of New York."

Here, then, we will refrain from further reference to the Iroquois mission, which has been hastily, though we hope intelligently, outlined from the settlement of Canada by the French down to a period within the distinct recollection of many who are still living.

Missions Continued—The Illinois.

CHAPTER IV.

Location of the Illinois and Miamis when first visited by the Missionary Fathers.—First Meeting between the Illinois and Jesuits at Chequamegon.—Marquette also meets with them there.—Allouez in ascending the Fox River finds a Number of Illinois and Miamis living with the Mascoutins and Kickapoos.—Marquette descends the Mississippi and establishes the first Illinois Mission.—He returns to Green Bay by Way of Lake Michigan.—His Second Journey to the Country of the Illinois and Labors among that People.—Allouez takes Charge of this Mission.—His Visit to Kaskaskia and Return to Mackinaw.—The Coming of La Salle and Withdrawal of Allouez.—Arrival of the Recollect Fathers Gabriel de la Ribourde, Zenobius Membré and Louis Hennepin.—Labors of Ribourde and Membré in the Missionary Field.—They Start with Tonty for Green Bay.—Murder of Father Ribourde by a Band of Kickapoos.—Close of the Recollect Mission among the Illinois.—Allouez accompanied by Durantays returns to that country and reëstablishes the Mission.—Father Sebastian Rale succeeds Allouez and the Work.—He returns to his former Home among the Abenaquis.—Father Gravier succeeds to the Illinois Mission.—Marriage of Michel Ako to Mary, the Daughter of the Chief of the Kaskaskias.—Father Gravier returns to Mackinaw, being succeeded by Fathers Julian Binneteau and Francis Pinet.—Additional Labors of Gravier, Lymoges, Pinet, Bovie and Marest.—Work accomplished by the Seminary of Foreign Missions at Paris in Behalf of the Canadian Missions.—Fathers Marest and Mermet among the Illinois.—Other Missions.—Visit of Father Charlevoix to the Illinois Missions and his Report on the Condition of the Same.—Close of the Illinois Mission.

BEFORE proceeding to a brief review of the early Missions in Michigan and Wisconsin, there is still another to which, though of subsequent origin, it will be necessary in this instance at least to give the precedence. Illinois, the territory here referred to, was at the time of which we write populated by two kindred nations, each of which consisted of numerous clans, all of whom spoke the Algonquin tongue. These nations were the Illinois and Miamis, the former being represented in the Peorias, Cahokias, Tamaroas, Kaskaskias and Monigwena, while the latter had for their lesser organizations the Piankeshaw, Pepikokia, Kilatak and Wea tribes. These nations, though once powerful and populous, have since become merged into others or almost entirely disappeared, the cause for such noticeable depreciation being undoubtedly more due to the radical change in environment than anything else, as their personal differences with the whites were but few and immaterial.

Among these Indians the missionaries labored faithfully and well, winning a large majority of them to a consistent and enduring faith in the Christian religion. When first these people were mentioned in connection with the labors of the missionary fathers, the Illinois are said to have occupied both sides of the Mississippi River, while the Miamis dwelt in the territory immediately contiguous to the southern shore of Lake Michigan and reaching also eastward to those of Lake Erie. Of the first meeting of the Illinois with one of these zealous emissaries of the true faith, Shea says: "The Illinois first met the missionary of Christ at Chequamegon, where Father Allouez planted in 1667 his first Ottawa Mission. Here, too, his successor, the illustrious Marquette, received visits from straggling parties, projected a mission, and from one of the tribe learned the language of the Illinois. War defeated his design, and drove him to Mackinaw. When Allouez at a later date ascended the Fox River and passed the Kakalin Rapid, he came to the motley town of the Mascoutins, where a number of Illinois and Miamis resided with the Mascoutins and Kickapoos, all gathered in the same village, although the Illinois were about to remove to the banks of their own river. Later still, Marquette was enabled to realize his fond project of exploring the great river of the West and founding the Illinois Mission. Following the track of the adventurous Allouez, he reached the Mascoutins, but there were no Illinois there. Crossing a short portage, he embarked on the Wisconsin in the name of the blessed Virgin Immaculate. His canoe glided on and at last, on the 17th of June, 1673, shot into the calm transparent waters of the Mississippi, to which, as he had promised, he gave the name of Conception River. His wish was not realized there—the Indian name prevails—but Mary, under the title of her Immaculate Conception, is the patroness of our whole wide republic. Long sailed he on, with no witness to his way but the birds and the beasts of the plains, till he at last descried a trail on the shore leading to the Illinois towns of Peoria and Moingwena. These he visited, meeting a kindly welcome, and promising them to return. As is well known, he then pursued his voyage, passing the Missouri and Ohio till he reached the Arkansas, when, convinced that the river emptied into the Gulf of Mexico, he returned in consequence of an Indian report that the Spaniards were not far off. Ascending, he passed the Missouri, and entering the Illinois, met the Peorias on its bank and spent three days preaching in all their cabins. After baptizing a child among them, he reached the Kaskaskias, not far from Rockfort. Like all of the other Illinois clans, they received him joyfully, and earnestly entreated him to remain. He promised to return and begin a mission,

and after a short stay, doubtless spent in announcing the Word of God, he returned to Green Bay by way of Lake Michigan.

"Such was the first incidental mission among the Illinois, of which the only result was the preparation of the field for the Gospel, passing instructions, and the baptism of a single child, whose soul ere the good missionary embarked had soared regenerate on high to open in the realms of bliss the place of the elect of the Illinois."

On his return Marquette is said to have arrived at Green Bay towards the end of September, 1673, from which place some writers insist he went to Mackinaw. However, from the facts in our possession, it is unquestionably true that the summer of the following year was spent by him at Green Bay, where he experienced much exhaustion and suffering, the result of his arduous and protracted labors. Still inspired to fulfill his pledge, he obtained permission to return to the country of the Illinois, embarking for that purpose on the 30th of March and arriving at the settlement of the Kaskaskias on the 8th of April following. Here he was received with the greatest demonstrations of joy by these poor people, who vied with one another in their efforts to show their great appreciation of his return.

Here his life immediately became a busy one, a momentary cessation of pain or seeming renewal of physical vigor enabling him to actively pursue the work he had undertaken. One of the first things he did was to raise an altar, and Shea remarks, "as true a Knight to Mary as chivalry ever produced displayed on every side pictures of that mother of all purity who was to purify and elevate a land sunk in all horrid vice. At least two thousand men with women and children," continues this writer, "were grouped around, and with the breathless attention of the Indian, all listened to the pale and wasted missionary, who spoke his heart to them on the mystery of the Cross. And still their wonder grew as they beheld him offer up on his sylvan altar the holy sacrifice of the Mass on the very day when, more than sixteen centuries before, the God he preached had instituted it in the upper room at Jerusalem. Thus, on Maunday Thursday was possession taken of Illinois in the name of Catholicity, of Jesus and Mary."

Father Marquette remained working industriously among these people until about the middle of April, when, feeling his strength fast failing him, he prepared to return to the mission at Mackinaw, where he might receive the solace of the Church and kindly attention of the brethren. It is needless, perhaps, to dwell upon the sadness of a parting the eternal duration of which was made manifest to the people by the noticeably weakened and deplorable physical condition of the missionary. Fortunately, however, the mission, though receiving a severe shock at his loss, was not destined to succumb. A wise and all-seeing Providence had seemingly provided for the necessity in the person of Father Allouez, an earnest and ardent laborer in the missionary field, and founder of many of the Western missions, who was chosen as the proper successor of Marquette. On this duty bent, he started forth during the month of October, 1676, managing, after a somewhat difficult passage and protracted rest in winter quarters on the way, to reach Chicago in the following spring. There he fell in with a band of Illinois, some eighty in number, who acted as his guides and guard to Kaskaskia, where he arrived April 27th. Here, surrounded by those who had loved, honored and obeyed his predecessor, he made immediate preparations to carry on the work already so successfully begun. In this he was eminently successful, extending, in fact, the jurisdiction already obtained by Father Marquette.

Here for some time he labored with evident and gratifying success, so much so, in fact, that when urgently requested by the natives to do so, he finally concluded to yield to their demands and establish a permanent mission in their midst. "In this," says Shea, "he acted unwisely, as events prove. His mission was never to be permanently established in his life-time. He himself was driven from the Illinois and his enemies who called the cross[1] a stick, boasted that those whom he had baptized[2] were growing up in idolatry."

After remaining for a short time at Kaskaskia, Allouez returned to Mackinaw with a view to completing arrangements for his return and permanent establishment among the Illinois. The journey accomplished and plans all satisfactorily perfected, he again set forth for his chosen field of labor, in 1678, his intention being to remain with these people for two years. Unfortunately, however, incidents transpired which made it impossible to carry out the scheme as proposed. Not only did the ferocious and all-conquering Iroquois begin to infest this country, committing numerous depredations among the cantons and placing the mission in momentary danger, but in the year following his return to that country the explorer La Salle,[3]

(1) It was on the feast of the Invention of the Holy Cross, May 3, that he reared a cross some twenty-five feet in height in the center of the village.

(2) At the time of establishing this Mission Allouez baptized thirty-five infants and one adult.

(3) He also refused to form any relation with the Senecas until they had dismissed their resident missionary, Father Garnier, from the council lodge.

Of the further progress of discovery in this vicinity Shea says: "Meanwhile La Salle reached the village in December, but it was empty—all had gone some distance down the river to hunt buffalo. He came to colonize the West and accumulate wealth by a monopoly of the fur trade. The Illinois River was to see the first of his posts arise. Possessed of great influence with Indian tribes, he now sought to win the Illinois. Descending with the current, his flotilla arrayed for battle, came by a turn in the river into the midst of the Illinois camp at the head of Peoria Lake on the first day in the year 1680. As soon as confidence was restored La Salle entered into friendly relations with the tribe, and began a fort on a rising ground. Misfortunes had meanwhile checquered his

who bore a bitter personal animosity to the Jesuits, also came, making it impossible for the Missionary to longer remain in that locality. So he withdrew to the country of the Mascoutins, where he awaited the proper time and fitting opportunity to return to his original labors.

As previously stated, although particularly given to speculation, La Salle had a proper consideration for religious observances, and hence numbered among his associates and followers several members of the Order of St. Francis, Father Gabriel de la Ribourde[1], first Superior of the Order upon their return to the colony, and Fathers Zenobius Membre and Louis Hennepin. Of these the first two immediately started a mission among the Indians, but Hennepin,[2] who preceded La Salle to the West, never again returned to that country.

Ribourde and Membre were received with much satisfaction by the people, the former, in spite of his advanced age, entering readily upon a thorough study of their language. To both of these zealous men the surroundings were entirely new, this, in fact, being the first missionary work attempted by them. Nor did they enter upon this undertaking without many misgivings, being somewhat discouraged with the general condition of affairs which they imagined, or had been prompted to believe, were of an entirely different and more advanced character. Father Membre, who was entirely devoted to the cause, at once took up his residence in the cabin of the chief Oumahouha, that he might the more readily obtain a knowledge of the ways and customs of the aborigines as well as perfect himself in the language, with which he was almost entirely unacquainted.

The work was slow and laborious, the good missionary becoming disgusted as well as disheartened with the evidences of brutality and paganism by which he was surrounded. Possibly the words of those who had preceded him, whose measure of success he had gauged by the enthusiasm exhibited in their reports, had mislead him into the belief that he was about to enter upon his priestly duties among a people not only thoroughly Christianized, but also alive to many of the amenities of civilized life. Here, on the contrary, however, as Shea expressed it, he had to learn by experience that one or two conversions a year were really a splendid triumph. His actual success in meeting the general circumstances was, in fact, so limited that he lost heart and began to doubt his own capacity for the work, and ability to carry out the scheme to which he had devoted himself entirely. Having, therefore, baptized a few infants and two or three adults, he went to a Miami village with the hope of finding a more fruitful field in which to operate, but again met with disappointment. Then additional troubles came upon him; for in the fall the Iroquois again descended upon the Illinois, who, unprepared to make suitable defense, made a precipitate flight, leaving the missionaries to manage as best they could for themselves. In company with Tonty, who had also been deserted by a large number of his men, Fathers Ribourde and Membre made a desperate attempt to reach Green Bay. So they embarked in a dilapidated canoe in which, without provisions, they endeavored to make the perilous voyage. On the second day of the journey their canoe became so badly injured that they were compelled to land, in order that the necessary repairs to it might be made. It was here that Father Gabriel met with an untimely death.

Leaving the others busily employed in repairing the damaged craft, he went to a neighboring grove to say his breviary, and while thus engaged was set upon by a number of Kickapoos, who killed him and threw his body into a convenient hole near by, not, however, before they stripped him of whatever seemed to them of value upon his person. Noticing his protracted absence, the others soon after made an extended search, but being unable to discover the slightest trace of him, proceeded sadly on their way, and after experiencing much suffering and many dangers, finally reached the mission at Green Bay, where they were received with the utmost kindness and consideration. At a somewhat later date, Father Membre was accompanied by Father Enjalron, then located at Green Bay, to Michillimackinac, at which place Father Hennepin preceded them.

Of the martyred Ribourde it is further known that he had, when quite advanced in years, renounced the comforts and refinements of his European home for a life in the new colony. He came to that country in 1670, and soon after his arrival was made Superior of the Order. At a later date he was sent by his successor to Fort Frontenac, from whence he was induced

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path. His vessel, the first to ply the waters of Erie, Huron and Michigan, had foundered; faithless agents had plundered his stores; and he now set out for Niagara across the unknown region on Lake Erie, leaving the Chevalier de Tonty, his lieutenant, in command of the new fort.

Although La Salle's object was purely a mercantile speculation, he was not indifferent to religion."

It was the purpose of La Salle to follow up the discoveries of Joliet and Marquette in their Mississippi voyage, and to ascertain by descending to the mouth whether that stream disembogued into the Vermillion Sea (Gulf of California), Gulf of Mexico, or was indeed the long-sought medium of communication with Japan and China—the Cipango and Cathay of Marco Polo. In the ship that bore the adventurer to New France were the materials for building a vessel to navigate the lakes. Artisans skilled in such construction had also been brought along.—Henry E. Legler.

It was de Tonty, whom he had left in charge of his new fort, upon whose shoulders also fell the responsibility of completing the new vessel, a work of unusual magnitude, when taking into consideration the fact that, besides internal dissensions of unpromising and even dangerous nature, the Senecas also watched with a vigilant and unfavorable eye the progress of a work which meant a loss to the Western fur trade, an industry heretofore monopolized by them.

(1) This aged priest was the last of an old Burgundian family.

(2) Father Hennepin left the fort with two men in a canoe, intending to ascend the Mississippi River. He descended the Illinois River to its mouth, and then, after traveling for several weeks along the Mississippi, at last, in the spring of the year, was captured by a large war party of the Sioux. He and his companions were held prisoners by these people for several months, but finally rescued by Daniel Greysolon du Lhut, under whose protection he finally reached Green Bay in safety. Hennepin is also supposed to have been in the neighborhood of Albany in 1677, at which place he was invited to take up his residence as spiritual adviser to a number of Catholics who had located there.

by Father Hennepin to join La Salle. His death occurred in September, 1680, in the seventieth year of his age and fortieth of his religious career.

The incident related virtually closed the Recollect Mission in the Illinois country, although some two years later Father Zenobius again passed through there with La Salle, but without making any effort to reorganize the mission. In 1683 the fort, which in the meantime had gone into disuse, was restored by Tonty, who, void of the unjust suspicions which had hampered the judgment of La Salle, welcomed the return of the zealous Allouez to that section of the country. This energetic and faithful worker returned to his former field of labor accompanied by Durantays in 1684, remaining there in active service until 1687, when upon the return of a portion of La Salle's expedition he again retired to Wisconsin. It was in the same year that Father James Gravier came and conducted a short mission among the Illinois.

The actual successor of Allouez in this particular field was Father Sebastian Rale, who left Quebec for that purpose in August, 1691, reaching his destination in the spring of the following year. Of the spiritual condition of these people at this time the reverend missionary did not seem to have the most exalted opinion; for in spite of the warmth and affectionate regard with which he was received by them he was led to exclaim: "There would have been less difficulty in converting the Illinois if the prayer had permitted polygamy among them. They acknowledged that the prayer was good, and were delighted to have their wives and children instructed; but when we broached the subject to the men, we found how difficult it was to overcome their inconstancy, and induce them to adhere to a single wife. There are none, even of the medicine men, of course the worst enemies of religion, who do not send their children to be instructed and baptized."

After remaining for a couple of years at this mission, during which time religious services were held with the greatest regularity, Father Rale returned to his home among the Abenaquis, being succeeded among the Illinois by his erstwhile predecessor, Father Gravier. To this Missionary belongs the credit of having been the first to thoroughly analyze the language of these people and compile a grammar, thus firmly establishing a literary basis, as it were, from which all future developments accrued. In his actual work as a missionary, however, Father Gravier was less successful, meeting with considerable opposition at the hands of the medicine men. In spite of the danger, he manfully remained at his post doing as best he could, and actually accomplishing much for the spiritual enlightenment of those placed in his care.

The mission in which Father Gravier's most active operations were conducted was in the vicinity of the French fort, within which structure the first Catholic chapel had been erected. Some time after, however, he built a new chapel elsewhere, and at a point more convenient for the Indians to attend. Of those under his immediate charge the Peorias were noticeably fervent, conducting with persistent vigor the services of the church when the pastor was unavoidably absent or otherwise detained. This most satisfactory condition, however, was not accomplished without much opposition on the part of the principal chief of the tribe, who also, as a medicine man, and with the aid of numerous associates, did everything possible to alienate the Christians from their pledges to the new faith. "During the same year, however," Shea tells us, "Ako, apparently the companion of Father Hennepin in his voyage on the Mississippi, married Mary, the daughter of the chief of the Kaskaskias, and this, although at first the source of great persecution to Father Gravier, became in the end a great help to the Mission." The story of the incident is given by this authority as follows:

"When Ako sought her in marriage, far from being flattered with the prospect of a union with a Frenchman, she told her parents that she did not wish to marry; that she had already given her heart to God, and could not share it with another. This she repeated when they all proceeded to the chapel, and there Gravier told her that she was free to marry or not as she chose. Deeming Gravier her adviser, Ako and the chief resolved to drive him to perform the ceremony or leave the place. The chief stripped his daughter and drove her from his cabin; then convening a council of the chiefs of the four nearest villages, he declared against the Missionary, and easily induced them to issue an order forbidding the women and children to go to the chapel. Regardless of this order, fifty Peorias and some Kaskaskias came to prayers, and the intrepid missionary, as usual, traversed the village to summon them at the accustomed hour. Finding this first step useless, the chiefs next blocked up the paths to prevent all from going; but as even then some by a circuitous path reached the chapel, the chief, tomahawk in hand, marched into the chapel during prayers, and in a menacing tone ordered all to leave. Gravier ordered him in turn to retire; and as the faithful Christians remained firm, the intruder was compelled to withdraw. Such an outrage in the house of God was, the Missionary deemed, too grave to let pass; he applied to the Commandant of the French fort, but was himself overwhelmed with reports and accusations in the very presence of the Indians. Thus left exposed to every violence, the Missionary could but mourn in secret over the blindness

which had aroused such a storm. Meanwhile, the poor Illinois maiden, finding that her father had threatened to use all his efforts against religion if she persisted, repaired to Gravier. Earnest as was her desire to lead a life of virginity, she trembled to see herself and her tribe deprived of a pastor. 'Father!' she exclaimed, 'I have a thought, and I know not whether it is good. I believe that if I consent to the marriage, my father will listen to you, and induce all to do so. I desire to please God, and would wish to remain as I am to be agreeable to Christ; but I have thought of consenting against my inclination for love of Him. Will this be right?' The missionary, moved at her piety, approved her thought; but bade her tell her parents distinctly that she did not yield to their menaces, but simply because she hoped that by marrying a Christian she could more easily gain them to Christ.

"This she did, and consented to become the wife of Michel Ako (also d'Acau, the prefix being granted by the king on account of his having been a member of La Salle's expedition), more a victim than a bride. On this her father submitted, and publicly disavowed all that he had said against the Black-gown. After her marriage her life was of the greatest purity and virtue. By her example and exhortations she soon converted her husband, whose profligacy had been notorious. Reverses overtook him, and his only consolation in the general odium raised against him was the practice of his religion and the society of his devoted wife."

Of this remarkable character it has further been said that her great virtue had a powerful influence with the members of the tribe, while even her father's position as chief was beautified and strengthened through the same means. In addition to this, we are told that her zealous efforts finally resulted in the conversion of both of her parents, the Sachem in the presence of the Missionary and assembled chiefs of the nation openly renouncing all pagan beliefs and superstitions, and urging them also to embrace the new faith. Thus assisted by those most in authority and opposed by but few, the work of the Missionary progressed with the utmost fervor and satisfaction. This story of success, of course, pertains more particularly to the Kaskaskias, the Peorias being more obdurate as a rule. This perhaps may have been largely due to the fact that he was unable to give them as much of his time as was needful for more pronounced and successful results. He was alone, in fact, with these numerous and somewhat widely scattered people, and although a majority of those among whom he had worked were faithful to the new religion, there were but few of them in a condition fitted to render him material assistance in the conversion of their fellows.

It was either in the beginning of the year 1699 or soon after that Father Gravier was recalled to Mackinaw, being succeeded in charge of the Illinois mission by Father Julian Binneteau, who some six years previously was engaged in missionary work in Maine, and in 1694 was located at the St. Lawrence. He was accompanied by Father Francis Pinet, founder of the Tamaroa mission. Of Father Gravier's further connection with the Illinois we learn that in the year 1700 he was somewhere near the mouth of the Mississippi River, anxiously awaiting the arrival of vessels from France, by which he expected a supply of articles necessary for the continuance of his work.

Meantime a route had been opened between Fort Biloxi and the country of the Illinois, which brought into closer communication the missionaries in charge of the various settlements throughout that section of the country. Of these Father Lymoges, at that time with the Omahas in the Lower Mississippi country, in all probability made a journey up in company with Gravier. Then there were Fathers Pinet, Bovie and Marest. Of these Pinet died in 1704, while Bovie, and it is believed Lymoges, were called to other fields of action. Gravier, however, returned to his mission, laboring with unabated vigor, until in a disturbance aroused by the medicine-men of the Peorias, who were ill-disposed towards him, he was dangerously wounded. Here his services virtually ended, as suffering intensely from the aggravated condition of his wound, he left the mission for Mobile, at which place he arrived on January 17, 1706. The additional strain caused in the tedious journey thus necessitated had a most exasperating effect upon a constitution already weakened by privation and exposure, so that in spite of all precautions and the kindly services of those among whom he had come, he finally succumbed, dying but a short time after arriving there.

The active missionary force among the Illinois had now from one cause or another been reduced to two, Fathers Marest and James Mermet, and with the extensive field already opened before them, it is almost superfluous to remark that they found themselves entirely inadequate to the occasion. But they were by no means to be left in this condition for any considerable period, the tenets of the order to which they belonged forbidding any such undesirable lapse in the work to which had already been devoted the lives of so many Christian and scholarly men. The means to this end found its origin in the Seminary of Foreign Missions at Paris, and was originally inaugurated from a Sodality of the Blessed Virgin Mary.

A shining light among the earlier members of this original Order was the Vicar-General of Quebec, Fran-

cis J. de Montigny, who in 1699, accompanied by Antoine Davion, arrived at Biloxi. It was not long before others followed, and soon the work once more assumed a condition of prosperity and hopefulness, commensurate with the efforts of the many noble minds who had preceded in the conduct of these missions. The first to take active part in this regenerative movement was Mr. John Bergier, a priest of the Seminary of the Foreign Missions, who arrived at the country of the Illinois somewhere about the year 1704. The life undertaken was entirely new to him, and it was not long before he found himself face to face with conditions of the most perplexing character. Fortunately, however, he was a man of both sensible and aggressive methods, so that, although an effort was made to materially injure the interest of the Church under his dominion, he at last succeeded in obtaining a grasp upon the situation, and restoring peace and content to the community which had been placed in his charge. Unfortunately at about this time he was attacked with a serious illness, so that, unable to properly conduct the business of the mission, he was compelled to call for assistance, which came in the person of Father Marest, at that time located at Kaskaskia. Having somewhat recovered, he again took charge of the work, but so enfeebled had he become that it was not long before he suffered from a relapse which resulted in his death on July 16, 1710.

There were at this time two principal missions in the Illinois country, one being located at Kaskaskia Tamaroa. In addition to these, Father Mermet was acting as chaplain of a French post then recently established on the Ohio, in the neighborhood of which were a large number of Mascoutins.

Of the Peorias, among whom the devoted Gravier had received his death wound, but little was known at this time, they having been cut off from the benefits of trade with the French as a punishment for their brutal treatment of the Missionary. Some years after that event, however, that is in 1711, Father Marest visited them, the chiefs making this the occasion of renewed and earnest supplications for recognition by the French, and promising to disavow entirely the idolatrous teachings of the medicine-men, and listen only to and obey those uttered by the Missionary, whom they prayed might be sent to live among them. So much impressed did the reverend Missionary become with the sincerity of their appeal, that he promised to take up his abode among them upon his return from Mackinaw, to which place he was then on his way. The pledge he was only in part enabled to fulfill, as finding it impossible to do as promised, he sent de Ville, a man of much zeal and talent to reëstablish the mission.

In addition to the missions already referred to, there was one on the St. Joseph's River, composed of a mixture of Miamis and Pottawattomies, which Father Allouez superintended for a short time. In this charge he was succeeded by Father John B. Chardon, a man of great patience, endurance and ability.

Besides these missions already actively engaged, the place of Father Bergier at Tamaroa was also soon after occupied by Dominic Mary Varlet, a doctor of Sorbonne, whose subsequent career, Shea says, was a scandal to the Church. "For nearly six years," continues this authority, "he was a zealous and laborious missionary among the Illinois, but on his return to Europe, where he was raised to the Episcopacy as Coadjuter of Babylon in 1718, he avowed his Jansenistical doctrines, became the head of the Schismatic Church of Utrecht, and died interdicted, deposed and excommunicated by three successive popes."

Of his daily life among the Kaskaskias at this time, Marest says: "Early in the morning we assemble the catechumens in the church, where they say prayers, receive an instruction and sing some hymns; then the catechumens retire and Mass is said for the Christians, who sit, as in all Indian churches, the two sexes on different sides. Then follow morning prayers and an instruction, after which they disperse to their several avocations."

Following this service the Missionary's time was devoted in visiting among those who suffered from bodily ailment, or such as might need spiritual comfort and enlightenment. In the evening the chapel was again filled by anxious and fervent worshipers. This was the ordinary daily life experienced among these people, while still greater time was devoted by them to religious exercises on Sundays and holydays.

In 1721 the Illinois missions were visited by Father Charlevoix, and it is at about the same time we note with regret that the missions of the Peorias over which de Ville had presided since the departure of Gravier had again virtually lapsed into a state of paganism. Of the actual condition of the missions then in active existence, consisting of those of the Cahokias and Tamaroas, in charge of priests of the Foreign Missions, and the Kaskaskias, Peorias and Metchigameas, which were directed by the Jesuits, but little further can be said save that they had passed into the hands of others than those with whose names and labors we have already become quite familiar. That of Cahokia was located at a small stream about a mile distant from the Mississippi, and was composed of two tribes. This mission at the time of which we speak was in charge of Fathers Dominic Taumur de la Source and le Mercier, both of whom had been pupils of Father Charlevoix at Quebec in years gone by. The mission at Kaskaskia

was in two sections, one located some half a league above old Fort Chartres, being in charge of Father Joseph Ignatius le Boulanger, while the second, under the direction of Father John Charles Guymonneau, was located some six miles inland. At one time or another, Fathers de Kerelen and de Beaubois were also associated with these missions. It was about this time that Illinois became subject to the government of Louisiana, the Superior of the Jesuits at New Orleans superintending the missions belonging to that people. Thenceforth missionaries appointed to different locations in Illinois came there by way of the Mississippi, the journey being accomplished in 1725 by Fathers le Burboi and de Ville, and two years later by Fathers Dumas, Tartarin and Doutreleau. In connection with these changes the fact, however, must not be lost sight of, that Father le Boulanger still remained Superior of the Illinois Mission, while the direction of that of the Miamis was in the immediate charge of Father C. M. Mesaiger.

Among the chiefs of the nation most noticeable for piety and actual purity of life was Chicago, who not only made numerous journeys to New Orleans on behalf of his people, but also visited France, where, being of an observant nature, he learned many things of interest and value. Another chief, Mamantouensa, Shea tells us, was not inferior to him in these remarkable qualities. "Seeing the Ursulines with their pupils, he exclaimed to one, 'I see you are not nuns without an object. You are like our fathers, the Black-gowns; you labor for others. Ah! if we had three or four of you, our wives and daughters would have more sense, and be better Christians.' 'Well,' said the Mother Superior, 'choose any that you like.' 'It is not for me to choose,' replied the truly Christian chief, 'it is for you who know them; for the choice should fall on those who are most attached to God and who love him most.'"

As a further evidence, if such be necessary, of the exalted and extremely favorable condition of the missions at this time, we quote from the personal impressions of an officer of the French Marine in Louisiana, who writes: "Nothing is more edifying for religion than the conduct and unwearied zeal with which the Jesuits labor for the conversion of these tribes. There are now Illinois, Apalache, even Choctaw Christians. Picture to yourself a Jesuit missionary as a hero, four hundred leagues away in the depth of the forest, without comforts or supplies, often with no resources but the liberality of men who know not God, obliged to live like them, to pass whole years with no tidings of their country, with men human only in figure, without relief or society in the hour of sickness, constantly exposed to perish alone or fall by the hand of violence. Yet this is the daily life of these Fathers in Louisiana and Canada, where many have shed their blood for their faith."

But events were to follow by means of which these edifying conditions were to be materially jeopardized, and the fruitful evidences of years of arduous labor and momentous struggle crushed almost entirely out of existence. Disaffections of a material and dangerous character in Louisiana mortally affected the interests of the entire territory comprising the valley of the Mississippi. So badly, in fact, was the cause of religion affected by this unhappy condition, that in 1750 there were but two missions in active operation in the country of the Illinois, both of which were conducted by Jesuit Fathers. In one of these missions there were some six hundred Indians, whose spiritual direction was in the hands of Fathers Francis Xavier de Guienné and Louis Vivier, while the other and smaller one was maintained by Father Sebastian Louis Meurin.

In addition to this, there was a Miami mission, which, never having been subject to the jurisdiction of Louisiana, still flourished under the spiritual direction of Father John Baptiste Lamorinie, while at a site near to the present town of Lafayette Father Pierre du Jaunay conducted a mission of the Weas. The power of the Jesuit missions was still farther depreciated when, in 1762, the center of the mission at New Orleans had been suppressed, ,and part of the property owned by that Order in Illinois disposed of by the French Government.

But the fathers still remained in the territory to which so much of their time and energy had been devoted, after the suppression of their Order in 1773, serving as secular priests under the authority of the Bishop of Quebec. Thus Vivier, Gagnon, Meurin and numerous others ended their lives' work, while Father Peter Potier, last of the Order in the West, and who resided at St. Joseph's in 1751, visited throughout that country until the time of his death, which occurred at Detroit in 1781.

Then came a succession of periods when the territory occupied by the Illinois changed in rapid succession from the possession of France to England, and England to the United States. Among those doing missionary service at that time, or, to be more specific, during the period of British rule, and, in fact, until near to the close of the eighteenth century, was the Rev. Mr. Gibault, who administered alike to the French and the Indians. Then, too, there was Father Flaget, afterwards Bishop of Bardstown and Louisville, who preached for a time at Vincennes, in which pastorate he was succeeded by Father Rivet, a man of learning and ability, who had been driven from his native country

by the Revolution. He remained at Vincennes from 1795 to 1804, during which period his entire time was devoted to Christianizing and ministering to the spiritual wants of the Indians. In this work he was grandly successful, counting numerous converts from among the Pottawattomies, Weas, Piankeshaws, Miamis, Kaskaskias, Sioux and Cherokees. Some of these were particularly devout, noticeably a chief named Louis.

Following Rivet, came others to continue the good work, among them being Bishop Blanc. At a later date the Miami as well as the Illinois mission was removed to a location west of the Mississippi, thus falling once more under the domination of the Jesuits. And here ends our brief recital of the labors engendered and sufferings endured in the establishment and upbuilding of the Illinois mission, a work made doubly dear to the hearts of all Christian people by the heroic sacrifice of a number of devoted lives.

Missions Continued—The Ottawas.

CHAPTER V.

Last Settlement of the Algonquins of the West in Northern Michigan.—Other Tribes in that Locality.—Initiative Step to establish a Mission among these People.—Fathers Raymbaut and Jogues are sent to the West.—Their tedious Journey and Arrival at Sault Ste. Marie.—They learn of numerous other Tribes yet unknown to them.—The Missionaries return to the Settlements.—Fathers Dreuillettes and Garreau are placed in Charge of the Mission.—Murder of Garreau.—Father Ménard assumes the Duties of this Perilous Charge.—Location of the first Mission in the West.—Father Ménard's Experience at the Mission.—He extends his Visits farther West.—Death of Ménard.—Allouez succeeds to the Charge.—His Journey from Three Rivers toward the West.—Brutality of the Indians.—His Arrival at Sault Ste. Marie.—Continuation of his Journey on Lake Superior.—Arrival at Chequamegon Bay.—Condition of Affairs there at that Time.—He erects a Chapel at La Pointe du St. Esprit.—The People of many Tribes come to visit him.—His Struggle with Superstition.—Personal Account of his Undertakings.—He Visits the Sault.—Allouez returns to Quebec.—He again journeys toward the Mission accompanied by Father Nicholas.—Indian Fervor.—Allouez returns to Sault Ste. Marie.—Marquette goes to Chequamegon Bay.—He founds the Mission of St. Ignace at Michillimackinac.—Marquette visits Kiskakons.—Allouez arrives at Green Bay and establishes the Mission of St. Francis Xavier.—His Labors among the Tribes throughout that Country.—Father Dreuillettes at the Sault, and his Success among the People there.—Father André among the Ottawas and other Lake and Island Tribes.—Development of the Mission of St. Francis Xavier.—Father Dablon returns to Quebec where he becomes Superior of the Canada Missions.—Labors of Father Nouvel.—Church erected by Father Dreuillettes is destroyed by Fire.—Father Peter Baillouet joins the Mission.—Others are also sent to assist in the Work.—Marquette and Joliet start out to explore the Mississippi.—Their Experiences on the Way.—Their Return.—Death of Marquette.

THOUGH dealing somewhat at length with the settlement of Canada by the French, and noting the gradual impress of civilization upon that country and the people inhabiting it, the intention has been to make the reader somewhat familiar with that historic ground so rich in history of the Church. With the same purpose in view, we have also dwelt to a considerable, though not unwarrantable extent on the characteristics of the natives, not only of that particular locality, but throughout the entire central, eastern and northern region, in which the heroic and self-sacrificing ministers of peace performed a notable duty to both God and man.

In our reference to the missions it will also undoubtedly be noticed that we have introduced that of the Illinois prior to the ones established in Michigan and Wisconsin,[1] although the latter, under all ordinary conditions, should have been given priority by right of age. Our reason for the change we believe to be good and sufficient, as it thus enables us to proceed uninterruptedly with the story of the Church in Wisconsin, which all are aware is the particular object of the present work. With this brief and possibly unnecessary explanation, we will proceed to follow the missionaries in their earlier wanderings through the then unexplored peninsula of Michigan, and the magnificent and far-reaching area of wooded and mineral wealth which marks the northern limits of Wisconsin, and so on to the time when through the tireless efforts of these zealous workers the Church assumed control, taking her rightful position in the vanguard of progress and civilization throughout the great Northwest.

It was on the peninsula of northern Michigan, which lies safely ensconced between the waters of Lakes Superior and Michigan, that the Algonquins of the West

(1) Of the general condition of affairs as discovered by the early voyagers and Jesuits who first journeyed from the Sault to Chequamegon Bay and down through the interior to the present site of Wisconsin, the Wisconsin Historical Collections give the following account:

"The principal tribes inhabiting the country now known as Wisconsin when first explored by the whites, were the Menomonees, Winnebagoes, Sacs, Foxes and Chippewas. There were several other tribes having a partial residence upon our territory. By treaty the most of these have ceded the greater part of their lands to the general government and retired west before the march of civilization, until at present we find but comparatively few remaining of these once powerful races and lords of the soil.

"The Oneidas in the northeastern part of the State, the Brothertowns residing in Calumet County, and also the Stockbridges who once resided in the same county, immigrated from the State of New York, having previously purchased their lands from the Menomonees and Winnebagoes about the year 1822. They were induced to remove westward mainly through the influence of the Rev. Eleazer Williams (elsewhere referred to), who has since that time claimed to be the Dauphin, or lawful heir to the crown of France, and who had previously been a Missionary of the Episcopal Church among the Oneidas for some five or six years. As these Indians were partially Christianized, Mr. Williams claimed that by intermingling with the wild men of the West they might be the means of converting the latter to the principles of Christianity. It has, however, been asserted that there had been chartered a powerful land company in the State of New York whose preemption attached to the lands occupied by these bands as soon as they might leave the state; and that this company operated in a quiet way upon Mr. Williams and the agents of the General Government to bring about their removal. They did not, however, all come to Wisconsin immediately after their new purchase, but immigrated at intervals for several successive years.

"In the year 1839 the Brothertowns sent a petition to Congress to be recognized as citizens of the United States. Their request was granted. They, therefore, abolished their tribal government and became subject to the laws of the United States and Wisconsin. They exercised the elective franchise by virtue of our State constitutions which confers the right upon 'persons of Indian blood who have once been declared by law of Congress to be citizens of the United States.' In the year 1843 the Stockbridges were also by act of Congress admitted to the rights of citizenship. They subsequently, however, became divided upon this subject, and a majority of them returned to their old form of government. On coming to their new homes, these two tribes settled in what has become Calumet County, though since that time some of the Stockbridges have removed further to the north. They built comfortable homes, and erected saw and grist mills. It is claimed by the Brothertons that they built the first steamboat which ever plied up Lake Winnebago, called by them the 'Manchester.'

"The Indians now residing in the State of Wisconsin (1882-85) are the following:

"Several bands of the Chippewas who are a part of the original and warlike tribe, better known as the Ojibways, whose territory extended along the shores of Lakes Huron, Superior and the northern shore of Lake Michigan, and as far west as the Mississippi River. They number something over twelve hundred.

"There are now about the same number of Menonomees who have a reservation in Menomonee County of some two hundred and thirty thousand acres; a considerable portion of the men, having made substantial advancement in civilization, are engaged in the pursuits of agriculture. The portion of the Stockbridges who are separated from their brethren in Calumet County, and whose numbers are now less than three hundred, are located on a reservation near the Menomonees.

"The Winnebagoes number some fifteen hundred, and have their reservation of over sixty thousand acres located near Green Bay. They are also engaged mainly in the cultivation of the soil. There are also some stray bands of the Winnebagoes and Pottawattomies, numbering nearly a thousand, who did not remove with their respective tribes west of the Mississippi or who returned soon after their removal, and who are now scattered through the central and northern portions of the State. They subsist mainly by cultivating small patches of ground, and by hunting and fishing.

"All not admitted to citizenship except the roving bands have their tribal governments. Of the three hundred thousand Indians now inhabiting the States and Territories of the United States, only about five thousand of them made their homes in the State of Wisconsin."

established their last outpost. There were several tribes of these people located in this vicinity, making the whole formidable enough in numbers to interrupt, should they so desire, the progress eastward of the Dakotas (Sioux), who had already moved as far in that direction as the banks of the Mississippi River. One section or canton, or tribe, of these people had, in fact, already pressed onward to the shores of Green Bay, where they had settled and were known to the Algonquins, among whom they mingled as Winnebagoes or Salt-water men. The main body, however, they called Naudowessies or "Cruel,"—identically the same name applied by them to the Iroquois. "The chief of these tribes," says Shea, "were on the north the Ottawas or Traders, the Outchibouec or Sauteurs, since called Chippewas and Ojibways, the Menomonees or Wild Rice Tribe, the Sacs, the Outagamies or Foxes, the Mascoutins or Fire Nation, the Kickapoos, and towards the south the Miamis and Illinois or Illiniwek."

Intimate commercial relations with the Hurons soon caused these tribes to become acquainted with the French, as a result of which their place of residence was soon made the object of a visit by the explorer Nicolet.[1]

It was now that the initiative step may be said to have been taken for the establishment of a mission among these people, the Father Superior of the Canadian missions appointing Fathers Charles Raymbaut and Isaac Jogues, both competent and experienced men, to undertake the work of investigation and ultimate development of the plan. It was about the middle of June that they started forth from the Mission of St. Mary's to dare the perils of this almost untried passage, and that through a country infested with all kinds of dangers and disease. So for the matter of seventeen days, they paddled along the waters of Lake Huron, until, arriving at Sault Ste. Marie, they came upon a large settlement of Indians who extended to them the heartiest greetings. Here, too, they learned of numerous other tribes, who by proper cultivation might be brought to a sense of their own unworthiness, and hence the missionaries, realizing the enormity of the task they had undertaken, as well as the noble possibilities for lasting and successful labor, were overjoyed with the prospect thus opened out before them. Nor, had it been possible at this time, would it have been necessary for them to go any farther in order that they might secure a field in which to begin. For the Chippewas, among whom they had thus early fallen, were anxious for them to stay, saying: "We will embrace you as brothers; we shall derive profit from your words." But to stay for any length of time was just then impossible; so, explaining the condition of affairs as best they could, and planting a cross to mark, as they said, the limit of their spiritual progress, they set forth on their journey back towards the settlement, promising, however, if such a thing were possible, to return at an early date and establish a permanent mission in that locality. Unfortunately for this project, Father Raymbaut soon after fell a victim to the climate, while Father Jogues was called to another field and upon that career which led to the ultimate annihilation of the Huron mission as well as to his own heroic death.

From this time forth the West may be said to have occupied a prominent position in the minds and plans of the Jesuit Fathers. But necessity, caused by the smallness of their working forces and other insurmountable difficulties, made it imperative that they should await a more favorable opportunity in which to extend their field of labor. So time passed along until 1656, in which year a flotilla of Ottawas came down to the

(1) Ten years spent in Algonquin cabins on the banks of Lake Nipissing and the Ottawa, fitted him to traverse in safety the vast regions where that language prevailed. Several years prior to his death, which took place in 1642, while engaged in a work of charity, Nicolet set out from the Huron country, and, after a voyage of three hundred leagues, visited the "Sea-tribe," undoubtedly the Winnebagoes on Green Bay, with whom, in the name of France, he concluded a treaty in an assembly of four or five thousand men.

There was none to follow him to that wild West till 1641, when a great "feast of the dead," given by the Algonquins in Huronia, gathered there all the kindred tribes to take part in the funeral games, the dances, chants and mournful procession of these decorated tribes. Among the rest came the Chippewas from the Rapids which close to the vessels of man the entrance of the vast upper lake. These denizens, like the rest, were visited by the Jesuit missionaries, and so won were the good Chippewas by the gentle self-devoting ways of those heralds of the Cross that they earnestly invited them to their cabins at the Falls, portraying with all the lively imagination of the child of the forest the riches and plenty that reigned in their sylvan abodes. Ever eager to extend their spiritual conquests, to enlarge the bounds of freedom in this Western world (for there alone is liberty where dwells the Spirit of the Lord), the missionaries joyously accepted the invitation of the Chippewas.—Shea.

The Wisconsin Historical Collections have it that Jean Nicolet was the explorer to whom history ascribes the honor of first visiting the territory now known as Wisconsin. He was a native of Cherbourg, Normandy, and emigrated to Canada while quite a young man about the year 1618. At that time, it will be remembered, Champlain was Governor of New France, and it was probably through his influence that the future explorer was induced to come. Nicolet's journey was made to the country of the Algonquins on the Ottawa River, while somewhat later he visited the Nipissing, then dwelling on the borders of the lake bearing that name.

After many years devoted to exploration and discovery, he finally returned to the colony and settled at Three Rivers, having been appointed government interpreter at Three Rivers. It was during this period that he won the distinction of being regarded as the most adroit among his fellows in the management of and control of the numerously banded natives who annually assembled at the settlements for the purpose of trade.

It was about this time that Champlain first learned of two great bodies of water lying beyond Lake Huron, about which he naturally desired to obtain more absolute and reliable information. On this mission, then, Jean Nicolet was dispatched, it being his function under the direction of the Governor to visit all the tribes dwelling in the vicinity of these lakes or any other like bodies of water that he might discover. For this purpose, he left the settlements in 1634, proceeding up the Ottawa River as far as the Isle des Allumettes, being accompanied by Fathers Brebeuf, Daniel and Davost, who were also bound for the Huron country. Arrived at the Isle, he separated from the Missionaries and proceeded across to Lake Nipissing, from whence he passed down the French River into Georgian Bay. Here he spent some time among the Hurons, but finally, having secured an escort of seven men from that tribe, he journeyed along the northern shores of Lake Huron, passing by Manitouline Island through the channel to the outlet of Lake Superior. On his way up at the falls, he came across a large settlement of Algonquins, with whom he remained for a brief period. It is not definitely stated that he saw or knew of Lake Superior, even though but a short distance from that body of water, as upon leaving the Algonquins he traveled towards the southwest, passing through the strait of Mackinaw into Lake Michigan. He then journeyed in a southerly direction, and after experiencing many hardships and delays, arrived at the now historic location of Green Bay, where he was received with much pomp by the chiefs and warriors of the Winnebagoes. From this settlement he passed westward, ascended the Fox River, crossed to the Wisconsin River, and descended that body of water to a point which, he asserted upon his return to the settlements, was within three days' journey of the sea. This, of course, it is believed, was an error, and that the "Great Water" referred to by the Indians was the Mississippi. From this point, however, he journeyed to the southwest, and visited the Illinois, returning then to Quebec by way of Lake Michigan. Nicolet died in 1642, being drowned in the St. Lawrence River while journeying from Three Rivers to Quebec.

settlements and requested that missionaries be sent to dwell among them. Of the assignment of Fathers Dreuillettes and Garreau to this mission, the cowardly murder of the latter, and ultimate abandonment of the plan, we have already treated at length, and refer to it again at the present time merely as being incident to the chain of events which follow. Then, after a lapse of four years, another flotilla[1] descended the St. Lawrence, the fleet of sixty canoes of which it was composed being manned by a force of three hundred Western Algonquins. These people also made a demand for spiritual aid and instruction, and as the Superior of the Jesuit Order in Canada felt it incumbent upon him to take cognizance of the matter, it was decided to comply with their request. For this purpose, then, was selected René Ménard, co-laborer of Jogues, Bressani, Brebeuf, Garnier and Garreau, who was practically regarded as sole survivor of the Huron missions. The path thus opened to him was long and dangerous, especially for a man to whom the labors, exposure and abuses pertaining to many years of active missionary life had brought an accumulation of physical ills which pressed upon and harassed him to a point almost beyond the limit of human endurance. Yet, still anxious to labor, and though morally certain that in so doing he was making his final adieus to civilization, this pioneer priest,[2] devout believer and earnest promotor of the Catholic faith, went boldly and uncomplainingly forth to consummate the full measure of his apostleship by yielding up his spirit to God who gave it.

That he believed this would be the last of his many undertakings, is made plain in a letter to a personal friend, written but a few hours previous to his departure from Three Rivers on the morning of August 28, 1666. In this communication, he said: "I write you probably the last word, and I desire it to be the seal of our friendship unto Eternity. * * * In three or four months you may put me into the Memento of the Dead, considering the manner of living of these people, and my age and weak constitution. Notwithstanding all this, I have felt such a powerful attraction and have seen so little of nature in this undertaking, that I cannot doubt that I would have had eternal remorse had I missed this opportunity.

"We were taken a little by surprise, so that we were unable to provide ourselves with clothing and other necessary things. But He who feeds the little birds and clothes the lilies of the fields, will take care of His servants. Should we happen to die of misery, that would be for us a great happiness."

"This first Mission in the West," writes Shea, "was situated, as the date of his letter tells us, one hundred leagues west of Sault Ste. Marie, in all probability at Keweenaw." This point, all authorities agree, was a somewhat extensive bay on the south shore of Lake Superior, at about the distance suggested by Shea from the Sault. The name given is said to be a perversion of the Chippewa word Kakiweonan, meaning, when they make a short cut by water, and there undoubtedly refers to the passage from the west shore of Keweenaw Point by way of Portage Lake and Portage River to the east shore of the Point.

Of his earlier experience in this locality, Father Ménard says: "One of my first visits was in a wretched hut dug out under a large rotten tree which shielded it on one side, and supported by some fir-branches which sheltered it against the wind. I entered on the other side, almost flat on my face; but creeping in, I found a treasure, a poor woman, abandoned by her husband and by her daughter, who had left her two dying children, one about two and the other about three years old. I spoke of the Faith to this poor afflicted creature, who listened to me with pleasure. 'Brother,' said she, 'I

(1) The flotilla ascended the Ottawa and Mattawan rivers, across Lake Nipissing, and descended French River to Georgian Bay; thence their course lay west. They passed Sault Ste. Marie and coasted the southern shore of Lake Superior. To the aged missionary the journey was one of unparalleled hardships, the Indians who near Montreal had forced Albanel to go ashore and return to the settlements, made Menard carry heavy packs over portages and compelled him to paddle nearly all the time. They even from superstitious fear threw away his breviary, but in his baggage he afterwards found another. Once after they had obliged him to disembark he had to make his way over frightful rocks and precipices in order to overtake them. He hurt his feet and leg, which remained swollen and sore during the rest of the voyage, especially as he had to jump into the cold water many times in order to lighten the canoe. Food became very scarce; those were deemed well fed who found a certain moss (tripe de roche), which grew on rocks and of which they made a black sticky broth. Such as had moose skins stealthily ate them to appease their hunger.—H. C. Campbell, Parkman Club Publications.

Ménard also tells of his sufferings on this eventful journey in the following language: "The Indians who granted me a passage with the assurance of fair treatment, considering my age and infirmities, have not after all spared me. They required me to carry on my shoulders very heavy packs every time, or nearly so, when we had to make a portage, and although my paddle wielded by hands as feeble as mine did but little service towards hastening the journey, they would not allow it to be idle. Once they obliged me to disembark on a very bad spot. To overtake them, I had to make my way over frightful rocks and precipices. So much was the country intersected with ravines, and so steep were the mountains, that I thought I should never extricate myself. Hastening my steps for fear of being left behind, I hurt my foot and leg. They remained swollen and annoyed me very much for the rest of the journey, especially when the water commenced to become cold, we being obliged to remain bare-foot ready to jump into the water in order to lighten the canoe whenever they judged it proper. Add to this that those people observe no regularity in their meals, eating everything once and making no provisions for the morrow. As for their camping, no attention is paid to their own or their guest's comfort, but only to the security of canoes and to the facility of embarkment and disembarkment. As for rest, they generally sleep on uneven rocky ground, on which they spread a few branches if at hand.

"We have every one of us kept fast, and that a rigorous one, having to content ourselves with small fruits, which are of rare occurrence, and such as nowhere else are eaten. . . . Everything seems palatable when a person is hungry.

"But the worst was to come; having after such hardships entered Lake Superior, there, in place of finding the promised rest and provisions, our canoe was smashed by a fallen tree, and that so completely that no hope of repairing it was left. They abandoned us, and we were left—three Indians and myself—without food and canoe. In that state we remained six days, living on filthy offal, which to keep off starvation we had to scratch up with our nails around an old abandoned lodge. To make soup, we pounded the bones that lay about. We picked up earth saturated with the blood of animals that had been killed there. In a word, we made food of everything. One of us was continually on the look-out at the shore to implore the mercy of those that passed by, and we wrested from them a few slices of dried meat, which saved us from death. At last, some more compassionate took us up and brought us to our rallying point, destined for our wintering. This is a large bay on the south shore of Lake Superior (Keweenaw Bay), where I arrived on St. Theresa's Day (October 15, 1660)."

(2) Ménard was now fifty-five years of age. Hardship and excessive work had left their marks upon him. His attenuated form was bent as with great age, his hair was white, and it is said that his face bore the scars of wounds which he had received at the hands of the Cayuga children. But old and decrepit as he was, he possessed a lofty soul and a stout heart.—Henry Colin Campbell in Parkman Club Publications.

know well that our folks reject thy words; but, for my part, I like them well; what thou sayest is full of consolation.' With these words she drew from under the tree a piece of dry fish, which, so to say, she took from her very mouth to repay my visit. I thanked her, however, valuing more the happy occasion which God gave me of securing the salvation of these two children by conferring on them Holy Baptism. I returned some time after to this good creature and found her full of resolution to serve God; and, in fact, from that time she began to come to morning and evening prayers so constantly that she did not fail once, however busied or engaged in gaining her scant livelihood." And in this vein he continues to speak of the conversion of a second, a third, a fourth and numerous others from among the pagan horde.

"As to the other Christians who composed this church," continues the Missionary, "they were few in number, but chosen, and they gave me much satisfaction. I did not like to admit a great number, contenting myself with such as I judged would persevere in the Faith during my absence; for I do not know what will become of me, nor to which side I will go. However, I should have to do great violence to myself, if I had to come down from the cross which God has prepared for me in this extremity of the world in my old days. Not a single pulsation of my heart has ever returned to Three Rivers. I do not know of what nature are the nails which hold me attached to this holy wood; but the mere thought that anybody should come to detach me from it, makes me shudder; and very often I start up out of my sleep with the thought that there is no Outaouak for me, and that my sins put me back to the same place whence the mercy of my God has drawn me by a singular favor. I can say with truth that I have more consolation here in one day, notwithstanding hunger, cold, and other almost inexplicable hardships, than I have had in all my life, whatever place in the world I have been."

And yet at this time not one comfort of refined or even savage life was his. From the bitter cold and rigor of a Lake Superior winter he had no protection, save that afforded him by a poorly constructed hut made of fir-tree branches. For food he had the remains of fish and pulverized bark of birch and white wood, which was either boiled in water in which a fish had previously been cooked, or else mixed with fish oil. As an additional and only occasional relish, there were also acorns, which, whenever the opportunity afforded, he devoured with much relish.

It was while laboring at Theresa that Father Ménard first became informed of a number of powerful tribes which were said to be living some two or three hundred leagues distant. To know that there were such a body of people, even though far distant, who needed the generous administration of a spiritual director in order that they might receive that knowledge and instruction so necessary to their spiritual welfare, created a great longing in the breast of the old man to go out to and instruct them in the ways and manners of a Christian life; and so, in spite of the well-known dangers and difficulties to be met with in such an undertaking, and a realizing sense of his own enfeebled condition, he determined to make the attempt, even though failing to survive. That he doubted his own strength is quite evident from the fact that he writes: "It is my hope to die on the way, but having pushed so far and being full of health, I shall do what is possible to reach them. I hope I shall be able to throw myself among some Indians who intend to make that journey. God will dispose of us according to His good pleasure for His great glory, either for death or life. It will be a great mercy on the part of our loving God if he calls me to Himself in so good a place."

At another time when an attempt was made to dissuade him from undertaking so perilous a journey, he replied: "God calls me thither; I must go if it cost me my life; I cannot suffer souls to perish under the pretext of saving the bodily life of a wretched old man like myself. What! Are we to serve God only when there is nothing to suffer and no risk to life?" And so, on the 13th day of July, 1661, he set forth on this last great undertaking, accompanied by one faithful companion and a number of Hurons, who happened by mere accident to be at the mission at that time. When several days on the way, they at length reached a lake where, their provision having almost entirely failed them, they decided to camp. Here the Indians abandoned them, and after waiting nearly a month for their return the venerable Missionary and his companion decided to continue on their way.

"Finally," says Verwyst, "the poor father, whilst following his companion, went astray, mistaking some trees or rocks for others. At the end of a portage made in order to get by a rather difficult cataract or rapids, his companion looked back to see whether he could descry the father coming. He seeks for him, calls him, shoots off his gun as many as five times to bring him back to the right path; but all in vain. This made him determine to go as quickly as possible to the Huron village, which he judged to be near by, in order to hire help at whatever cost it might be, to go and search for the father. But, unluckily, he himself lost his way and went beyond the village without noticing it. He had better luck, however, when getting lost, for he met an Indian who led him back and brought him to the village;

but he did not arrive there till two days after the father had gone astray. And then, what can a poor man do, who does not know a single word of the Huron language? Still, as charity and necessity are eloquent enough, he gave them to understand by his gestures and tears, that the father had lost his way. He promised a young man various French articles to prevail upon him to go and search for the father. At first he made a show of being willing to do so, and actually started. Scarcely was he gone two hours, however, when he returned, shouting, 'To arms! To arms! I am just after meeting with the enemy.' At this uproar the compassion they had conceived for the father vanished, and with it the will to go and seek for him."

Of other incidents connected with this sad affair, Shea tells us that the Missionary's bag was afterwards found in the hands of an Indian, who refused to tell where he got it, and that some of his chapel service was also seen in a lodge. Although the manner of his death still remains a mystery, it is the general belief that he was murdered at the first rapid[1] of the Menominee, thus "closing a long life of assiduous toil in the missions of America by a glorious death in the sight of Heaven, although there were none to chronicle his sufferings and constancy in death."

This incident actually marks the close of the first Ottawa mission, and a lonely and isolated one, too, as the nearest station to it towards the east was then at Montreal, there being none other in any direction that might be considered nearer, except perhaps the Spanish missions of Santa Fé or Alachua.

Father Réne Ménard was a native of the French capital, being born on September 7, 1605. Of a naturally studious nature, his entire youth was devoted to acquiring an education. He entered the Jesuit Order on November 7, 1624, at which time he had already completed a thorough course in the classics. In October, 1626, he went to the college founded by Henry IV., in 1607, at La Fléche, which was at that time conducted by the Jesuits. Here he spent three years in the study of philosophy and the sciences. In October, 1629, he was sent by his superiors to teach, as Professor of Latin, to the Jesuit College of Orleans. From this place he was transferred in October, 1623, to the Jesuit University at Bourges, where he remained four years, during which period he devoted almost his entire time to the study of theology. His theological course completed, he taught belle's lettres for one year, and rhetoric for two years, in the college of Moulines. Having taken the final vows of his Order, he on the 26th day of March, 1640, sailed from Dieppe on board the l'Espérance, bound for Quebec, at which place he arrived in the following July. Of his subsequent career in the missionary field, much has already been said. His death occurred, or was supposed to occur, on or about the 10th day of August, 1651, at which time he was fifty-seven years of age.

The man chosen to succeed Father Ménard in the arduous and dangerous task of continuing the Ottawa mission, and establishing others throughout the West, was Claude Allouez, who had long desired to obtain such means by which to express his devotion to the cause. It was on the 8th day of August, then, in the year 1665, that, accompanied by six Frenchmen and in the neighborhood of four hundred Indians, he started on his journey from Three Rivers toward the West,

1) It is clear that the portage on the Wisconsin River at which Ménard got lost was near a trail leading from that river to the head waters of the Black River. Diligent inquiry has resulted in the discovery that early in the present century a trail left the Wisconsin River at a point near the mouth of the Copper River; which empties into the Wisconsin where the latter approaches so closely to the head waters of the Black River; and that this trail extended to a point near Chelsea, and at this point had crossed the head waters of the Black River. When white settlers first visited that region during the present century this trail was still being used by the Indians. It was the best crossing place between the two rivers that could be found. It was really a portage trail, and Indian portage trails are always as direct as possible. It was not unreasonable under the circumstances to suppose that this was the trail which in the seventeenth century led from the Wisconsin River to the Huron village at the head waters of the Black River.

If this be true, it was not far up the Wisconsin River from the place where the trail to the Huron village began that Ménard wandered off into the woods. The fact that the Frenchman after hunting for Ménard, after getting astray himself and after going beyond his destination, nevertheless reached the Huron village the second day after the priest had disappeared, is conclusive on this point. It is just as clear that it was at a rapid, not a fall, that Ménard lost his way. The Relation of 1663, speaking of the journey made to the Huron village by three young Frenchmen whom Ménard had sent ahead to reconnoitre, makes a clear distinction between rapids and water falls. On the same page, speaking of the priest's death, it is explicitly stated that his companion missed him at the end of a portage near a rapid.

The statement in the same Relation that the rapid was "difficult" and that the two men became separated, indicates that only the priest took the portage trail, and that the Frenchman "ran" the rapids. On this point Perrot is more explicit. He says: "One day he (the Frenchman) found himself in a rapid which carried him along in his canoe. To help him, the father took some of his baggage out of the canoe and did not take the right path to get to him. He got upon a trail made by animals, and in endeavoring to get back to the right path he got entangled in a labyrinth of trees and went astray. The Frenchman, having passed the rapids with great difficulty, awaited the good father, and as the latter did not come he determined to go in search of him." The statement that the Frenchman found himself in a rapid which carried him along in his canoe shows that they were still descending the Wisconsin River. It is also made clear by this passage from Perrot that the rapid in question was one that could be "run," though with difficulty; it was a rapid where a landing could be effected before the most dangerous part of the descent was reached, and it was a rapid with a portage trail around it.

These clues, indefinite though they may seem at first thought, nevertheless point with convincing clearness to the place where Father Ménard lost his life. In itself no one of the three characteristics of the rapid described by Perrot is particularly noteworthy; but, taken together, they form a most significant combination. In a large measure Whirlpool Rapids, thirty-six miles north of Merrill, answer to of Perrot's description; but the Frenchman, after searching for Ménard and after getting lost himself, could not very well from Whirlpool Rapids have reached the Huron village at the headwaters of the Black River the second day after Ménard had gone astray.

Below the Whirlpool Rapids, which are above any possible crossing place to the head waters of the Black River, and above Mosinee, too far below any possible crossing place to the head waters of the Black River, there is only one rapid as distinguished from a fall, and that one rapid is in close proximity to the only crossing place to the head waters of the Black River. It is only a short distance above the old Indian trail leading to the west, and it minutely corresponds to the rapid described by Perrot. Its name is Bill Cross Rapids, and it is situated five or six miles above the mouth of the Copper River, where the trail to the head waters of the Black River left the Wisconsin River. The portage trail around Bill Cross Rapids is about twenty-five rods long. The trail runs now, as it probably did during the seventeenth century, along the west bank of the river, this bank being somewhat low; the east bank is high. Old residents of that region state that when they first saw Bill Cross Rapids the surrounding country was heavily timbered with pine and hemlock. In such a place a few steps in the wrong direction, steps which it is always easy to take, and one is literally swallowed up in the place. Such, undoubtedly, was the fate of Ménard. He probably heard the shots fired by his companion, but being without a gun himself, he could not answer the signals. Moreover, in the thick woods it is easy to mistake the place from which a shot is fired, and those well-meant signals may simply have increased the priest's bewilderment. Ménard became separated from his companions about August 10. He probably survived some time—perhaps five days—as he had in his possession a piece of smoked meat about the size of a man's hand.—H. C. Campbell, Parkman Club Pub.

where for thirty years his name was identified with all of the most zealous and laudable work performed by the missionaries in their efforts to regenerate and Christianize the Indians.

The route followed in making this journey was by way of the Ottawa River, Mattawan River, thence by portage to Lake Nipissing, up French River to Georgian Bay, and from Georgian Bay along the shores of Lake Huron to Sault Ste. Marie. The distance is generally estimated as being a thousand miles, at that time a dangerous as well as arduous undertaking. Of the journey outward it is unnecessary to speak at length, save perhaps to refer to the immense amount of toil and suffering endured by Allouez, which were aggravated to a great extent by the brutal conduct of the Indians into whose care he had given himself. Finally, however, he arrived at Sault Ste. Marie on the 1st of September, and then began the latter part of his journey along the southern shore of Lake Superior.

"During all the rest of that month," writes Rev. Joseph La Boule,[1] "Allouez and his party, bound for the western end of Lake Tracy (as the French called Lake Superior, in honor of Monsieur Tracy), coursed along the southern shores of that lake. A magnificent and rugged scenery filled his soul with cheer. He saw the lofty ridge of naked sand which stretches along the shore, and sailed by the cliffs of pictured rocks which for twelve miles rise three hundred feet in height like towering walls with fretted arches and bastions, witnesses of ages gone by. He passed Keweenaw (St. Theresa) Bay, where Ménard had preached to the Ottawa Indians, and whence the latter set out for his fatal missionary tour to the head waters of the Black River in Wisconsin. Two Christian Huron women, Allouez found here—'women, who,' as he says, 'shone like two brilliant stars in this darkness of paganism.' No doubt he also said Mass at this spot, consecrated by his saintly brother missionary. On he went, still westward. He was now on what was, to white men, territory comparatively unexplored. His tone of correspondence becomes that of a keen observer. Game and fish are more abundant and the quality, he tells us, is excellent. His attention is called to the presence of copper mines by the color of the water and the frequent discovery of copper ore in pieces of ten or twenty pounds at the bottom of the water.

"The Indians by this time seemed to have improved; their treatment of Allouez is much better. A box, in which he had put a number of devotional and other articles, and which his Indian companions had stolen from him, was now restored to him. They henceforth regarded the Missionary and his books as Manitous, dangerous to touch.

"The voyagers had now traveled over five hundred leagues, which, at the rate of 2.52 miles per league, amounted to about 1,250 miles, and were approaching their destination. The Indians shouted in savage glee, when, in the distance, they perceived a tongue of land, jutting out far into the stormy bay situated at the southwestern end of the lake. It was the sandspit so familiar to the Lake Superior Indians, famed in their early myths and later history as Chequamegon Point.

"Allouez landed with the flotilla at the head of Chequamegon Bay on October 1, 1665. The Indians soon dispersed, leaving him to his own contemplations. 'Here, then, I am, at last. Here is my new field of labor; here is my flock!' Allouez may truthfully have said, as he stepped from his canoe and drew it to the shore. The ever-varying scenes of the voyage were over. The time of the sowing had come, and the sower was prepared for work."

At Chequamegon Bay, Allouez found a condition of affairs hardly in keeping with what his hopeful and sanguine temperament had led him to expect. It was at that season of the year when for long consecutive periods the skies were overcast, while cold, bleak winds were sweeping down from the north, agitating the waters of the bay into a condition of active, though sullen resistance, and lending a weird and doleful appearance to the surrounding landscape. The gloominess of the location was still more intensified by the close proximity of the dense and towering woodlands which sprang up on every side, offering a seemingly impregnable barrier to farther progress inland; but he was not for long left alone, a number of petty Algonquin tribes soon assembling in that vicinity for the purpose of completing final arrangements preparatory to a predatory expedition into the country of the Sioux. To prevent the carrying out of this proposed expedition, the first efforts of the Missionary were given, and, although the younger and more ardent of the braves had brought themselves to such a pitch of frenzy that they might readily be deemed beyond any possible control, so earnest and strenuous were the efforts put forth by him, that the elders and advisors of the tribe were induced to pronounce most emphatically against the undertaking. Having succeeded to this extent, he now turned his attention to the establishment of a mission.[2]

(1) The Rev. Joseph Stephen La Boule, author of "Claude Jean Allouez, the Apostle of the Ottawas," and the builder of the first Indian Missions in Wisconsin, published by the Parkman Club at Milwaukee, June 8, 1897, is professor of church history, homiletics and German and French literature, at St. Francis Seminary, Milwaukee. A complete biographical sketch will be found of this gentleman in the history of St. Francis Seminary, which appears in this work.

(2) The chapels and mission houses, as well as the Indian villages described by Father Allouez in his reports to Quebec under the heading, "Relation of the Mission of the Holy Ghost on Lake Tracy," have long since vanished. It seems impossible to locate with absolute certainty those interesting sites. The Jesuit Relations are the only original sources of information, and even these do not always furnish sufficient data to remove every doubt as to the exact location of all the missions. Supplemented by knowledge of topography and by tradition, however, the Rela-

to which end he erected a small chapel at la Pointe du St. Esprit, which was dedicated in honor of the Holy Ghost.

This chapel became a mark of great interest as well as wonder to the Indian tribes located at different intervals throughout the vast extent of surrounding territory. Many of these, in fact, heard of it from solitary huntsmen who, in pursuit of their quarry, came across this particular village or settlement, where Allouez had established himself, and becoming interested in the mysteries of the service, bore the news homeward, the recital of their experiences losing none of the interest which they had already aroused in their naturally impressionable minds. Thus they came to the mission from long distances, their numbers repeatedly increasing, so that the good Missionary became enthusiastic over the belief that the work of evangelization was already progressing in a most satisfactory manner. Thus from time to time he gathered around him people of the Chippewa, Pottawattomie, Sac, Kickapoo, Miami and Illinois tribe, while in his journeyings among the outlying settlements he also met with the Sioux. At Chequamegon, however, Shea tells: "His labors were crowned with but partial success. Many were no strangers to Christianity, but had long resisted its saving doctrines. Like Ménard, he had to struggle with superstition and vice, consoled only amid hardship and ill-treatment by the fervor of a few faithful souls. His mission comprised two towns—one inhabited by the Ottawa clans, the Kiskakons and Sinagos; the other by the Tionnontates. The latter, mostly converted in their own land, he endeavored to recall; the former, embittered against the Faith, he endeavored to gain, and not in vain. In the first winter, he baptized eighty infants and three adults in danger of death, and had the consolation of gaining one whom he deemed worthy of the Sacrament in health.

"Superstition reigned around him. The lake was a god, the rabbits, rocks, and metals, all were gods; and the chimera of their own imagination, Missipissi, was the object of universal adoration. He visited also the Sauteurs at Sault Ste. Marie, and after spending a month among them proceeded to Lake Alimegon, where the Nipissings, better taught by adversity than their old Tionnontate neighbors, afforded the Missionary greater consolation. They had had no priest for twenty years, and many were still pagans, but the old Christians were full of fervor. But the great field in his eyes was, however, the new tribes yet uncorrupted by intercourse with the whites."

Of his work in the mission, Allouez gives the following account: "God gave me the grace to make myself understood by more than ten different tribes, but I confess it is necessary to beg Him for patience even before daylight in order to suffer joyfully the contempt, raillery, importunity and arrogance of these savages.

"Another occupation I have in my chapel is to baptize sick children, which the pagans themselves bring to me in order to get medicine from me, and since I see that God restores those innocent little children to health

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tions serve to narrow the ground in question so much as to satisfy us that we have come at least very near the exact facts in regard to the sites of the first missions of Chequamegon Bay.

In the Relation of the year 1667, Allouez gives us some information as to the site chosen by him for the mission. He says: "We arrived on the first day of October, 1665, at Chequamegon. * * * It is a beautiful bay, at the head of which is located the great village of the savages, who there plant their fields of Indian corn. * * * They are there collected from seven different nations, who live peacefully with one another." In this passage, Father Allouez refers to the habitations of the Indians (Algonquins and Hurons) in general; or he refers to the largest of the villages there, which the later narrative proves to be that of the Ottawas; in either case, the site of the village, or collection of villages, is at the head of the bay.

Continuing the same narrative, Allouez says: "This great collection of people caused us to prefer this place before all others at which to fix our ordinary abode, and to erect a chapel and commence the functions of Christianity." Having built the chapel (the first one built here) in the neighborhood of the "grand bourg des Sauvages" (the great village of the savages), which was at the head of the bay, Allouez tells us a little later in the same Relation, chapter 6, page 13, that their abode and chapel was located between two great villages; one, that of the Hurons; the other, that of the Ottawas. The quarter of the lake where we have put up our abode is situated between two large villages, the center, as it were, of all nations of this country. We have here erected a small chapel at bark, where my sole occupation is to receive the Algonquin and Huron Christians, and infidels who come here out of curiosity.

Again, speaking of the Hurons in chapter 7 of the same Relation, page 16, Allouez tells us that the village of the Hurons was located so near his abode (Assez proche de notre demeure) that he could attend to them better (Avec plus d'assiduité) than to others farther removed. Among the others certainly must have been included the Ottawa village, because that is the one he constantly refers to when he speaks of villages besides the Huron.

Furthermore, in the same Relation, chapter 6, Allouez narrates, "after having established Christianity among the Hurons, and having baptized many children, he, sometime in 1666, transported his birchbark chapel to the 'grand bourg,' the great village which he mentions at the beginning of his Relation, as being located at the head of the bay. Let us here note well that Allouez clearly says: "This grand bourg' was three-fourths of a league distant from his ordinary abode."

The Father's chapel did not remain at the grand bourg, for soon after it was almost destroyed by barbarous Ottawas, and he returned to his former (ordinary) residence, which was near the Huron village.

From the above carefully examined passages, we gather at least the following facts; First, the bark chapel and the mission house were located near the head of the bay; second, though nearer to the Huron village, the mission and ordinary abode were only three quarters of a league (one and seven-eighths miles) distant from the Ottawa village. If now we can fix the site of the Ottawa village, we can almost with certainty place the mission.

In the beginning of the Relation of 1667, we were told, the site chosen by the Missionary was near the "grand bourg" (which it is evident was that known as the Ottawa village), at the head of the bay, "where they planted their fields of Indian corn." Again, in the Relation of 1670, the writer casually refers to the site where the Ottawas planted and hid their Indian corn, and where, too, their village must have been. He says that the Indian women at Chequamegon Bay often found large pieces of copper at the place where the Ottawas raised Indian corn, and that this place was a half league from the border of the water (lake). Now, one and one-fourth miles (one-half a league) inland from the head of the bay would lead us up Fish Creek, about half way to Ashland Junction. Here, on either side of Fish Creek, are signs of ancient clearings. Mr. Martin, a very old inhabitant of the neighborhood said to the writer himself, when he was visiting the locality last summer (1896), "that even in their day there was an Indian village. On the east side of Fish Creek, about one and one-fourth miles from its mouth, Father Chrysostom Verwyst, O. S. F., claims to have found evident signs of ancient clearings upon which Indian corn could be raised. The Indians, living near the bay would naturally choose flowing streams as the places of their abodes. Tradition, topography, the Relations, all converged toward the conclusion that the Ottawa village lay somewhere near the confluence to Metabikitigweiag Creek and Fish Creek, one and one-fourth miles southwest of the city of Ashland. Assuming, therefore, what seems to be established as a fact, that the Ottawa village was located at or near a point on Fish Creek mentioned above, we can more readily fix the site of the mission. According to Father Allouez, the ordinary residence and mission chapel were about three-fourths of a league distant from the Ottawa village. According to the same authority, the Huron village was still nearer to the mission, which was placed between two villages. Upon personal examination of the ground, the writer can say with absolute certainty that neither the mission nor the Huron village can have been so far north as Vanderwenter's Creek, which is at Washburn (seven miles from Fish Creek), as that creek is not at the head of the bay, nor near enough to the head of the bay to answer to the description in the Relations. It is not possible to designate the exact spot, but taking the general tradition of Indians for granted that the earliest villages and the missions lay near the western shore of Chequamegon Bay, the Huron village can have been very little, if any, farther north than Boyd's Creek, and the mission was, most probably, at or near Whittlesey's Creek or Shore's Landing.—Joseph Stephen La Boule.

after baptism, I am in hopes He intends to make them, as it were, the foundation of His Church in these quarters.

"I have hung different pictures in the chapel, for instance, of Hell and the General Judgment, which supply me with subjects for instruction very suitable for the capacity of my hearers. In this manner I have no difficulty afterwards to make them attentive, to make them chant the 'Our Father' and 'Hail Mary' in their language, and to take the lead in the prayers I have them say after each instruction. All this attracts so great a number of Indians to instruction, that from morning until night I see myself happily obliged to do nothing else.

"God gives His blessings to these beginnings. * * The first days of 1666 were employed in presenting New Year's gifts to the Infant Jesus, which, no doubt, were very pleasing. This present consisted of several children whom their mothers, receiving a very extraordinary inspiration from God, brought to me to have them baptized. So this small congregation was increasing little by little. Seeing they were already imbued with our Mysteries, I judged it time to transfer our little chapel to the large village three-fourths of a league distant from our dwelling place, and composed of from forty-five to fifty large wigwams of all tribes, where there are as many as two thousand souls. (Father Verwyst gives it as his opinion that the village referred to was located on the southeast end of Chequamegon Bay, between Fish Creek and Ashland.)

"It was just at the time of their greatest debaucheries, and I can say, in general, that I saw in this Babylon a perfect picture of libertinism. I did not omit laboring here the same way as in our first place of abode, and with the same success. But the malignant spirit, being envious of the good which the grace of God effected here, caused diabolical juggleries to be performed every day, right near our chapel, for the healing of a sick woman. These juggleries consisted of nothing else than superstitious dances, hideous masquerades, horrible clamors, and a thousand buffooneries. I did not fail to go and see her every day, and in order to attract her by kindness, I made her a present of some grapes. At last, the sorcerers having declared that her soul had departed and that they had no hopes of her getting better, I went to see her the next day and told her that this was not true, and that I had hope she would be cured, provided she would believe in Jesus Christ. But I could not make any impression on her mind. Hence, I determined to speak to the sorcerer himself who attended her. He was so surprised to see me at his place, that he seemed wholly dumfounded. I showed him the follies of his art, and that he contributed more to the death of his patients than to prolong their lives. In reply, he threatened to make me feel their effect by certain death. A little after, having begun his jugglery, he kept it up for three hours. From time to time he would cry out in the midst of his ceremonies: the Black-gown would die of their effects; but, through Divine Grace, all was in vain. God even knew how to draw good from evil; for the medicine man having himself sent two of his children to have them baptized, they received by means of the sacred waters of Baptism, at one and the same time, the cure to both soul and body.

"The next day I visited another celebrated sorcerer, a man who had six wives, and who lived in such disorder as may be imagined in company of this kind. I found in his wigwam a small army of children. I sought to acquit myself of the duties of the ministry. This is the first time I saw Christianity mocked in these quarters, especially in what concerns the resurrection of the dead and the fire of hell. I left with this reflection: 'Ibant apostoli gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumeliam pati (the apostles went rejoicing from the sight of the council, because they had been judged worthy to suffer insult for the name of Jesus).

"The insults I received in that wigwam soon became known outside, and were the cause of others treating me with the same insolent affronts. Already they had broken away a part of the bark, that is of the walls of our church; already they had commenced to rob me of all that I had; the young assembled more and more and became the more insulting, and the Word of God was listened to only with scorn and derision. This obliged me to abandon this post in order to return to our ordinary dwelling place, having this consolation, when leaving them, that Jesus Christ had been preached and the Faith announced both publicly, as also to each Indian individually, for besides those who filled our chapel from morning till night, those who stayed at home in their wigwams were instructed by such as heard me.

"I have heard them myself in the evening, after all had retired, repeat understandingly, in the tone of a chief, the whole instruction I had given them during the day. They admitted, indeed, what I taught them is very reasonable, but libertinism overrules reason, and if grace be not overpowerful, all our instructions have but little effect.

"One of them having come to see me in order to be instructed, at the first word I said to him concerning the two wives he had, he said to me: 'My brother, you are speaking to me of a very difficult affair; it is enough that my children pray to God, i. e., becoming Christians; instruct them.

"After I had left that place of abomination, God led

me about two leagues away from the sight of our dwelling, where I found three adults who were sick, and whom I baptized after sufficient instruction. Two of them died after Baptism. The secrets of God are wonderful, and I could relate several instances of the same kind, which show His loving providence for the elect."

Somewhere towards the end of the year 1666, Father Allouez made a journey to the westward in order that he might meet with and visit the Sioux,[1] a people who had ofttimes been referred to by those among whom he had been dwelling as their inveterate and ferocious enemies. He came upon a settlement of these people at the western extremity of Lake Superior with whom he was quite successful. "Another most daring and almost incredible undertaking," says Father La Boule, "was the missionary expedition of Allouez across a part of Lake Superior. He coursed," continues this writer, "along the northern shore for hundreds of miles, past many rapids, and carried his canoes over swampy portages, up to Lake Nipegon and back, making, therefore, another journey of about five hundred leagues in all. This perilous journey was made in May and June of 1667, in a bark canoe, with two Indians as companions. A less zealous missionary of our day would probably call unwise and ungodly the faith that permitted such hazardous deeds; but missionaries of the stamp of Allouez kept the highest models before them, such as Francis Xavier and St. Paul, and the winning of one soul for Heaven was to their stout hearts sufficient compensation for any sacrifice. At Lake Nipegon, he was received with open arms. Some of the Nipissings had been baptized about twenty years before in their former homes among the Hurons. He revived the dormant faith in the happy village, and repeatedly said Holy Mass for them during his visit of fifteen days. The joyous, sincere devotion of these poor people,' he writes on this occasion, 'gave me the sweetest refreshment, and consoled me abundantly for all past hardships.'"

It was during this year that Allouez returned to Quebec with a view to informing his Superior of the actual condition of the Western missions. Having completed this work, which included the emphatic and very reasonable demand for additional aid in conducting the mission, he, without further delay and within two days of his arrival at Quebec (August 3,[2] 1667), started on the return journey, accompanied by Father Nicholas,[3] one donne and several French mechanics, who had volunteered to join the party. And here, unfortunately, for the complete success of the undertaking, arose fresh and unexpected difficulties, owing to the brutal disposition of the Indians, who absolutely refused to carry any other than Allouez, his companion priest and one donne. They even forbade the taking of extra baggage, so that the Missionary was compelled to leave behind him many articles which he had considered absolutely necessary to his personal comfort, and for the proper conduct and observance of the religious services. From Montreal, therefore, these three passed onward in company with the Indian flotilla, leaving the rest of the party to make their way back to Quebec as best they could. Finally, and fortunately, too, for they were made objects of many indignities on the way out, they arrived at the mission and at once entered upon their several duties in the conduct of the same.

Fearless and determined to conquer all existing difficulties in order that he might carry the Word throughout that entire region, and undismayed by the true and fickle character of the people, a personal acquaintance

(1) Naudowessies.

(2) It is the expressed opinion of Father La Boule that the distance alleged to have been covered by Allouez in his visit to Lake Nipegon has been greatly over-estimated, as it would have been impossible for him to have made such an extended journey in May and June of the same year, and still have been enabled to arrive at Quebec on this date. It is his opinion, however, that either the distance covered in that expedition was overestimated by mistake, or that the dates given are incorrect.

Of this memorable journey regarding the dates of which there seems to have been some reasonable doubt, Father Verwyst says: "Father Allouez left his mission at the head of Chequamegon Bay on the 16th of May, and on the 17th crossed the lake, probably starting from Sand Island. As it took them twelve hours hard paddling to reach the north shore, we may safely conclude that the lake must be some forty miles wide where they crossed—a risky undertaking in a frail birchbark canoe. Father Allouez himself says: 'For almost twenty years they (the Nipissings) have not seen a pastor nor heard speak of God. I thought I would add part of my labors to this old mission, trusting that a voyage I would make to their new home would be followed by the blessing of Heaven.

"'On the 16th of May of this year, I embarked in a canoe with two Indians who were to serve me as guides during the whole of this voyage. Having met on our way down forty Indians from the Bay of the North, I imparted to them the first tidings of the Faith, for which they thanked me with some show of politeness. Continuing our voyage on the 17th, we crossed over a part of our Great Lake (Superior), paddling for twelve hours without intermission. God assisted me very sensibly; for there being but three in our canoe, I had to paddle with all my strength together with the Indians, in order not to lose any time of the calm without which we would be in great danger, being all of us tired out with exertion and hunger. Notwithstanding all this, we lay down to sleep without supper, and the next day we contented ourselves with a meager repast of Indian corn and water; for the wind and rain prevented our Indians from casting their nets.

"'On the 19th, the fine weather being inviting, we made eighteen leagues, rowing from daybreak until after sundown, without stopping or disembarking. On the 20th, having found nothing in our nets, we continued on our way, grinding some grains of dry corn with our teeth. The next day (the 21st) God refreshed us with two small fishes which gave us a little life. The benediction of Heaven was multiplied the following day (22d), for our Indians took such a lucky draught of sturgeon that they were obliged to leave some of them on the beach.

"'On the 23d, coasting along the shores of this great lake, on the north side, we proceeded from island to island, for these are very numerous. There is one of them at least twenty leagues long, where pieces of ore are found considered by the French to be true red copper, they having tested its quality. After traveling a long distance on the lake, we finally left it on the 25th of May, and entered a river full of rapids and falls, so very numerous that even our Indians could not proceed any farther. Having learned that Lake Outchibegong was still frozen, they willingly took a rest of two days, to which they were compelled by necessity.

"'While we were advancing towards our destination, we from time to time met Nipissing Indians who had strayed away from the place of their habitation, to seek a living in the woods. Having assembled quite a number of them for the feast of Pentecost, I prepared them by a long instruction to understand the holy sacrifice of the Mass, which I celebrated in a chapel constructed of green boughs. They heard it with as great piety and gravity as our Indians of Quebec do in our chapel at Sylleri. This gave me the sweetest refreshment I had during this voyage, and consoled me abundantly for all past hardships. We were six days traveling from island to island, seeking for a passage, and finally after many turns we arrived at the village of the Nipissings on the 3d of June. It is chiefly inhabited by idolatrous Indians and some Christians of former time. Among others, I found twenty persons who made public profession of Christianity. I was not wanting employment among both, the one and the other party during the fifteen days that we stayed with them, and I labored as much as my health, ruined by the hardships of the voyage, allowed me. I found more opposition there to baptizing their children than anywhere else; but the more opposition the devil makes, the more should we try to confound him. I think he does not at all like to see me making this last voyage, which is about five hundred leagues, going and returning, including the turns out of the way which we were obliged to make.'"

(3) Also Nicholas.

with which had removed all of the glamour which had at one time so thoroughly permeated his understanding of the missionary field, Allouez returned to perpetuate and carry out a gracious though sometimes thankless task for a period of over thirty years. In this he was greatly assisted by Father Nicholas, who seemingly had been well chosen, as the Relations refer to him as "a strong, practical, every-day man and a tireless worker." Of the work of these noble-minded men immediately subsequent to their return, but little has been recorded, save perhaps that the natural progress of their undertaking was ofttimes noticeably retarded by the ill-humor, waywardness and unreliability of the people. In spite of these discouraging results, however, we are assured that the Indians maintained a deep-rooted affection for the Missionary, appreciating to a great extent his efforts in their behalf, although failing in many instances to avail themselves of the many benefits proffered. Finally, however, having become satisfied of the uselessness of his endeavors to bring them to an absolute understanding of their condition, he informed them that he had received a call to locate among the Indians at Sault Ste. Marie, and that he had concluded to accept. So, shaking the dust off his feet, he at once made ready for his departure. Then, a realizing sense of their true condition seemed to dawn upon these people, and the chief of the tribe rose up in council and exhorted loudly and earnestly in favor of the Christian, while three other venerable and noted chiefs came to his support. This had considerable effect upon them in addition to which there was undoubtedly a great desire on their part to retain the Missionary among them. They therefore pledged themselves to all of the reforms for which he had so often, yet fruitlessly, made demand. They even went so far as to make a serious effort to abolish polygamy, as well as their idolatrous sacrifices and other superstitious beliefs. They became regular attendants at the daily services, filling the little chapel to overflowing, and in fact giving every evidence of their desire to become true and earnest supporters of the Faith. "Such," writes Father La Boule, "is the final result of Allouez's work at Chequamegon Bay. From five hundred to one thousand Indians had received Baptism, and most of the others were promising candidates for the Holy Sacrament. What is certain is, that a decided change was here effected, and Allouez could leave Chequamegon Bay assured that the God of Nations had heard his voice crying in the wilderness, and that the hand of the Almighty rested in benediction upon him and His children." Thus, then, Allouez returned to Sault Ste. Marie in 1669, his place as spiritual director of the missions at, and connected with, Chequamegon Bay passing into the hands of Father Marquette.

Of the subsequent history of the Chequamegon Mission, there is but little to be said. When Marquette took charge there in 1669, he found it in what at that time was considered a quite prosperous condition, and even may be said to have become hopeful of accomplishing much and lasting good among the tribes of that locality. Unfortunately, however, it was at about this time that the Ottawas became involved in a somewhat protracted war with the Sioux, as a result of which they as well as the Hurons became scattered in all directions. Under these conditions, the mission was relinquished, Marquette going to Michillimackinac, where he founded the mission of St. Ignace in 1671, at which time also the Hurons came to join him. So the old mission was entirely neglected and Mass was not again celebrated at La Pointe du St. Esprit until 1835, in which year Frederick Baraga[1] established a mission on Madeline Island, where he also built a chapel, which, being somewhat remodeled and improved, is still in existence at this day. Since the year 1877, the spiritual direction of this mission has been in charge of the Franciscan Fathers of Ashland and Bayfield.

To return, however, for a brief moment, to the time immediately preceding the expressed resolve of Allouez to leave La Pointe and return to the Sault: It was in April of the year 1668 that the already celebrated Father James Marquette left Quebec with Brother le Boesme for the West. Prior to this time, Father Nicholas had started on his way for the settlements with a flotilla of Nez Perces, from which time his connection with the Western mission ceased. The year following, Allouez also went down to the settlements, his object in so doing partially being to return some Iroquois prisoners to Governor de Courcelles, while he also sought for additional aid in the work undertaken, which was already far beyond his strength. Upon returning shortly afterwards, he was accompanied by Father Claudius Dablon, who, though much needed in Quebec, was made Superior of the Upper Missions, of which he was given charge.

Arriving at the Sault, Father Allouez remained there until November 3, when he took his final departure from that locality for Green Bay, where it is said he arrived on the 2d of December, 1669. In the meantime, the Indians formerly located at La Pointe had in many instances removed, some going to the Falls of St. Mary's, while others went as far as Green Bay. So, taking into consideration the changed conditions, Dablon and Marquette established a new station near the foot of the rapids on the southern shore, where the latter found an almost exhaustless field wherein to operate. Here, then, he worked zealously and energetically until a continued

(1) Afterwards Bishop of Upper Michigan.

vacancy at the mission of Chequamegon made it necessary for him to turn his attention in that direction.

The journey of Marquette to the location of this added responsibility lasted over a month, the undertaking being accomplished under the most trying difficulties, owing to the great quantities of snow and ice which barred the way, as well as the generally bad condition of the weather, which not infrequently threatened to annihilate them. Upon arriving at his destination, he discovered a mission of five villages, four being Algonquin and one Huron. Of this Shea says: "The Hurons and Kiskakons were chiefly Christians, the Sinagaux and Keinouches bitterly opposed to the Faith. The Hurons assembled in their village to receive him; but Marquette, little versed in their language, was unable to minister to their wants. The Kiskakons received him joyfully, and afforded him much consolation. At a word, they renounced practices still retained, but savoring of superstition; and the sick earnestly begged his presence to keep off the medicine men. The skillful Missionary Marquette did not endeavor to alter their time-honored customs, unless when sinful. Prayer replaced idolatrous ceremonies in their festivals, and acts of adoration their senseless juggleries. To enjoy the labors of the Missionary the more, they separated from the rest, and erected their winter cabins around his chapel."

In the meantime, Father Dablon remained at the new mission designated St. Mary du Sault. Here the only permanent residents were the Sauteurs, a small tribe of some one hundred and fifty in number, although the mission was greatly augmented by hunters from the Noquet, Chippewa, Marameg and numerous other tribes residing on the islands round about, as well as the Kilistinons and Winnebagoes, belonging in the interior, who all came to this vicinity on account of the remarkably rich fisheries to be found there.

At this time Father Marquette was making a painstaking and persistent effort to perfect himself in the language of the Illinois, for which purpose he studied assiduously under the direction of an Illinois captive. At this period, therefore, we see the field comprising the Western missions under the immediate direction of three of the most devoted and enterprising of the missionary force; for by this time Allouez had completed his journey, having arrived at Green Bay early in the month of December, and celebrated his first Mass at that point on the feast of St. Francis Xavier, in whose honor the mission was also named. The Indian town located at this place was of a particularly nondescript character, being composed of Sacs, Foxes, Pottawattomies and Winnebagoes, the chiefs of which tribes he called into council with a view to obtaining their assistance and coöperation in establishing a mission. His efforts in this direction having been fairly successful, he, without delay, erected a crude bark chapel, in which services were held at regular intervals, and instructions given to those desirous of becoming acquainted with the rites, beliefs and duties connected with an acknowledgment of the Christian Faith. He also devoted much time to visiting among the dwellings of the people, besides which he would go to their contiguous settlements, particularly one occupied by a contingent of Pottawattomies, who were located in the spur of Green Bay.

As the springtime came, he made preparations for more extended journeys, and in April ascended the Fox River to the place where a tribe of that name was located, whence after a brief period he returned to the mission at Green Bay. Thus far he had been greatly impressed with the people with whom he had been brought in contact, a majority of the tribes being powerful, while all of them with the exception of the Winnebagoes spoke the Algonquin[1] dialects.

He also labored successfully among the Menomonees, who were, however, less representative as a whole in matter of strength and importance than those already named. With the Winnebagoes he experienced more difficulty, owing to the fact that they were not familiar with the common tongue. In fact, their language, Shea writes, "he found new and strange, with no analogy to the Huron and Algonquin." He quickly overcame these difficulties, however, and it was not long before he had acquired such proficiency in the language that he was enabled to translate the Lord's Prayer and Angelical Salutation with a brief catechism. He was unquestionably most successful in his labors among these people, and, strange as it may seem, acquired a greater influence over them and effected more real and lasting good among them than he had been able to accomplish with the others.

Naturally, it was not so very long before the news of this successful enterprise, and the vast territory offering a field for active operations on the part of the missionaries,

(1) By the Missionaries these various tribes were designated the Upper Algonquins in order to distinguish them from those living farther south and in the neighborhood of Tadoussac and Quebec, to whom the prefix "Lower" was attached. As a rule, these people were called Outouacs, owing to the fact that there were some thirty different tribes located in this section of the country, the first of whom to visit the French settlements at Quebec being the Outouacs, whose name was therefore adopted by the Missionaries in referring to all of the Indians living in that section of the country. It may, however, be said upon this subject, and in order that the different localities may be more definitely fixed in the mind of the reader, that the entire field comprising what has been designated the Ottawa Mission was occupied by or divided into three distinct missions, each of which had its central or objective point. The extreme limits of the Ottawa field were designated by the falls of St. Mary's, at which place the first of those missions, Sainte Marie du Sault, was established; the western limit, or rather central point of the western limit, was located at Chequamegon Bay, and part of the year on the neighboring (Apostle) islands, where the Outouacs and Hurons of the Tobacco nation made their annual excursions to fish and raise corn. It is probable, in fact, that these people devoted a greater portion of the year to such pursuits on these islands, especially on La Pointe Island, where, as spiritual director, both Allouez and Marquette followed them. Here was established the mission of the Holy Ghost, while the central and probably most important of these missions found its location at the head of the Bay du Puants, or Green Bay, at which, as we have elsewhere stated, Allouez established the mission of St. Francis Xavier.

reached the Superior at Quebec, and impressed him to such an extent with the magnitude of the opportunity afforded, that it was determined with as little delay as possible to send forth an additional force of missionaries to aid in the furtherance of the work. To the accomplishment of this noble and inspiring work, the venerable Father Dreuillettes and Father Louis André were assigned, departing for this new field in 1670.

At the Sault, Father Dreuillettes effected many noticeable and valuable changes, being greatly aided in this by his remarkable skill in curing the afflicted during a period of epidemic in that region. In fact, such a power did he become among the people, that in a general council held by the Sachems in the earlier part of October, 1670, it was declared that the Sault was Christian, and henceforth adopted the God of "the prayer" as the Master of life. "Then," writes Shea, "the minds were open to light, the hearts to grace: in six months one hundred and twenty children were baptized, and when in January, 1671, the church and mission house were destroyed by fire, Dreuillettes, who had saved nothing but the Blessed Sacrament, began to erect a new and finer one. Within the year he baptized three hundred souls; but Dreuillettes was not only a most successful missionary and able counsellor; he was, in the eyes of his contemporaries, a saint."

In the meantime, the hopes of Marquette, who had assumed most friendly relations with the Sioux, were entirely destroyed by the stupidity of the Ottawas and Hurons located at La Pointe, who unnecessarily brought about a war which compelled them soon after to flee[1] the country. From thence, then, the former removed to Manitouline Island, while the latter not long after removed to Michillimackinac, their place of former residence. To this point they were accompanied, or followed, by Marquette, who established in their midst the mission of St. Ignatius, the chapel connected with the mission being built on the mainland immediately opposite the island. Neither was the spiritual direction of the Ottawas entirely abandoned, as Father André, who as pastor of the tribes located on the islands or along the shores of Lake Huron, hastened to their assistance. With this purpose in view, he left the mission at the Sault on August 28, 1670, and after having paid brief visits to some other tribes along the way, he passed on to St. Simon's, the new Ottawa mission, which had been established on Manitouline Island. This place, henceforth, he made the central point of his mission, although, having ascended the French River to Lake Nipissing, he, during the winter, of 1670-71, remained and labored among the Indians in that locality.

(1) In speaking of the abandonment of this mission, the Relation of 1671 says: "These quarters of the north have their Iroquois just as well as those of the south. Such are certain tribes, called Naudowessies, who have rendered themselves formidable to all their neighbors because they are naturally warlike, and, although they use only the bow and arrow, they use them with such skill and dexterity that in a moment the air is filled with them, especially when, like the Parthians, they turn their faces in flying, for then they are no less to be feared when they flee than when they attack.

"They dwell on the banks and in the vicinity of the great river called Mississippi, and they consist of no less than fifteen villages pretty well settled. Still they do not know how to cultivate the land so as to plant or raise anything. They content themselves with a kind of marsh rye that we call wild rice, which the prairies supply spontaneously. They divide the ground whereon this rice grows, so that each one can reap his own separately without trespassing upon his neighbor's patch. They are located about sixty leagues from the end of Lake Superior towards sunset, in the midst of the tribes of the West, all hostile to them by a general league against the common foe. They speak a language altogether peculiar and entirely different from that of the Algonquins and Hurons, whom they surpass by far in generosity, often being satisfied with the glory of having been victorious, and sending the prisoners back free whom they had captured in battle, without doing them any harm.

"Our Outouac and Hurons of La Pointe du St. Esprit had until now preserved a kind of peace with them. Affairs having become embroiled, however, last winter, so that some murders were even committed on both sides, our Indians had reason to fear that the storm might burst upon them. They considered it safer to leave the place, which, in fact, they did in the spring of 1671, when they withdrew to the lake of the Hurons. The Outouacs went to live at the island of Ekaentoton (Manitouline) with those of their tribe who last year had gone there in advance, and where we afterwards established the mission of St. Simon. The Hurons settled on the famous island of Michillimackinac, where we commenced last winter the mission of St. Ignace.

"As in such like migrations peoples' minds are not calm enough, Father Marquette, who had charge of the mission of the Holy Ghost, had more to suffer than to do for the conversion of these people. With the exception of some few children whom he baptized, the sick he consoled, and the instructions he continued for those who make profession of Christianity, he was unable to pay much attention to the conversion of the rest. He was obliged like them to abandon this post, to follow his flock, undergo the same hardships and encounter the same dangers as they, to go to this country of Michillimackinac where they had formerly dwelt. They have good reason for preferring this locality to many others on account of the advantages we have mentioned above, and also because the climate seems to be entirely different there from that of the surrounding country; for the winter is somewhat short, not having begun till long after Christmas, and ended towards the middle of March, when we saw spring return."

During the period of uncertainty which emphasized the labors of the missionaries at the Sault and Chequamegon, the mission of St. Francis Xavier at Green Bay was developing the most satisfactory results. In fact, it may be said to have been regarded as the forlorn hope of the missionaries, whose only manner of reaching the out-lying nations was by means of the Fox River, all other avenues having been closed by the aggressiveness and hostility of the Dakotas. The position of all was a most trying one; and it was at this juncture, owing to the plausible attitude of a number of Illinois with whom they met, that the mission of their country, of which already an account has been given, was projected. But, although greatly discouraged, they by no means resigned themselves to the surrounding conditions, the zealous Allouez laboring thoughout the following winter in Wisconsin, where he divided his time between the Miamis and Mascoutins, who attended the mission of St. Francis Xavier, and also at St. Mark's, where the Foxes resided.

Another change was experienced at that time in the departure of Father Dablon for Quebec, where he had been ordered to assume the duties of Superior of the Canada missions. He, however, was quickly succeeded by Father Henry Nouvel, an experienced missionary worker who had done valuable service for a number of years among the tribes inhabiting the country of the Lower St. Lawrence and Saguenay. Upon the arrival of Father Nouvel at the Sault, André took his departure for Green Bay, where he found a most dangerous as well as unpromising field. Not long had he been there,

in fact, when his home and winter supplies were burnt about him, and his life was not infrequently threatened.

In the meantime, Father Nouvel made a journey among the numerous tribes occupying the territory between the northern shore of Lake Huron and Lake Nipissing. In this undertaking he obtained assistance from Louis, who had been converted to the Christian belief under the administration of Ménard, and was now a leader among the Christian element of his people at Manitouline. Dreuillettes also continued to work at the Sault, while Marquette devoted a considerable portion of his time to those living at Mackinaw and in the country round about.

Of the work accomplished by Allouez, many gratifying reports were received, his efforts being spoken of by Shea as follows: "Allouez meanwhile had planted a towering cross at St. James of the Masccutins, and by Assumption Day, 1672, opened his chapel of mats to the Illinois, Kickapoos, Mascoutins, Miamis and Weas cabined there. So great was the curiosity of the throng, that they broke into the sides of his chapel, and Allouez at last came forth, and, when silence had been proclaimed by an aged chief, rose to speak. 'God gave me grace to speak Miami,' says he. In that tongue he poured forth words of truth and love. His long instruction was heard with wonder; for so fluctuating was the population that few had ever heard or seen him before. He now began regular instruction in his chapel for the various tribes, visited each nation, cabin by cabin, instructing, consoling, baptizing the sick. When about to depart, he met a band of the Illinois whom he also instructed, and whose surprise was endless at his attention to a poor sick boy. For philanthropy and benevolence are but vain shadows of Christian charity, which is found only where the Cross has been planted. With these, the Pottawattomies near Green Bay, and the Foxes of St. Mark's, he spent the year. The latter had received from the Iroquois calumnies against the missionaries, and, losing some Christians in war, began to view Allouez with suspicion. Yet his mission during the year shows nearly two hundred baptisms."[1] Here we are afforded, then, a fair insight into the life and experience of mission work such as applied to this zealous and tireless worker.

In the meantime, Father Dreuillettes was meeting with reasonable success in his undertakings, continuing by his wonderful powers in affording relief to physical ailment, in inducing many to renounce their sinful mode of life and the many superstitions and vagaries pertaining to idolatrous worship. Father Nouvel also met with much success, although his experiences were of a more stormy character, and numerous were the occasions when his life was in greatest jeopardy. Other dangers also distinguished his journeyings among the people, one of which Shea recites as follows: "Anxious to reach his mission, he prepared to launch his canoe, when the Indians, pointing to the coming storm, implored him to stay; but he put off boldly, and after gazing at him for a time, they retired. Soon the storm came on in all its fury; and Nouvel, unable to paddle, advance, or return, lay down in the bottom of his canoe, and let it drive before the storm. At last he felt that it was approaching the shore—that the Holy Family, constantly invoked, had not rejected him. In a few moments he sprang ashore, and, to his wonder, beheld a new mercy. He was at the very spot whence he had started, but his absence had saved his life. A tree had been struck by lightning, and the forest far around was wrapped in flames."

So the work continued among the vicissitudes, privations, changes and moral eruptions so frequent in occurrence. In 1674, as a result of continued hostilities between the Sioux and Algonquins, the church erected by Father Dreuillettes was burnt to the ground. In the strengthened by the advent of Father Peter Bailloquet, who assumed the duties previously maintained by Father Nouvel, who in turn moved farther east, wandering among the residents about Lake Erie. He returned to the Sault, however, in 1676, accompanied by Father Peter A. Bonneault; together they preached the Word throughout the entire length of the journey. Meantime, Father Dreuillettes worked on alone at the Sault, the difficulties of his position being intensified by fast advancing age and consequent infirmities, against which, however, he struggled with the utmost persistency. But the end was fast approaching, and in 1679, unable longer to resist the encroachments of nature and the results of his vigorous and tempestuous career, he returned to Quebec, where he died during the following year.

In the meantime, the mission originally established by Father Marquette was conducted by Father Philip Pierson, whose persistent exertions resulted in the erection of a new and substantial church at this mission of the Hurons. The immediate cause for the coming of Father Pierson to the mission at this particular time, was owing to further and more important demands made upon the services of Marquette, whose removal from the charge, however, it was understood, was but of a temporary nature. He, in fact, in conjunction with the explorer Joliet[2] had been appointed by Louis de

(1) Relation 1672-73.

(2) Of the early history of the explorer but little, we believe, is known. He obtained his education in the Jesuit College at Quebec, and afterwards, report has it, was for some time an assistant in that institution. Finally severing his connection with the college, he proceeded west with the intention of bettering his fortunes in the fur trade. It was the experience gained while in pursuit of this undertaking and the intimate associations with the Missionaries which also accrued therefrom, that induced the government to select him as the most fitting person to whom to relegate the extremely dangerous and difficult task of exploring the Mississippi River. This selection, it would seem, was also highly gratifying to Father Marquette.

Baude, Comte de Frontenac, successor to M. de Courcelles as Governor of Canada, as a commissioner to explore the Mississippi. To make preparations for such an arduous undertaking, the winter months of 1672 were entirely devoted. On May 17 they left Mackinaw in two small birch canoes, in which, accompanied by five Frenchmen who had volunteered their services for the occasion, they traveled to the south of the Arkansas River, which empties into the Mississippi at a point some considerable distance southeast of the present city of Little Rock, and almost diagonally across from Rusedale, Mississippi. Passing up the Menominee River, they visited with the Indians living along its banks, who on learning of their intentions endeavored by every means in their power to dissuade them from undertaking so difficult and perilous a task. The way which they would have to travel, it was explained, was not only full of dangers, but was infested by treacherous and crafty tribes from whom no mercy could be expected, as well as by other hidden and undreamed-of conditions. Not to be deterred, however, from carrying out their long-cherished designs, and thanking the Indians courteously for their well-meant advice, they again embarked, and continuing their journey, soon after arrived at the mission of St. Francis Xavier, at the head of Green Bay, where they found over two thousand Indian converts established. From thence they passed up the Fox River, a difficult passage, owing to many rapids and hidden rocks which were met with along the way, navigated along Lake Winnebago, from which they entered the Upper Fox River, arriving, on June 7 at the village of the Mascoutins. This village was situated at a point about two miles from the river, on a rising piece of ground which commanded a beautiful view of the surrounding country, and here they found a mixed population of the Mascoutin, Miami, and Kickapoo tribes, the Miami being, in their estimation, particularly tractable and intelligent.

One of the first and most interesting objects to greet the eye of the Missionary was a large cross erected in the center of the village, which was ornamented with numerous gifts made in thanksgiving to the Great Spirit for their success in hunting during the previous season. Soon after the arrival of the party, the chiefs and Sachems of the tribe called upon them, the explorer informing them of the material cause of their visit in behalf of the French Government, while Marquette explained to them that he had been sent on the part of the Almighty to enlighten them in the ways of Christianity. "The Master of our lives," said he, "desires to be known by all nations. To obey His will, I fear not death, to which I am exposing myself in making such a perilous voyage." Having made the usual number of presents to the Indians, the voyageurs, accompanied by two Miami guides, left the village, being attended by them to a point nine miles below, where it was necessary to portage between the Fox and Wisconsin Rivers. Having knelt down and most earnestly invoked the Blessed Virgin, and placing themselves and their enterprise under her special protection, they again embarked, passing down the Wisconsin, until, on June 17, they entered the Mississippi River.

Thus they journeyed on until the 25th, when they came across the first evidence to indicate that the country through which they were passing was inhabited. At about a hundred leagues below the spot where they had portaged into the Wisconsin, they noticed a beaten and evidently well-used track, passing from the beach into an unusually attractive prairie country. Interested exceedingly in these probable conditions, and naturally desiring to become acquainted with the people living there, the Missionary and explorer at once landed, and leaving their companions in charge of the canoe, immediately began to follow the pathway into the interior, which being followed a distance of nearly five leagues brought them to a village of the Illinois, where they were received most kindly.

Of their reception by these people, Father Verwyst in his account says: "The Indians deputed four old men to go and speak to the pale-faced strangers. Two of them carried pipes ornamented with feathers. Walking very slowly, they now and then raised their pipes towards the sun, as if offering it to that luminary to smoke, but said not a word. When near, they stood still and regarded the two strange visitors from head to foot. Father Marquette seeing by these ceremonies that the Indians regarded them with favor, and noticing, moreover, that they had several articles of European manufacture, he judged that they were on friendly terms with the French. He, therefore, broke silence, asking them who they were. They said they were Illinois, and offering them as a mark of friendship the calumet, or the pipe of peace, they invited them to their village.

"At the door of the cabin which they were to enter,

Together, then, these two noble and adventurous spirits explored the Great River, settling beyond all peradventure of a doubt any question as regards its course. Unfortunately, while returning, Joliet lost all of the documents and memoranda which he had accumulated regarding the enterprise, so that the report made was of an entirely verbal nature. This report, when reduced to writing, was quite voluminous, and should have been the means of furthering the explorer's interests, so that he might, as preconceived and desired, continue a series of explorations which this first venture had suggested to his fertile and energetic mind. But here again the historical lack of appreciation and gratitude—characteristic of most governments—was exemplified in the gift of an insignificant island (Anticosti) in the Gulf of St. Lawrence, which was considered by the French Government as a full and even liberal equivalent for the perils undertaken, and value of the discovery. On this island, then, Joliet built a fort and dwelling for his family, besides numerous other buildings to be used in proposed trade with the natives.

With the latter undertaking he did but little, as we soon after find him once more employed in behalf of the Government to whom he rendered many valuable services in the West. Then his island fell into the hands of the British, while his family, including himself, were made prisoners by the British Commander Phipps. Of his subsequent history but little is known in addition to the fact that, after an active and adventurous life, he finally died some time during the early part of the eighteenth century.

stood an old man, his hands open and stretched out towards the sun as if to ward off his rays, which, nevertheless, passed between his extended fingers, and lit up his face. When the Father and his companion approached, the old man addressed them as follows: 'How beautiful, O Frenchman, is the sun, when thou comest to visit us! All our village awaits thee, and thou shalt enter all our cabins in peace.' He then led them into his cabin, where a great crowd, as Father Marquette graphically describes it, devoured them with their eyes. They observed profound silence; however, occasionally these words were heard, spoken in a low voice: 'How good it is, brothers, that you visit us.' They then offered their visitors the pipe of peace to smoke, which Father Marquette and his colleague accepted, after which all the headmen smoked in honor of their guests.

"Soon an invitation came from the head chief of the tribe to visit his village, as he desired to hold a council with them. On their way thither the two men were accompanied by the whole village. The people who had never seen a Frenchman before could not satisfy themselves looking at the strangers. Some would sit down on the grass along the path where they were to pass by; others would run ahead and then turn back to meet them, thus to get a good look at them. But all this was done noiselessly, and in a most respectful manner.

"When they arrived at the village of the great chief, they saw him standing in front of his cabin in the midst of two old men with their calumet turned towards the sun. He bade them welcome in a neat little speech, and offered them his pipe to smoke. Seeing them all assembled and silent, Father Marquette spoke to them by four presents which he gave them. By the first, he told them that he and his party were traveling in peace to visit the nations that lived along the Great River as far as the sea. By the second present, he told them that God who had created them had compassion on them, since after so long a time in which they had been ignorant of Him He willed to make himself known to all these people; that he was sent on the part of God for this very purpose, and that it was for them to recognize and obey Him. By the third present, he said that the great chief of the French informed them that it was he that made peace everywhere, having subdued the Iroquois. Finally, by the fourth, he requested them to give him all the information they could about the sea and the nations whom they would have to pass to get there. When Father Marquette had concluded his discourse, the chief arose, and laying his hand on the head of the little slave whom he meant to give them as a present, he spoke as follows: 'I thank thee, Black-gown, and thee, Frenchman—addressing Joliet—for having taken so much trouble to come and visit us. Never was the earth so beautiful, nor the sun so bright, as to-day; never was our river so calm, nor so free from rocks which your canoes have removed in passing by; never had our tobacco so good a flavor, nor had our corn appeared so flourishing as we now see it. Behold, here is my son, whom I give to thee that thou mayest know my heart. I implore thee to have pity on me, and all my people. Thou knowest the Great Spirit who made us all. Thou speakest to Him and hearest His word. Ask Him to grant me life and health, and do thou come and live with us, to make us know Him.'

"The chief then placed the little slave near them. As a second present, he gave them the mysterious calumet, which they prized more highly than a slave. By this present, he showed his great respect for the French Governor. By the third present, he begged of them on the part of his people not to go any farther on account of the great danger to which they would expose themselves. The Father replied that he feared not death, and esteemed no happiness greater than that of sacrificing his life for the glory of Him who made all things. This was a thing beyond their comprehension." Then followed a banquet, after which the entire village was visited by the travelers—no small task in itself, as there were not less than three hundred lodges. Having accomplished the object of their visit, the voyagers left the village on the following day (July 26), and reëmbarked soon after arriving at the place where the Missouri empties into the Mississippi. Here they were exposed to considerable danger, owing to the vast amount of debris which came floating down from the Missouri with such impetuosity as to make it almost impossible for them to effect a crossing. After considerable labor and delay, however, they made the passage in safety, and having traveled some twenty leagues in an almost southerly direction, came to the Ouaboukigou, or Ohio River. Near the mouth of this river, they discovered a settlement of Chaouanons (Shawnees or Southerners), a powerful and populous tribe, who occupy twenty-three villages; while in another locality, fifteen other villages were found. These people were of a peaceful and inoffensive disposition, which fact caused them to frequently fall victims to the predatory raids of their blood-thirsty contemporaries, the Iroquois. Continuing on their way, the travelers at length reached the mouth of the Arkansas River, but three or four days distant from the Gulf of Mexico, when they determined to return and report to their respective superiors. Having now spent a month in exploring this grandest of all American rivers, they, on July 17, started on the return journey. Passing up stream, they again visited with the

friendly Indians whom they had met along the route while on their downward journey, Father Marquette making it the occasion of again impressing upon them the necessity of wholly accepting and adhering to the one true Faith. At a point a little farther north, they entered the Illinois River, where they met with still another village at a place called Kaskaskia, the settlement consisting of some seventy-four lodges. Leaving here, they were accompanied by a chief and several braves, who attended them to the headwaters of the Illinois River and Lake Michigan, where it became necessary for them to make a portage. Here they bade adieu to these friendly people, and, passing along the eastern shore of the lake without further incident, arrived safely at the mission of St. Francis Xavier, towards the end of September, and after an absence of nearly four months.[1]

Worn and fatigued by his perilous journey, Father Marquette now remained at the mission of St. Francis Xavier until the autumn of 1674, when, somewhat recovered, he again prepared to journey southward among the people with whom he had frequently been so successful. On this errand bent, he started out on October of that year, accompanied by the Frenchmen, Pierre Porteret and Jacques, his particular purpose being the establishment of a mission among the Illinois. The weather at this time became exceedingly unsettled, so that it was only by continuous exertion that they were able to make any headway at all. By persistent effort, however, they managed to reach Sturgeon Bay by the 27th, the following three days being devoted to the transportation of their baggage and canoes across a three mile-portage to Lake Michigan. Having concluded this arduous task, they, in company with several Pottawattomies and Illinois, began their journey down the western shore of the lake. From this point, progress became slow and uncertain, owing to the continually increasing inclemency of the weather, and finally, overcome by hardship and the encroachments of an insidious disease which had long since fastened upon him, Father Marquette decided to go into winter quarters. On December 14, therefore, they went into camp some six miles down the Chicago River, where there was a short portage between that stream and the Illinois River. He remained at this place until March 29, 1675, when, though still suffering from and sadly enfeebled by this seemingly incurable malady, he again started out, reaching Kaskaskia on April 8. Here he labored zealously and with marked success[2] until increasing weakness compelled him to desist and attempt the thus augmented difficulties of a journey homeward to the mission. On reaching Lake Michigan, with still one hundred leagues to go, it became evident that, in spite of every effort to the contrary, his life was but the question of a few days at most. Of this he was himself particularly convinced, so much so, in fact, that he designated a bluff at the entrance of a river they were approaching as the place of his interment.

There they carried him ashore and there, realizing the brief limit of life which still remained for him, yet exuberant with holy fervor, he died[3] and was buried May, 18, 1675. Nearly two years later his remains were exhumed by a party of Kiskakons, who reverently bore them to the mission of St. Ignace at Michillimackinac, and there, with all due ceremony, they were deposited in a vault prepared in the center of the mission church, on June 18, 1677. Thus passed from earth one of the most remarkable men of his century; a man who, feeling as well as knowing his duty towards God, never faltered, but on the contrary,

(1) The following distances, which we copy from the Library of American Biography, were furnished by General Wool, Inspector-General of the Army of the United States, and are recognized as furnishing a correct idea of the extended travel involved in the voyage of discovery along the Mississippi and adjacent rivers, as undertaken by Father Marquette and the explorer Joliet:

From Green Bay up the Fox River to the portage, one hundred and seventy-five miles; from the portage down the Wisconsin to the Mississippi, one hundred and seventy-five miles; from the mouth of the Wisconsin to the mouth of the Arkansas, one thousand and eighty-seven miles; from the Arkansas to the Illinois River, five hundred and forty-seven miles; from Chicago to Green Bay by the Lake Shore, two hundred and sixty miles; total, two thousand five hundred and forty-seven miles.

General Wool observes that some persons estimate the route about fifty miles more; but he thinks it will rather fall short than exceed the above result. It would appear, therefore, that the whole distance passed over by Marquette and Joliet in this tour was at least two thousand five hundred miles. Considering the manner in which Father Marquette traveled, being conveyed in boats up and down rivers through an unknown country, it cannot be supposed that his estimates of distances would be exact, particularly as he had no means of deciding the velocity with which he was carried along by the currents of the streams. Deceived by the rapid motion of the water, he reckoned the distance from the portage to the mouth of the Wisconsin to be forty leagues, or one hundred and twenty miles, whereas General Wool states it to be one hundred and seventy-five; and Mr. Schoolcraft, who ascended the river, estimated the distance at one hundred and eighty-two miles from Prairie du Chien to the portage.

(2) "Still visiting at this place," Father Verwyst tells us, "he went from cabin to cabin, instructing the Indians on our holy Faith. Several times, also, he assembled the chiefs and headmen, explaining to them the truth of religion. At length, on Holy Thursday, he convened a general assembly of all the people in an open prairie near the village. Mats and bear skins were spread on the ground for the people to sit on. The Father attached four large pictures of the Blessed Virgin to a pole so as to be seen by all the people. The auditory consisted of five hundred chiefs and headmen, seated in a circle around the Father. Fifteen hundred young men stood outside this circle, besides a very great number of women and children.

"He spoke ten words to them by ten presents that he made them. He discoursed on the principle truths of religion and dwelt especially on the death of Jesus Christ on the Cross for man's redemption. After the sermon, he offered up the Holy Sacrifice. On Easter Sunday another great meeting of the Indians took place, at which he said Mass again and preached to his Indian hearers with the fiery zeal of an apostle. The good people listened to the Father with great joy and approbation. He told them he was obliged to leave on account of his ailment and how happy he felt at their receiving so well the instruction he gave them. They begged of him to return as soon as possible. He promised to do so or if he should not be able to come himself, then some Father would take his place, and instruct them. They escorted him more than thirty leagues of the way, contending with one another for the honor of carrying his little baggage."

(3) Father James Marquette was born in 1637 at Laon in Picardy in the present department of Aisne, where his family had long held distinguished rank. His mother was a relative of the venerable John B. de la Salle, the founder of the Christian schools. Entering the Society of Jesus 1654, he was for twelve years employed in studying or teaching; then exchanged from his province of Champagne to that of France, he came to Canada. After studying Montagnais under Drouilettes, he went to the West, and after founding Sault Ste. Mary's, became the Missionary of the Ottawas and Hurons at la Pointe, with whom he removed to Mackinaw. Zealous, laborious, cheerful, mild and humble, he was the same in life as in death—forgetful of self. His last thoughts were for his companions; his last entry in his journal, sympathy for the sufferings of the traders. Of his own, he never spoke. His devotion to the Immaculate Conception was wonderful. He never wrote a letter without mentioning it. He gave that name to his Illinois mission and to the Great River which he discovered. He died at the age of forty-eight.—Shea.

aware of the dangers, privations and discomforts attending such an undertaking, went manfully, even joyously, forth to work the Master's will. To the struggling missions of that day, his seemed indeed an irreparable loss; so true, so faithful and so single of heart had he been in carrying the trust imposed. Never a thought of self was there in one act performed; fatigue passed unnoticed, pain was ignored, and even Death's relentless clutch had no terrors for him who but saw in its approach the guerdon of Everlasting Peace and Divine Approbation.

Of this sad event the Relations give the following account: "A week before his death he had the precaution to bless some holy water to serve him through the rest of his illness, in his agony, and at his burial, and he instructed his companions how to use it. The eve of his death, which was a Friday, he told them, all radiant with joy, that it would take place on the morrow. During the whole day he conversed with them about the manner of his burial, the way in which he should be laid out, the place to be selected for his interment; he told them how to arrange his hands, feet and face, and directed them to raise a cross over his grave. He even went so far as to enjoin them, only three hours before he expired, to take his chapel bell as soon as he would be dead, and ring it while they carried him to the grave. Of all these he spoke so calmly and collectedly that you would have thought he spoke of the death and burial of another and not of his own.

"Thus did he speak with them as they sailed along the lake, till, perceiving the mouth of a river with an eminence on the bank which he thought suited to his burial, he told them it was the place of his last repose. They wished, however, to pass on, as the weather permitted it, and the day was not far advanced; but God raised a contrary wind which obliged them to return and enter the river pointed out by Father Marquette. They then carried him ashore, kindled a little fire, and raised a wretched bark cabin for him, where they laid him as little uncomfortably as they could; but they were so overcome by sadness, that, as they afterwards said, they did not know what they were doing.

"The Father being thus stretched on the shore, like St. Francis Xavier, as he had always so ardently desired, and left alone amid those forests—for his companions were engaged in unloading—he had leisure to repeat all the acts in which he had employed himself during the preceding days. When his dear companions afterwards came up, quite dejected, he consoled them, and gave them hopes that God would take care of them after his death in those new and unknown countries. He gave them his last instructions, thanked them for all the charity they had shown during the voyage, begged their pardon for the trouble he had given them, and directed them also to ask pardon in his name of all our Fathers and Brothers in the Ottawa country, and then disposed them to receive the Sacrament of Penance, which he administered to them for the last time. He also gave them a paper, on which he had written all his faults since his last confession, to be given to his Superior, to oblige him to pray more fervently for him. In fine, he promised not to forget them in Heaven, and as he was very kind-hearted and knew them to be worn out with the toil of the preceding days, he bade them go and take a little rest, assuring them that his hour was not so near, but that he would wake them when it was time, as, in fact, he did two or three hours after, calling them when about to enter his agony.

"When they came near, he embraced them for the last time, while they melted into tears at his feet. He then asked for the holy water and his reliquary, and taking off his crucifix, which he wore around his neck, he placed it in the hands of one, asking him to hold it constantly opposite him, raised before his eyes. Then, feeling that he had but little time to live, he made a last effort, clasped his hands, and with his eyes fixed sweetly on his crucifix, he pronounced aloud his profession of faith, and thanked the Divine Majesty for the immense grace He did him in allowing him to die in the Society of Jesus; to die in it as a missionary of Jesus Christ, and, above all, to die in it as he had always asked, in a wretched cabin, amid the forests, destitute of all human aid.

"On this he became silent, conversing inwardly with God; yet from time to time words escaped him, 'Sustinuit anima mea in verbo ejus—my soul hath relied on His word,' or, 'Mater die, memento mei—Mother of God, remember me,' which were the last words he uttered before entering on his agony, which was very calm and gentle. He had prayed his companions to remind him, when they saw him about to expire, to pronounce frequently the names of Jesus and Mary. When he could not do it himself, they did it for him; and when they thought him about to die, one cried aloud: 'Jesus, Maria.' which he several times repeated distinctly; and then, as if at those sacred names something had appeared to him, he suddenly raised his eyes above his crucifix, fixing them apparently on some object which he seemed to regard with pleasure, and thus, with a countenance all radiant with smiles, he expired without a struggle, as gently as if he had sunk into a quiet sleep (May 18, 1675).[1]

(1) An interesting though entirely different account of the death of Marquette is to be found in an address by the Hon. Judge Law, delivered before the Young Men's Catholic Literary Institute, Cincinnati, on Wednesday evening, January 31, 1855, which is as follows:

"When on his voyage from Chicago to this Island of Mackinaw, he entered on the 18th of May, 1675, the mouth of a small river on the western shore of Lake Michigan, known on the old map as 'Riviere du P. Marquette,' erected his altar for the purpose of saying Mass at some little distance from the companions of his voyage, having first requested

"His two poor companions, after shedding many tears over his body, and having laid it out as he had directed, carried it devoutly to the grave, ringing the bell according to his injunction, and raised a large cross near it, to serve as a mark for passers-by. When they talked of embarking, one of them, who for several days had been overwhelmed with sadness, and so racked in body by acute pains that he could neither eat nor breathe without pain, resolved, whilst his companion was preparing all for embarkation, to go to the grave of his good Father, and pray him to intercede for him with the glorious Virgin as he had promised, not doubting that he was already in Heaven. He accordingly knelt down, said a short prayer, and having respectfully taken some earth from the grave, he put it on his breast, whereupon the pain immediately ceased; his sadness was changed into joy, which continued during the rest of the voyage.

"God did not choose to suffer so precious a deposit to remain unhonored and forgotten amid the woods. The Kiskakon Indians, who for the last ten years publicly professed Christianity, in which they were first instructed by Father Marquette, when stationed at La Pointe du St. Esprit at the extremity of Lake Superior, were hunting last winter on the banks of Lake Illinois. As they were returning early in the spring, they resolved to pass by the tomb of their good Father, whom they tenderly loved, and God even gave them the thought of taking his remains and bringing them to our church at the mission of St. Ignatius (Ignace), at Michillimackinac, where they reside.

"They accordingly repaired to the spot, and after some deliberation they resolved to proceed with their Father, as they usually do with those whom they respect. They opened the grave, divested the body; and though the flesh and intestines were all dried up, they found it whole, the skin being in no way injured. This did not prevent their dissecting it according to custom. They washed the bones and dried them in the sun. Then putting them neatly in a box of birch bark, they set out to bear them to the house of St. Ignatius (Ignace).

"The convoy consisted of nearly thirty canoes in excellent order, including even a good number of Iroquois, who had joined our Algonquins to honor the ceremony. As they approached our house, Father Nouvel, who is Superior, went to meet them with Father Pierson, accompanied by all the French and Indians of the place. Having caused the convoy to stop, they made the ordinary interrogations to verify the fact that the body which they bore was really Father Marquette's. Then, before landing, he intoned the 'De Profundis' in sight of the thirty canoes still on the water, and of all the people on the shores. After this, the body was carried to the church, observing all that the ritual prescribes for such ceremonies. It remained exposed under a pall stretched as if over a coffin all the day, which was Pentecost Monday, the 8th of June (1667). The next day, when all the funeral honors had been paid it, it was deposited in a little vault, in the middle of the church, where he reposes as the guardian angel of our Ottawa missions. The Indians often come to pray on his tomb."

Of the discovery at a later date of the grave of this most remarkable man, an incident necessarily of more than usual interest and importance to the present generation, we learn more definitely than from any other source, from a communication of the Rev. Father E. Jacker[1] to the Rev. Chrysostom Verwyst, O. S. F., writ-

the two men who were his voyagers to leave him alone for the space of half an hour. This time having expired, his companions went in search of him, and were astonished to find him dead. The soul of this good and great man had taken its flight to another and better world; and in accordance with a presentiment no doubt entertained by him, as he remarked to his companions when landing, 'here will be the end of my voyage.' As it was too far to Mackinac to remove his body there, it was buried on the bank of the river, which, according to Charlevoix, who visited it in 1721, had since the burial of Marquette receded little by little from the grave, as if respecting the burial place.' The following year one of the two voyagers who had accompanied him, and assisted in performing the last duties to this enterprising and devoted son of the Church, returned to the place where he had been interred, and carried his remains to Mackinaw. The Indians after his death gave to the stream on which he was buried the name of 'Riviere de la Robe Noire'; the French that of 'P. Marquette'; and these voyagers of the inland sea of Michigan for years did not fail to invoke the spirit of the sainted man as their frail barks braved the tempest of the lakes on their annual voyages to Mackinaw. And the Algonquin as he coasted its borders or hunted along its banks, cast his votive offering on the resting-place of one whose amenity of manners, goodness of heart and kindness of feeling had endeared him to every tribe from the mouth of the Huron to Sault Ste. Marie—from Chicago to Michillimackinac. Yet at this time not a cross marks the place of his death, not a stone shows that of his grave; and the traveler as he is carried by the genius of Fulton, with all the appliances of comfort and luxury through the waters of Michigan, may inquire in vain where he died, or where he was buried."

Regarding Father Marquette's participation in the discovery of the Mississippi, Mr. Law also spoke as follows:

"It is to be presumed that Marquette was not ignorant as late as 1673, when he left Green Bay, that missions had already been established in the Illinois some years before; and the eclat attending the discovery might have induced him to withhold all the sources of information, which as a discoverer alone, and not as a missionary, might have been in his possession."

This naturally enough raised a storm of protests, some of which called into question the sincerity of purpose on the part of the speaker in such emphatic language, that as a matter of personal justification he felt bound to make what he deemed an elaborate defense of the position taken by him in regard to the matter. From this reply we cull the following as pertinent to the subject in question, and which undoubtedly will prove of unquestionable interest to the reader:

"I have too high a regard for the memory of that great and good man Marquette to be willing even unwittingly to do him an injustice. I accord to him fully the merits of the first discovery of the Mississippi; and have not the slightest doubt that to his explorations we owe the first knowledge of the 'Father of Waters.' But from all I have read or seen or heard, I am yet unconvinced that years before Marquette ascended the Fox and descended the Wisconsin to its junction with the Mississippi the Jesuit Fathers starting from Chicago had not established their missions on the Mississippi at Cahokia and Kaskaskia, as well as at Peoria on the Illinois. True they had not descended the Mississippi, but overland through the present state of Illinois—they had reached and established their missions on the Mississippi before Marquette descended that stream. And I do no injustice to Marquette by saying what I believe and what a far greater man than I am was fully convinced of (Bishop Brute), that the missions at Cahokia and Kaskaskia were well known to exist by Father Marquette previous to his leaving Lake Michigan on his voyage of discovery."

(1) The Very Rev. E. Jacker was born September 2, 1827, in the Kingdom of Wurtemberg, Germany. He acquired his education at the University of Tubingen and Munich, and after completing the same emigrated to America in 1854. Having arrived in this country, he served as a professor at St. Vincent's Seminary, Westmoreland County, Pennsylvania, for twelve months, at the end of which period he went to St. Mary's, where he was ordained to the priesthood by Bishop Baraga. His first charge was the Indian Mission at L'Anse (now Baraga), where he remained until 1860. While there he attended to the spiritual wants of the Catholics in the Portage Lake mines. For a part of the time (during the years 1866-71) he was in charge of St. Ignatius Church at Houghton, and for a portion of the latter year superintended the building of St. Ann's Church at Hancock, becoming first pastor of the congregation at that place. In 1866 he removed to Marquette as assistant to Bishop Baraga, with whom he remained until 1868. From Marquette he

ten May 4, 1886, which the latter has incorporated in his valuable and interesting little work entitled "Misssionary Labors of Fathers Marquette, Ménard and Allouez in the Lake Superior Region." This letter is as follows:

"You wish to learn something reliable about the discovery of Father Marquette's grave, nine years ago, and about the little share I had in the matter. Want of time compels me to be brief. Up to the time when I took charge of the Mackinac and St. Ignace missions (in 1873), I had given but little attention to the question concerning the locality of Father Marquette's Mission, and the church in which his remains were deposited (June 8, 1677); hence I had no preconceived opinion in the matter. It was rather news to me that a local Indian and French tradition pointed to the head of East Moran Bay (south of which the present church and most of the village of St. Ignace are located) as the site of the old Jesuit chapel and the grave of a great priest (Kitchi Mekatewikwanaie). This tradition certainly existed as early as 1821; for about that time an Indian, Joseph Misatago (a very honest and intelligent man, still living) met Father Richard (of Detroit) lost in the woods back of East Moran Bay, whither he had gone in search of any traces that might exist of the church where they said the 'Great Priest' was buried. Moreover, within the memory of some old persons, a squaw was living in the neighborhood of St. Ignace at a advanced age, who asserted to have in her childhood (probably about, or even before, the middle of the last century) seen a large cross standing on or near the beach of the bay, and that this cross marked the site of a church that once existed there. The Indian name itself of that little bay goes far to show that its shores were once inhabited by Father Marquette's Huron flock, for the Ottawas who settled in the neighborhood a little later called it 'The little bay of the Huron Squaws,' i. e., where those squaws went for water (Nadowekweiamishing).

"The study of the Jesuit Relations (1671-79) soon convinced me that the tradition rested on a solid foundation. From these records, whose truthfulness has never been questioned by any man of sense and learning, it plainly appears that the mission chapel built by Father Nouvel about 1674, in which Father Marquette's bones were buried, stood not, as some have supposed, on the island of Mackinac, or on the apex of the southern peninsula commonly called Old Mackinac, but on the point north of the strait, then, as now, called Point St. Ignace. The exact spot, however, could not be made out from the description of the mission in the Relations. That second church was built at some little distance from the bark chapel provisionally put up in the winter of 1673. Close to the church, the Tionnontate Hurons, with whom that Father had come from Chequamegon, lived in a fortified village. And within sight of that village, probably in front of the church, a large cross was erected, about 1678. This is about all that could be gathered from the Relations.

"My own and Father Dwyer's investigations and vain endeavors to find traces of the old mission (the site of which we erroneously surmised to have been on higher ground), helped at least to create a lively interest in the matter, and to keep the people on the alert for any chance 'find.' All we ascertained was the former existence of an extensive Indian village on the bluff overlooking the part of St. Ignace called Vide Poche, north of the bay of a fortified hill, a good quarter of a mile west of the bay, and of a long line of palisades on the low, level ground at the head of the bay. The vestiges of the latter were still visible in the shape of a low straight ridge, running south and north; and the Murray brothers (the owners of the ground) assured us that they had in that neighborhood ploughed up decayed cedar posts. In digging a cellar (in front of what we now believe to have been the Jesuits' church), Mr. David Murray, Sr., had even struck a grave once occupied, to judge from silken stuffs and gold borders found in it, by some person of distinction. Here, in front of the church, as was once customary, the cemetery would seem to have been located. The ground behind that spot was thickly grown over with shrubs and small evergreens. It was there the discovery was made.

"In the evening of May 4, 1877, (very nearly two hundred years after Father Marquette's burial) Peter Grondin, a half-breed, being occupied in clearing the ground for Mr. Patrick Murray, Jr., discovered the rude foundation of a building 36x40 in size, the smaller side facing the lake. Being advised of it the following day, I hastened to the spot.

"The foundation consisted of flat limestones, mostly covered with sand or soil. There were no traces of a chimney—a proof that the building had not been an ordinary dwelling house. But immediately adjoining it to the west, there were the plain traces of a large building, divided into apartments, and furnished with three fireplaces, one of which—to judge from broken implements found in it—had served as a forge. (The Jesuit brothers work at all trades.) At some little distance behind that complex of buildings, there were the remains of a 'root-house.' The whole plan looked ever so much like that of a church, an adjoining sacristy

went to Calumet and there organized a congregation and built a church, where he remained until 1873. From there he removed to Mackinaw and St. Ignace, and it was during his residence there that he discovered the remains of Marquette in 1877. It was also during this pastorate that he made numerous visits to the Indians and half-breeds residing along the shore country from Escanaba to Drummond Island. In 1880 he returned to Hancock and again took charge of St. Ann's Congregation. His health then failing, he in 1886 paid a visit to Mount Clemens near Detroit with a hope that he might receive some material benefit. In this, however, he was disappointed, his death occurring September 1, 1887, at the residence of Bishop Vertin, whose vicar-general he was at one time for a term of years.

and residence of priests, with work-shops, a. s. f., all on a small scale. And now, our attention being sharpened, we also discovered what we could have seen before—the traces of seven or eight small log houses, in the shape of square ridges, with a heap of stones—the ruins of a chimney on one side, and a hollow—the former cellar—in the middle. These buildings stood at some distance south of the presumed church. And north of it was the ground cleared long before, where the stumps of cedar posts had been ploughed up.

"A hollow, about five feet deep, in the southwest corner of the chimneyless building (just in front of the spot where in our churches the altar of the Blessed Virgin stands), had at once attracted my attention. But excavations were out of the question, as the owner of the ground had conscientious scruples in regard to having the presumable grave of a holy man disturbed. This gave me (and other persons who took an interest in the matter) ample time to search historical documents before digging up the ground.

"The chief source for ascertaining the exact locality and the surroundings of the Jesuit mission, was found in the second volume of La Hontan's Travels, which contains a description and plan of the Michillimackinac (or St. Ignace) settlement, as it was in 1668, eleven years after Father Marquette's burial. At the sight of that plan, everything at once became clear. There were, first, along the southern border of the little bay, the small houses of the French traders; next, north of these, near the head of the bay, the Jesuits' chapel ('some sort of a church,' as that writer saucily calls it); then, adjoining to the north, but still on the level ground, the Hurons' fortified village; and farther off, on the higher ground north of the bay, the larger Ottawa village. It was impossible not to recognize the perfect correspondence between that plan and the vestiges found on the spot; and every intelligent visitor of the ground during that summer (among them some historical students) declared himself convinced.

"At last, Mr. Murray's scruples being removed, we obtained permission to excavate. Monday, September 3, in the presence of probably not far from two hundred persons—people of the village and neighborhood, with a few tourists and other visitors from a distance—a ditch was drawn across the area of the presumed church; and no traces of former disturbances being found in the sandy and gravelly ground, the cellar-like hollow in the corner was attacked. The expectation was on tip-toe, for by that time almost every one present knew that Father Marquette's bones, having been brought to St. Ignace in a birch bark box (from his grave in Lower Michigan) were buried, together with that box, in a small cellar under the Jesuits' church; and also that this church had been destroyed by fire (in 1705), and never after restored. Had those precious relics been removed before the fire by the missionaries themselves (who burned the chapel to prevent desecration after their departure), or after the destruction by other parties? Either was possible; but if the remains were gone, some trace of the grave, or even the bark casket itself, might be found.

"The fact that the hollow referred to had been a cellar was soon placed beyond question by the digging up of two half decayed corner posts and pieces of plank, and by the exposure of the original level bottom four or five feet below the general surface, and covered with about a foot of decayed vegetable matter. On that floor, quite a number of articles, the evident debris of a wooden building destroyed by fire, were found scattered, such as nails, spikes, the hinge of a door, broken glassware, blackened pieces of mortar (still plainly showing the imprint of cedar logs, the interstices between which they had once filled), superficially burnt pieces of small timber, etc. Finally, near the western end of the cellar, a parched piece of bark came to sight, soon followed by others of various sizes, mostly all more or less scorched. Some of them showed on one side sharply cut edges and inverted borders, and on being handed to the Indians or halfbreeds present, were declared by them to be fragments of a large and strong box (makak). Almost all of these pieces were found underneath the floor of the cellar, in a space evidently once dug out for the purpose of burying something, and now filled with loose blackened sand, quite different from the surrounding clean and pebbly ground. Mixed with that sand and these shreds of bark, there were many small globular pieces of apparently pure lime, quite soft and damp. (Possibly the box might have been covered with a thin layer of lime; this would help to account for the fact that the fire reached the box, which was not likely if it was covered with sand and gravel.) Within the same space, we found two fragments of bone, about the size of the first and second link of your finger. At last, at the depth of about one and a half foot under the floor of the cellar, there appeared a large and strong piece of bark, scorched on the upper side only. It rested perfectly level on three much-decayed sticks, and was plainly still in the same position in which it had first been laid. This piece, about one and one-half foot in length, plainly was but the fragment of a larger one, placed under the box like the pieces of bark which you still see the Indians put on the bottom of graves. (It would not be strange at all if the missionaries had in that matter followed the Indian custom.) That it did not form part of the box, was shown by one well-preserved cor-

ner's being cut round with a knife. Below that piece the ground had not been disturbed.

"A careful search within the space excavated under the floor of the cellar led to no further discovery. The evening being nearly spent, we left the ground with mixed feelings of sadness and joy. Our hopes of finding the remains of the saintly Father were disappointed, but all present were satisfied from the overwhelming force of circumstantial evidence that they had beheld the spot where Father Marquette's bones had been buried two hundred years ago, and touched the fragments of the box in which they had been placed for transportation from his first burying place.

"Presuming to be the natural custodians of the articles found in the cellar, and with the silent consent of the owner of the grounds, I took the fragments of bones and birch bark along with me, and caused as much of the debris as I considered serviceable as pieces of evidence to be brought to my house. The following morning duty called me away from home. But great was my surprise when, upon my return, Wednesday evening, a young man of the place (Joseph Marley, now dead) came into my room to hand me a handkerchief full of blackened sand and dust, which he had scraped up from the bottom of the cellar, at some little distance from the deeper hollow, and which contained over thirty small pieces of bone from different parts of the human frame, such as the skull, the hands or feet, the limbs, the spine, etc. There was not one entire bone among them; they all looked like pieces dropped out of larger bones which had been cracked by the heat. Experts to whom these fragments were handed for examination—one of them unaware at the time of the discovery and its circumstances—declared them to be human, very old, and acted upon by intense heat. A surgeon directed my attention to a cut made with some sharp instrument across the upper surface of a fragment of the cranium—perhaps by one of the Ottawas who dissected the body and scraped the skin off the bones before putting them into the box.

"These bones, dug out the day after the discovery, had been covered with sand, in consequence of the caving in of the western bank of the cellar, near which they lay, and toward which we had not extended our search. Their looks and the stuff in which they were bedded, as well as the character of the finder (who neither expected nor got any reward), left no room for the least suspicion of fraud. Besides, at the occasion of leveling the ground for the erection of a little monument, four years ago, a few more fragments of an exactly similar character were found.

"May I suggest the circumstances which would seem to account for the scattering of these bones on the floor of the cellar, outside of the grave? It might have happened in this manner: Some time after the destruction of the church and the departure of the missionaries (whose Christian flock had been persuaded by Cadillac to follow him to his new post of Pontchartrain, or Detroit), some of the remaining pagans, being aware of the remarkable cures wrought at the Father's tomb, may have removed his remains for the purpose of using them as charms, or for medicine—you know the custom of those poor people; or do they not, in your neighborhood, also, carry bones in their 'medicine bags,' or grind them to powder for external use, e. g., to cure the headache by the application of ground skull bones? Now, in taking the bones out of the grave, one of these Indians, squatting in front of it, may have thrown them on the floor of the cellar, near the opposite bank; and there the small fragments, dropping off, remained while the larger bones were distributed among the crowd, and taken away. The shreds of the partly burned box, which might have been thrown out, would have been washed back into the hollow by the rain. The small particles of bone—from the size of a pea to the larger link of your thumb—remained imbedded in the sand, would seem to show that the work was done in haste, and not with that pious care which the missionaries would have employed had they effected exhumation. Besides, they would in all likelihood have taken out the bones with the box (which after twenty-eight years must have been almost as good as new), before, with sad hearts, they set fire to their dear chapel. Perhaps you will ask why they should not have done so, and taken the precious remains along with them to Canada. We would have done so, undoubtedly; but it was not their custom. They left the bones of their fallen brethren where they first laid them to rest, on the field, as it were, of battle. I know of one exception only, in the case of the martyred Brebeuf, whose skull was taken from the shores of Lake Huron to Quebec. But his was an exceptional death, also; nor is it certain that the relic was brought thither by his brethren. Father Marquette, whose fame towers now above that of his not-less-worthy companions in the Western mission, on account of his journey of exploration, did not hold that prominent position two hundred years ago.

"Is it, then, you may ask, absolutely certain that the modest monument erected by the people of the neighborhood in the city of St. Ignace marks the true site of Father Marquette's grave? I am not yet prepared to say so. But I have not heard of, nor can I imagine any circumstance connected with our search, that would warrant any positive doubt. Everything, it seems to me, answers the requirements of good circumstantial proof so nicely—thousands of judicial decisions are ren-

dered on much slighter evidence—that mere chance could have brought about such an orderly combination of facts with as much probability only as two alphabets of type, scattered on the ground, might be expected to form, in the proper succession of letters, the name Marquette. If you or anybody else are leaning more on the side of doubt, I shall not quarrel with you.

"Some of the remains were reinterred under the monument, together with specimens of the debris. Other pieces are in the possession of a number of the admirers of Father Marquette all over the country. The greatest and most interesting collection (the bones being arranged in a neat casket, presented for that purpose by the Rev. Father Faerber of St. Louis) will be piously preserved in the Marquette College of Milwaukee. I thought it would be safer there than in the hands of your friend, E. J."

It was during the year in which the remains of the sainted Marquette were brought to Mackinaw for final interment that Father Nouvel went to that mission, in order that he might assume pastoral charge of the Ottawas. Here, also, soon after his arrival, he built the bark chapel of St. Francis Borgia. In the two missions at this time, there belonged together in the neighborhood of thirteen hundred Kiskakons and five hundred Hurons, the village of each tribe being under the spiritual direction of a catechist, who, after the missionary had completed his instruction, also repeated and explained it at length. The religious fervor exhibited in this locality, in fact, became so pronounced, that Mackinaw was regarded as rivaling both La Prairie and Lorette in the actions and piety of the Christian Indians.

In 1678 additional strength was added to the Ottawa contingent by the arrival of Father John Enjalran, who thereafter was connected with the developments and progress of the work for many years. In the meantime, the mission of St. Francis Xavier at Green Bay was steadily improving, Father Louis André having a congregation of not less than five hundred Christians, that number being gradually, if somewhat slowly, augmented as time passed along. Of course, these successes were not attained without much labor and forbearance, the missionary having to experience many of those periods of depression which followed the numerous and unexpected treacheries that seem to be a normal constituent of the most well meaning among the Indians. Thus, twice he suffered the loss of his house by fire, the destruction of one at Green Bay being quickly followed by that of another at Menominee. These acts of brutality, however, caused but little comment on his part, and he kept on working devotedly and earnestly in behalf of the Indians, spending the greater portion of his time in passing from one to another of the six tribes which composed his entire parish.

Another change in the arrangements of the Western missions occurred in 1676, when Father Charles Albanel was made Superior of that department, taking up his residence at Green Bay, where a new and somewhat more striking edifice than those previously used was erected.

In the meantime, Father Allouez was laboring assiduously among the people of the Fox, Mascoutin and Pottawattomie tribes who dwelt in the territory round about Lake Winnebago and almost directly south of the other mission. He was also given an assistant in the person of Father Arthur Silvy, who arrived in that locality on the 6th of April, 1676. So these two energetic and persevering men labored on until the month of October, when Father Allouez, who had been appointed to succeed the lamented Marquette, set forth to take up his work in the country of the Illinois. From that time until 1679, Father Silvy labored on alone at Lake Winnebago, and then returned to Tadoussac, his duties being assumed by Father Peter A. Bonneault. Not long after these changes had been effected, Father Allouez also returned to the scene of his former labors, having been absolutely driven from the country of the Illinois.[1]

(1.) The biographical sketch of this zealous and enterprising Missionary we take from the writings of Father La Boule, being in our estimation the most complete and satisfactory of any extant:

"Claude Jean Allouez was born in the village of St. Didier (dans le Velay), which is situated southwest of Lyons, in the rocky and mountainous country known as Haute Loire in France. His name 'Allouez' seems to point to a Spanish ancestry; however, no reliable records exist to support this supposition. We find the name written Allouetz and Aloez. Marie de l'Incarnation, who knew Allouez well, and wrote of him in her Lettres Historiques, spells the name Dallois. The time and place of Allouez's birth seem to have been unknown to American historians of the early missions. Bancroft, Dr. Shea and others said they were unknown. Even the modern French historian Margry in his Decouvertes et etablissements, published in 1879, mistakes of the date, placing it in the year 1613. Father Camille de Rochemonteix, himself a Jesuit, published in 1896 his three-volume work on the Jesuit missions in New France. He had access to all the sources available, and on the authority of the genealogical catalogues and archives of the Society of Jesus in France, he definitely fixes the date of Allouez' birth as June 6, 1622.

"Regarding the early boyhood days of the later celebrated Missionary, very little is on record. We are informed, however, that as a wide-awake boy he attended the religious instructions of Blessed Francis Regis, who, between the years 1625 and 1631, achieved great renown as instructor and preacher at Puy, the capital city of the district in which Allouez's parents lived.

"When, in 1632, the Jesuit missions in New France (Canada) were reopened by Father le Jeune, S. J., Francis Regis forthwith volunteered to go to Canada to devote his life to the Indians. He was one of those ardent souls so numerous at that time in Catholic France, who, like St. Paul, yearned to give testimony for the faith that was in them. Incidental to his instructions to the young men of Puy, he, no doubt, often made the foreign missions the theme of conversation. Regis wrote to his general, Mutius Vitelleski, for permission to join Father le Jeune in the Canada missions. The answer to Regis was not favorable, and Puy was to remain his field of labor. In the meantime Regis' zeal had kindled a holy flame in young Allouez, and the soul of the noble-spirited tutor seemed as if poured into that of the docile pupil. What Francis Regis was prevented from doing, his pupil and friend was called to undertake. At any rate, this time on, Allouez prepared himself to become a priest, a Jesuit and a missionary. Having passed his examinations in the college of Puy, a bright and vigorous youth of seventeen years, he in 1639, on the 25th of September, was allowed to enter the novitiate of the Jesuit order. If Allouez aimed at becoming an apostle to the foreign missions, for which, we are assured, he even then felt himself called, the means he chose to qualify himself for such an undertaking prove the genuineness of his zeal. A work so great as he had laid out for his life needed due preparation. However trying such probation may have seemed to his ardent nature, he patiently bided his time, in happy anticipation of the moment when his Superior-general would bid him go. All of eighteen years were thus to pass before the desired summons would launch him into the realization of his noble project.

"Allouez' novitiate of three years proved his true worth, and he was advanced to his higher studies. Four years are devoted by him to rhetoric and philosophy, then for three years he is employed as a teacher of belles-lettres, grammar and the humanities at the city of Billom, after

We now arrive at a period when information concerning these missions becomes less frequent and more fragmentary, being, as it were, but the impression casually expressed by voyagers and travelers, and not, as heretofore, an extensive and exhaustive detailed accounting of the work undertaken and accomplished by the missionaries. All, however, accord unstinted praise to the Jesuit Fathers for their laborious and self-sacrificing efforts in behalf of the heathen, and the work accomplished certainly warranted such enthusiastic praise. Speaking of this, the historian Shea says: "The missions of the Fathers of the Society of Jesus had, indeed, from the arrival of Allouez in 1665, resulted in the baptism of many pagans, old and young, most, indeed, since dead, yet enough surviving to form important missions at Sault Ste. Marie, Mackinaw, Green Bay, Winnebago Lake, and the scattered islands in Lake Huron, all of which were in successful operation. Of the individuals we know little. In 1680 Father Enjalran was apparently alone at Green Bay and Pierson at Mackinaw—the latter mission still comprising two villages, Huron and Kiskakon. Of the other missions neither Le Clercq nor Hennepin, the Recollect writers of the West at this time, make any mention, or in any way allude to their existence, and La Hontan mentions the Jesuit missions only to ridicule them."

Then, too, there were other difficulties to contend with, for the wars pending at that time created a state of unrestrained excitement among the people along the lakes, which, owing to La Salle's openly avowed dislike for the Jesuits, caused much injury to their undertakings, as well as putting their lives in frequent and imminent danger. Among the Winnebagoes, this feeling was made particularly evident, some of that tribe indulging their ferocity to such an extent as to murder a servant of the mission, and afterwards sternly and menacingly refused to consider all demands for suitable reparation. And there were many other incidents of an equally atrocious character, of which, however, for the sake of harmony, but little notice was taken. In the meantime, Enjalran was sent to accompany the Ottawas under the command of Durantaye in Denonville's raid upon the Senecas. He remained away about a year, and then returned, being again at the Ottawa mission in 1688. Here, besides him, were Allouez, Nouvel, Albanel, Bailloquet and Gravier, the latter soon after going to the country of the Illinois with Claude Aveneau, who was at Detroit in 1687 with Stephen de Carheil, and later with Nicholas Potier. Much valuable work was accomplished by this coterie, among other things being the establishment of the mission of St. Joseph's River among the Pottawattomies by Allouez, who afterwards died there. Then, for several years following little is known or told of the work accomplished. Naturally, there was a cause for all this: "Political intrigue," writes Shea, "had entered that field, and the propagation of the Faith was sacrificed to petty and selfish views. The race of truly Catholic-hearted rulers was gone. A new race succeeded, and not one would reëcho the words with which Champlain, the first Governor, opened the history of his voyages. This was not all. England had entered the field to contest with France the mastery of the Northwest. Mackinaw was abandoned; a new post arose at Detroit, and hitherto the Hurons and afterwards the Ottawas removed. At Mackinaw there remained only a few Algonquins, all heathens, with some coureures de bois almost as heathen as they."

Then again, in 1700, Father Enjalran, who now resided at Quebec, was sent West with a view to inducing the people in that region to take active interest in affairs by making a personal representation at the great congress in 1701. Enjalran remained during the winter months at Mackinaw, but who were his companions is not stated; for, while it appears that Fathers Nouvel, Aveneau, de Carheil and Marest were still on the Ottawa mission, the place of residence of each is not given. In 1703 Nouvel was succeeded by Father John B. Chardon, who, a little later, we find laboring among the Illinois. Then, three years later, the Mackinaw mission was abandoned, and, after having burned their chapel and residence, the missionaries returned to Quebec. This act on their part, though justified, created such general alarm, that Father Marest was finally persuaded to return and reëstablish the mission of St. Ignace, a task made somewhat easier from the fact that at about that time a number of discontented Ottawas, former residents at Detroit, returned to Mackinaw to

which the now ripened scholar and efficient scholastic is advanced to his course of theology at Toulouse, which studies last four years. About the year 1655 he received priestly orders, and after one year more of meditation and 'study of self' was engaged as preacher at the Jesuit Church of Rhodez, France. While thus active in practical theology, he reached the thirty-fifth year of his life. He had almost despaired of realizing his long-felt desire, and his zeal had stood a long and severe test. 'Obedience is better than sacrifice,' he concluded, and trusted in Divine Providence.

"At last a letter arrives from his Superior at Toulouse (Pere Rocette, S. J.), dated March 3, 1657. Eagerly he reads and calmly laying the letter aside, and moved to the depth of his heart, exclaims in holy joy: 'It is the Lord who granted me this grace. By a stroke of His right hand has He exalted me to this most sublime of all vocations. Seigneur, je suis a vous! Lord Jesus I am thine.'

"The permission to become a Missionary in New France and to sail for Quebec at an early date was granted. A career of missionary activity is opened which was to last over thirty-five years, and the results of which are wrapped up in innumerable acts of self-sacrifice and unflinching charity.

"The young Jesuit who was soon to leave for the far West seemed especially fitted by Providence for his arduous mission. A note, preserved in the Jesuit archives of France, and which, apparently was written by Allouez's Superior about the time of his departure, says in terse language of the prospective Missionary:

"'He is possessed of a vigorous constitution, of a fine mind and disposition, of good judgment and great prudence. He is firm in purpose, proficient in literature and theology, and eminently fitted for missionary work.'

"Here, then, is a Frenchman of the mountainous Loire country type, a man of middle stature, of vigorous frame, yet graceful deportment; a man who is inured to exposure and toil as he is trained in the science of spiritual perfection; capable of living contented in the huts of barbarians as well as moving with due tact in the salons of refined French society. Such a man it is whom we presently see embarking on a project, which, as Bancroft says, 'has imperishably connected his name with the progress of discovery in the West,' and which made him the Apostle of the Wisconsin and Upper Lake Indians."

live. In 1711 Father James J. Marest became Superior of the Ottawa and Illinois missions, the work progressing most satisfactorily under his direction. When Charlevoix visited the Ottawa missions in 1721, he still found a missionary station at Mackinaw. There was also a spiritual director at the Sault, while Father Chardon was living at the Fort of Green Bay, its location being at a point about a mile and a half from the mouth of the Fox River. Here he was laboring to considerable disadvantage among the intractable Sacs. Passing along, Charlevoix next came on to a fort on St. Joseph's River, where a missionary had but recently arrived. This charge consisted of the village of Miamis and another of Pottawattomies. Then, just as matters began to attune themselves to a state boding more satisfactory results to the missionaries, the Fox War broke out, once more demoralizing the West. Now, though of necessity partially deserted, the work was continued, being kept in hand by Fathers Marin Louis Lefrance and Peter de Jaunay. They were located at Mackinaw till 1765, making regular visits to numerous stations along the borders of Lake Michigan. These excellent and devout men were long remembered throughout the territory where they labored so faithfully, and considering the state of the times, successfully, too. After they had passed on to the long and better life, there still remained Father Peter Potier, who continued to labor among the Illinois and tribes in that vicinity until the time of his death in 1781.

"There is yet, however," writes Shea, "one mission of which we have not hitherto spoken. Father Ménard had projected a Sioux[1] mission, Fathers Marquette, Allouez, Dreuillettes, all entertained hopes of realizing it, and had some intercourse with that nation, but none of them ever succeeded in establishing a mission among them. When La Salle was carrying out his mighty plans for colonizing the West, amid a thousand difficulties, he sent the Recollect Father, Louis Hennepin, in 1680, to explore the Ohio to its mouth. That well-known missionary was ascending the Mississippi in April, when he fell into the hands of the Sioux, and was by them detained as a prisoner until July, when Du Luth, a French agent, effected his liberation. A stay of four months enabled him to acquire some knowledge of their language and manners; but as a missionary his labors were confined to a single case of Baptism, having, after some hesitation, conferred the Sacrament on a dying child. The tribe was subsequently visited by Father Marest, to whom doubtless Charlevoix alludes when he says: 'Our missionaries have tried to found a mission among them, and I know one who greatly regretted that he had not succeeded, or rather that he was unable to stay any longer among the apparently docile people.' But there is no extant account of his visit, its time, or duration.

"The first Bishop of Quebec, the venerable Laval, had this mission greatly at heart, and his biography says that Jesuit Fathers were sent there in his time; but nothing is certain beyond Marest's visits until 1728, when Father Ignatius Guignas began a mission among them. His labors were not, however, to continue long; he was compelled to abandon his infant church on a victory of the Foxes over the French. Attempting to reach Illinois, Guignas fell into the hands of the Kickapoos and Mascoutins in October, 1728, and was for five months a captive in the hands of those allies of the Foxes, constantly exposed to death. After a time, he was indeed condemned to be burned, and was only saved by the intervention of an old man, who adopted him. Relieved by supplies from the Illinois missionaries, Guignas used what he received, to gain the Indians, and having induced them to make peace he was taken to the Illinois country and left on parole until November, 1729, when they returned and took him back to their canton, though there is nothing to show that he then resumed his Sioux mission.

"We cannot, then, consider this mission as more than an episode in that of the Ottawas; but if we can believe tradition, the Sioux shed the blood of Catholic Red River, was killed by the Sioux on a little isle in the Aubert, a fervent missionary, attempting to penetrate to missionaries. According to the Oblate, he, Father Lake of the Woods, and the rock bedewed by his blood is still pointed out by the Indians."

Here, then, virtually closed the story of the original Ottawa mission, which dated its beginning from the coming of Ménard among the Kiskakons and Hurons in 1660. Following this most effective effort, came the establishment of missions by his successors among the

(1) Father Claude Allouez was the first of these missionaries to visit the Sioux and it was he that baptized the first Indian child.

Of this visit, Father La Boule writes: "At the Chequamegon mission, Indians often spoke to Allouez of their enemies that lived towards the West. His courage was not weakened by the many hardships suffered, so Gerard he desired to go, still farther toward the setting sun, where, too, he fondly hoped to behold with his own eyes the great River of which the Indians said that it was the father of waters and was called 'Messipi.' The exact time when he made the voyage on the lake to its most western point is not recorded. It probably was the fall of 1606. He met the Sioux ('Nadouessioux' he calls them) at the extremity of the Lake (a). He describes them as wild, impassive warriors, who dwelt in a land of prairies with wild rice for food (Allouez calls it 'seigle de marais'), which they collected at the end of summer on little lakes round about them, and from which they prepared a very palatable dish. They lived in huts covered with skins of deer, instead of with bark. They spoke a language entirely different from that of the Indians known to him. Of this nation he baptized one child, 'which soon was taken to Paradise, as the first fruit of the Sioux mission, to intercede for the race of its fathers.' Allouez thus becomes, in a manner, also the apostle of the proud and irrepressible Sioux, who up to our own days have remained the unconquered lords of the vast prairies of the Wild West. Concluding his remarks on this mission, Allouez glories with the psalmist, exclaiming, 'From the rising of the sun to the setting thereof the name of the Lord is praised.'"

(a) Some local archaeologists of West Superior claim the villages visited by Allouez were on Wisconsin Point, north of West Superior. Others claim that they were either near the extremity of St. Louis Bay. Verwyst claims that Father Allouez went out some fifteen miles west of Duluth. There used to be a village of Chippewa Indians on Wisconsin Point, and the old cemetery there indicates the presence of Indians more than a century ago. The Sioux often came from the prairies of Dakota to make incursions on their neighbors in present Minnesota and Wisconsin. Whether or not Allouez baptized Chippewa Indians at this point, is not certain. It is likely that he here met the tribe known as Christinoes.

Chippewas and Nezpercés on Lake Superior; the Ottawas, both Kiskakon and Sinagos, the Pottawattomies, Winnebagoes, Menomonees at Green Bay and Sacs, Foxes, Mascoutins, Kickapoos and a few Miamis in the interior of Wisconsin. All of these people, it is believed, embraced the Catholic faith, remaining consistently true to the same "until there arrived," says Shea, "that sad period for the French missions when Choiseul directed the destinies of France. His two great achievements, the surrender of Canada and the suppression of the Jesuits, were the death blow to the missions of the West." After this, for a period of thirty years, there was no Catholic priest west of Detroit, although the Indians remained to a great extent reasonable adherents to the cause in which they had been so faithfully and zealously instructed.

It was during this well-remembered period[1] that the country passed into the possession of the British, when the persistent warring of Pontiac threw that entire territory into a perpetual state of excitement and of alarm. Then, after the American War of 1783, another series of disastrous Indian conflicts followed, and for a period of many years the country was so utterly overwrought with dissensions and disaster that the very thought of religion had well-nigh been driven from the minds of this unfortunate people. Thus, without the guiding and restraining influence of the missionaries, intensely uncertain and demoralizing surroundings, the Christian Indians were placed in a position in which every command urged them to an almost utter forgetfulness of everything pertaining to the Christian faith. Of the mission itself, Shea tells us: "It embraced, as we have seen, the Ojibways on Lake Superior, the Ottawas who finally settled in Michigan, the Menomonees on the river which still bears their name, the Sacs, Foxes, Kickapoos and Mascoutins around Green Bay with the Winnebagoes. Only two languages, the Algonquin and Dakota, prevailed; the former in various dialects. Not only have the narratives of the missionaries perished, but also the philological works which they composed; and at this day there is no trace of any grammar[2], vocabulary, catechism or prayer-book in any of the dialects of Wisconsin and Michigan.

"On the death of the old missionaries, the Algonquins, who were great ramblers, frequently visited the Sulpitian mission at the lake of the Two Mountains, where a small body of Catholic Algonquins still remain. At this place, they revived their early knowledge of the Faith, and returning to the West, kept religion alive. The mission at the lake may then be considered as having been, in the interval, the only sanctuary of religion for the Western branches of the Algic race. There, only, could they find the consolation of religion; there, only, hear the truths of the gospel proclaimed in their own tongue."

"After the French Revolution, a condition of affairs which had caused many of the clergy to become wanderers upon the face of the earth, a large tide of emigration, mostly Catholics, setting forth from Great Britain and other parts of Europe for the New World, finally settled in the Northwest, for the upbuilding of which section of the country they were consequently largely responsible. It was at about this time, also, that Gabriel Richard, a Sulpitian, was stationed at Detroit. He was by all accounts a man of extraordinarily zealous character, as well as active habits, most necessary adjuncts to the personal attributes of a successful man during that portentous period. He was, in fact, a man of broad intelligence, who, aside from performing his duties as a devout and conscientious Christian, became an active factor in the every-day life of the settlement, performing unquestionably his duties as a citizen as well as a priest, and thus doubly endeared himself to the entire community. He it was, Shea tells us, who was "founder and director of the first printing press in Michigan, and deputy to Congress from that territory." "As early as 1799," our authority continues, "he visited Arbre Croche, where the Ottawas of Mackinaw then were." Then he left that part of the country and did not return for some considerable time. When, however, the Episcopal See of Cincinnati was established, and Wisconsin attached to that diocese, some effort was made towards supplying the Ottawas with a permanent spiritual director. Then again, in 1821, Richard visited the scenes of his former labors, the occasion being made memorable by a journey to Marquette's grave, over which he erected a cross, carving on it the simple inscription "Fr. Jh. Marquet. Died here 9th May, 1675." He also celebrated Mass on the following Sunday in the presence of a number of the Ottawa tribe. Not long after, the Indians, imbued with a renewed desire for spiritual direction, sent the following petition to Congress: "We, the undersigned chiefs, heads of families and others of the tribe of Ottawa, residing at Arbre Croche, on the east bank of Lake Michigan, take this means to communicate to our father, the President of the United States, our requests and wants. We thank our father and Congress for all the efforts they have made to draw us to civilization and the knowledge of Jesus, Redeemer of the red men and the white. Trusting in your paternal

(1.) Another authority has it that when in 1770 the British took possession of the West, there were no missionary establishments except at Green Bay, Des Peres (De Pere) at the mouth of the Fox River, and Prairie du Chien near the junction of the Mississippi and Wisconsin Rivers. At the same time, on the left bank of the Fox River at the present site of Ft. Howard, the French had built Ft. la Baye, and five miles up and on the right bank, the Jesuit Fathers had nearly a century before established the mission of St. Francis Xavier.

(2) This we believe is erroneous, works of that character being attributed to the Franciscans, while it is an assured fact that the late Bishop Marty did much in that direction.

goodness, we claim liberty of conscience and beg you to grant us a master or minister of the gospel belonging to the same society as the members of the Catholic Society of St. Ignatius, formerly established at Michillimackinac and Arbre Croche by Father Marquette and other missionaries of the Order of Jesuits. They resided long years among us. They cultivated a field on our territory to teach us the principles of agriculture and Christianity.

"Since that time we have always desired similar ministers. If you will grant us them, we will invite them to live on the same ground formerly occupied by Father Du Jaunay on the banks of Lake Michigan, near our village of Arbre Croche.

"If you will grant this humble request to your faithful children, they will be eternally grateful, and will pray the Great Spirit to pour forth his blessings on the whites. In faith hereof, we have sent our names this day, August 12, 1823."

Nothing, however, was done in regard to the matter until 1825, when Rev. J. V. Badin[1] visited that section of the country, when the Ottawas, having heard of his coming, erected a log chapel which he blessed on July 19th of that year. He also called at Drummond Island, Mackinaw, Sault Ste. Marie and Green Bay, where he was met with much enthusiasm by the people. He returned to this new and interesting field the following year, Father Richard in the meantime laboring with the authorities at Washington for permission to establish a permanent mission. "The secretary at war," writes Shea, "at last agreed to bear two-thirds of the outlay for buildings for educational purposes, and allowed twenty dollars for each child instructed. By his zeal, too, Badin inspired two good ladies of Mackinaw to offer their services as teachers of the Indian girls, and his great object now was to induce the Jesuits to return to the former possessions of their Society. Arbre Croche was thus formed as a mission station; and, though Badin failed in securing the former laborers, he soon found a man fitted for the task." In 1827 this mission was visited by the Rev. Mr. Dejean, who had been sent there from Huron River, where he had labored for a number of years. Here he found the work in a most satisfactory and interesting condition, there being fully one hundred and fifty Christian Indians connected with the mission. His residence among these people was made permanent in 1829 by Bishop Fenwick, his arrival in May of that year being the occasion of celebration and much festivity. Of his work accomplished here, Dejean writes on October 9, 1829, saying: "My desires are at last fulfilled. Here I am stationed since June, among the Indians of Arbre Croche. Already eighty-five, chiefly adults, have received Baptism, five of the number being over eighty-one. A house 46 feet long by 20 feet wide and a church 54x30 have been built of wood. * * * My good Indians have worked with zeal and courage." And so, the work obtained a new tenure of life, for not only was the spiritual condition of the people ministered to, but schools were established for the instruction of the young. In this way, then, the Ottawa mission was at length restored.

After some little time, when the affairs of the Church had obtained a renewed grasp upon the people scattered throughout the Ottawa country, Father Frederic Résé, at a later period Bishop of Detroit, made an extended visit to the Pottawattomie mission of St. Joseph, where the Rev. Stephen Badin was still in charge, arriving there some time during the month of July, 1830. Thence, after a brief visit, he went to Sault Ste. Marie and so on by way of Mackinaw to Green Bay, where he baptized a number of Menomonees who had been thoroughly prepared for the occasion by Father Mazzuchelli, an active and zealous worker whose limited efforts in this locality had already resulted in the partial erection of a new church, and the establishment of a flourishing school. Dejean was also making the most satisfactory progress at the mission of Arbre Croche, where within a year he had received not less than six hundred members into the church and maintained school, having an average attendance of sixty-four pupils. A prayer book had also been compiled and printed at this mission, and there were numerous other evidences extant of a desire on the part of the Indians to assimilate as much as possible the manners and customs of the Christian people.

The time had now arrived for the Government of the United States to take an appreciable cognizance of the work so admirably planned and ably interpreted by members of the Jesuit Order. That the undertaking had, from the start, been deemed a most worthy one, was readily to be gathered from the voluntary immolation of the missionaries—men of culture and refinement—whose unquestionable sincerity was vouched for in the blood and agony of many of their number. Besides, the natural surroundings accruing with the rapid settlement of the country, demanded more civilized conditions in connection with the mission work, a state of affairs demanding an additional outlay for which the Order was ill prepared. The Government appropriated the sum of one thousand dollars per annum for the maintenance of the schools at Arbre Croche, the Menomonees at

(1) Father Badin, whose name was so long and favorably associated with the Pottawattomie mission, is a noticeable figure in the history of mission work owing to the fact that he was the first priest to be ordained in he United States. He was born in Orleans, France, July 17, 1768. Here he pursued his studies, first at Paris and afterwards at the Sulpitian Seminary at Orleans. Objecting to the tenets of the Constitutional Church, he removed to America in 1792, and was ordained by Bishop Carroll at Baltimore, May 25, 1793. For many years following he dwelt in the South, his principal field of action being Kentucky, of which state he has been oftimes referred to as its apostle. His death occurred at Cincinnati, Ohio, April 21, 1853, at which time he was 85 years of age.

Green Bay and the Pottawattomies, "so that," remarks Shea, "even though this bounty should continue for a few years, it would give a permanent foundation to them. The Rev. Frederic Baraga,[1] afterwards vicar-Apostolic of Upper Michigan, succeeded Dejean at Arbre Croche in the month of May, 1831. He was a man of much determination and possessed of unusual activity, attributes which enabled him to accomplish a vast amount of good within the territory to which his services had been given. Thus he soon widened the field a most satisfactory condition of affairs prevailing, Arbre Croche at that time consisting of a settlement of sixty-one houses and twelve hundred inhabitants, all of whom were intelligent, industrious and particularly active in all matters pertaining to their newly adopted religion. In the meantime, work was meeting with a similar and gratifying success throughout the territory, particularly was this noticeable in the work of Baraga, who, after two years' labor in that locality, had, in 1835, a flourishing mission of two hundred Catholic Indians located at Grand River. This work, it must be remembered, was done in opposition to the efforts of missionaries of other denominations, some of whom had carried on a fruitless struggle for ascendency for a number of years. So of action formerly operated by his predecessor, extending his labors to the Beaver Islands and beyond Lake Michigan, marking the pathway of his successful ministration with a number of new churches. The mission prospered to an almost unexampled degree, "the parish of St. Peter's at Arbre Croche then numbering a constituency of seven hundred Catholic Indians." Of these he had baptized two hundred and sixty-six within a year, "one hundred and thirty-seven of whom were afterwards confirmed by Bishop Fenwick."

In answer to a petition of the Fathers of the First Council of Cincinnati, the Vicariate Apostolic of Upper Michigan was made into a diocese and a see established in 1853 at Sault Sainte Marie, where Fathers Jogues and Raymbaut had first planted the cross in 1642. Dr. Baraga was transferred to this See January 9, 1857. The new diocese had about twenty-three churches, sixteen priests, an Ursuline Academy, Sisters of St. Francis, thirteen schools, and a Catholic population of six thousand five hundred, including the Indian missions in Lower Michigan, at Cross Village, Mackinac, Little Traverse, and those at La Pointe and Fond du Lac, in Wisconsin.

Bishop Baraga had from the outset of his missionary career labored to acquire a thorough and complete knowledge of the Chippewa and Ottawa languages. He published an Otchipwe grammar in 1850, a dictionary in 1853, both reprinted in Canada in 1878, and Prayer-books, in Ottawa and Chippewa, in 1832, 1837, 1842, and 1846, a Life of Christ, in Chippewa, in 1837; Bible Extracts, Catholic Christian Meditations, in Chippewa, in 1846; Eternal Happiness, in Chippewa, in 1850, and he even issued pastoral letters in Chippewa.

What the life of this missionary bishop was, we see in his visitation during the winter of 1859-60, proceeding to Mackinac and St. Ignace, then on the ice to Sault Sainte Marie, then returning on snow shoes to Mackinac. Next he visited Father Zorn's mission at Cross Village, Beaver Island, with its white and Indian Catholics, Garden Island, Rev. Louis Sifferath's missions, at Little Traverse, and Arbre Croche, then Grand Traverse, where Rev. Ignatius Mrak was laboring. Starting in September, he visited the stations on Lake Superior, L'Anse, Eagle Harbor, the Copper Mines, Marquette, Portage Lake. The perils, hardships and privations of these apostolic journeys can be easily conceived. His diocese with Indian, French, Canadian, and, finally, Irish miners coming in, afforded the resources for building up great churches or institutions; but, he could, at the Council of Cincinnati, show how he and his devoted priests were laboring to save souls.

The ruins at Ontonagon, the only religious community of women in the poor diocese, continued their labors. In 1865, the Rev. Mr. Chebul was seen enlarging the church at Bayfield, and the Rev. Edward Jacker was erecting two new churches, this district, Ashland and Marquette, though recently built, could no longer accommodate the Catholic flock, and a new church was planned at Negaunee. That at Marquette, completed in 1866, was the finest and largest church in Upper Michigan, and became Bishop Baraga's Cathedral, as his See was virtually removed to that city.

The government of the United States was compelled to recognize the great services rendered by Bishop Baraga and his devoted clergy and teachers, in Christianizing and elevating the remnant of the Indian tribes in Upper Michigan.—Shea.

(2) Of the life and labors of this missionary after coming to the United States we have been furnished the following notes by Hon. Theo. H. Beaulieu, a son of Basil H. Beaulieu, and prominent citizen of White Earth, Becker County, Minnesota:

The Rev. Theodore J. Van den Broek, a zealous and sincere Christian soldier, a native of the sturdy land of dikes and windmills, Holland, landed at Green Bay, then Navarino, Wisconsin, on July 4, 1853. Here he entered at once upon an earnest missionary campaign among the Indians, Chippewa and Menominі or Foi Avoin, who dwelt in village along the banks of the romantic Fox River, finally settling where now stands the City of Little Chute. For upwards of ten years he preached the gospel of Christ from a simply constructed pulpit and within the dingy interior of a wigwam, to the simple-minded and untutored children of the forest, telling them the ever sweet story of the birth of Him who loved all men, and through whom all can be saved. Finally a log building, covered with birch bark and boughs, was con-

(1) On the 23d of July, 1853, Pope Pius IX, at the instance of the Bishop of Detroit, erected the northern peninsula of Michigan, with the adjacent islands, into a Vicariate Apostolic, which was confided to the laborious missionary, Frederic Baraga, born in 1797, at the hereditary seat of his noble ancestors, Treffen Castle, in Carniola. He early acquired, under private tutors, Illyrian, German, French, Italian, and Latin, fitting himself for the task of mastering the native languages of America. He studied law in the University of Vienna, but, feeling called to the service of God at the altar, he laid aside his law books, and after a divinity course at Laibach, was ordained September 21, 1823. He was a zealous missionary for seven years, his sermons and devout publications doing much good. The immense work yet to be done among the Indian tribes in this country seemed to him the field assigned to him by Providence. He landed in New York on the last day of the year 1830, and, after an audience with Bishop Dubois, to Michigan. When appointed Vicar Apostolic, he had labored among the Indians for twenty-two years; five among the Ottawas at Arbre Croche, and the rest of the time on Lake Superior, beginning at La Pointe in August, 1835. There, amid difficulty, opposition, and privation, he built a church, a dwelling for himself and a number of houses for his Indian converts, of whom he gathered in eight years seven hundred souls, Indians and half-breeds. Leaving that mission to Father Otto Skolla, in 1843, he founded a new mission at L'Anse, erecting church, presbytery and thirty houses. Here he gathered in time a flock of two hundred souls, and established a school for boys and girls.

In 1845 the copper mines on Lake Superior began to be worked, and men from Ireland, Canada, Germany, and other parts, sought employment. Many were Catholics, and the mining camps were regularly visited by the devoted priest. But the work was soon beyond his strength. He selected sites for churches and schools at Ontonagon, Minnesota, and Norwich mines, Eagle Harbor, South Cliff, and Pere Marquette. St. Patrick's Church, at Ontonagon, thirty feet wide and seventy-six feet long, was the chief church of the district. The Vicariate, at its erection, contained six churches, five schools and five stations. The episcopate thus offered only enabled him to continue his work with more ample powers. He was consecrated in the Cathedral at Cincinnati, on Tuesday, November 4, by the Most Rev. John B. Purcell, assisted by Bishop Henni, of Milwaukee, and Bishop Leferere, Administrator of Detroit. Bishop Spalding delivered a masterly sermon on the Catholic Episcopate, as Bishop Baraga resolved to visit Europe at once, to Bishop-elect Baraga to the Catholic Vindicator, October 22, 1854. See also November 12, 1853; Freeman's Journal, October 26, November 16, 1853; April 5, May 10, 1854; Pittsburgh Catholic, page 282.

to obtain priests and means to meet the growing wants of his Vicariate. Before his departure, he addressed a pastoral letter to his flock, in which he treated of their duties to God: Faith, Adoration, Respect, Obedience, Love.

All recognized his zeal, learning and piety. A Protestant paper proclaimed him "one of the truest, most useful friends of the Indian race upon the continent."

Bishop Baraga had more than one audience with the Pope, at whose hands he received rich gifts. He secured five priests for his Vicariate, and represented the claims of Episcopacy at the marriage of the Emperor of Austria. In the summer he was again in his diocese.

In order to place all the Indian missions under the care of Bishop Baraga, the Bishop of Detroit ceded to him jurisdiction over the missions in Lower Michigan, and Bishop Henni over those in Wisconsin.

The Rev. Father Weikamp, of the Third Order of St. Francis, an old missionary, had gathered a society of Tertiary Brothers and Sisters. Bishop Baraga offered him land he had purchased near Arbre Croche. They took possession in December, 1855, and formed the nucleus of a most valuable body for Indian work. Soon after, Bishop Baraga ordained, in the church at Little Traverse, Rev. Seraphin Zorn, long to labor on the Indian missions.

In 1856, we find Bishop Baraga making his visitations of the missions on the shores of Lake Superior, and, making it, generally, as the early missionaries did, in a bark canoe. He revisited the scenes of his earlier labors, conferring the Sacrament of Confirmation, and addressing each congregation in its own language.

jointly in charge of the mission at Green Bay, wrought well and faithfully among the Winnebagoes and Menomonees in that locality. In 1835 Bishop Résé of Detroit made a visit to the Indian mission, in progress of which he was greatly interested. Here he found active, in fact, was his effort at this particular point that a petition was sent by interested parties to the Governor of Michigan, requesting his removal; and so intense was the feeling exhibited that, although the Governor expressed himself as favorable to the position taken by Baraga in this matter, it was thought best to make use of his services in other directions. He was succeeded at Grand River by the Rev. Mr. Viszogsky. Leaving Grand River, Baraga returned to his former mission Arbre Croche, Father Sanderl having been recalled to Vienna. At a later date, this mission passed

structed and used as a temporary house of worship. His interpreter and helper in those days of privation was a faithful and noble woman named Mrs. Jacque Porlier (nee Agatha Lawe), a sister of the Hon. George W. Lawe, of Kaukauna, lately deceased.

In 1833, and a few years after Paul Hudon de Beaulieu had purchased land, including the old Stockbridge Indian agency saw and grist mill property at Kaukauna, then known as Kaukaulan, or, as the Indians named it, "O-gah-cun-ing," which interpreted means the place or home of the pike, preparations were made to build a mission church at Little Chute. Accordingly a canvas was made among Mr. de Beaulieu's employes, including his son, the late Bazil H. Beaulieu of White Earth, Minnesota, and formerly a wealthy citizen of Kaukauna, Outagamie County, Wisconsin, and a sufficient amount of lumber having been donated, the mill, which had been undergoing repairs, proceeded to saw the first cut of lumber for the St. Nepomuc's church. In the course of a few days the lumber was sawed and the church erected.

The first bell, and one of the very first bells of any mission in the Northwest, was purchased and donated by Paul Hudon de Beaulieu and Agatha Porlier, who afterwards served as god-parents of the bell at its christening. It was a small church in size about as large as the common farm or plantation bell, in spite of which it did excellent service for St. Nepomuc's fold for upwards of thirty years, when an article of more cosmopolitan proportions supplanted the old and weather-worn pioneer bell, which was at last account, doing duty on a small Catholic station church at Wrightstown or Bridgeport, Wisconsin. It may not be out of place at this time to mention the names of some of the sturdy and worthy pioneers who contributed to build the foundation of St. Nepomuc's Mission Church. These, as far as I have any record, were: Messrs. Paul and Bazil H. de Beaulieu, George W. Lawe, J. M. Boyd, Grignon, Mann, Mausau, Souillard, Le May, Jacques Porlier and his faithful wife, Louise Cornelier, a noble and worthy good Indian woman whom I cannot now call to mind. Shortly after the erection of the mission church, a colony of Hollanders and their families followed in the footsteps of their beloved pastor and emigrated and settled in and about Little Chute.

The Rev. Theodore J. Van den Broek, after incessant and untiring labors in the mission field of the Northwest, covering a period of nearly twenty years, amid trials, privations, storms and sunshine, through pathless and unbroken forests, and over trackless wastes of waters, in the midst of the disturbing savage yells of wild beasts, in the midst and at the mercy of wild men, and with the only comfort and solace of the blessed Redeemer, laid down his mortal remains to rest in the year 1853.

An incident showing the zeal and earnest devotion of this grand and noble missionary is related as follows: On the day previous to his death, notwithstanding the load of infirmity, pain and suffering of body and pain he suffered, he arose from his couch of sickness and performed the baptismal ceremonies on an infant. The writer of Bazil H. Beaulieu. This was his last official act in office he performed ere his sweet spirit took flight to that heavenly home where all is happiness and peace. The Indians, among whom Father Van den Broek labored with a great extent, were the Menomonees and Chippewas, by whom, as by those of all other nationalities or creeds with whom he came in contact, he was regarded as one of the kindest and noblest of men.

Paul Hudon de Beaulieu, who thus early became associated with the labors of the Rev. Missionary, immigrated to the new Northwest from Canada during the turbulent times of 1812. His forefathers were of French blue-blood stock, who came to America seven years prior to the Revolutionary war. The Hudons of France were among the most prominent and loyal subjects of the ruling sovereign, and for their sturdy loyalty, both in peace and war, was conferred upon them the title of "de Beaulieu." Mr. Paul Beaulieu died in 1850, and is buried beside his faithful wife, who preceded him in the old Catholic mission burying ground at Green Bay. His son, Bazil H. Beaulieu, was for many years a prominent citizen and figured conspicuously in the political development of Northern Wisconsin. In 1878 he emigrated to White Earth, Minnesota, where he died in 1894. Two sons of Bazil H., Alexander and Bazil H. served and were members of Co. F, Thirty-second regiment Wisconsin Volunteer infantry, during the War of the Rebellion. Paul H. died from exposure and privation while in the service of his country. Paul de Beaulieu Post No. 247, G. A. R., of Kaukauna, Wisconsin, was named in honor of his memory, and of the gallant services rendered on duty and in the field.

Another account of the life and works of this zealous and priestly character is given by Father Verwyst, as follows: "Father Theodore J. Van den Broek was stationed for some time in Alkmaar, Holland, and belonged to the Dominican Order. He left his native land in 1832, and, having landed at Baltimore, he proceeded via Wheeling, Cincinnati and Louisville to St. Rose, near Springfield, Washington County, Kentucky, where there was a house of his Order, with fourteen Fathers and four lay brothers. The whole journey from Antwerp, Belgium, to St. Rose took nine weeks. Here he prepared himself for missionary work, studying the language and customs of the country. After a short stay at St. Rose he was removed to Somerset, Perry County, Ohio, where there was another house of his Order. M. Grignon, an estimable and worthy lady, now residing at Green Bay, used to interpret for him sometimes at Somerset.

"On the 4th of July, 1834, he arrived in Green Bay to labor in the Indian missionary field. Here he found only ten Catholic white families, although more were living at a distance in the interior of the State at Little Chute, Butte des Morts, etc. He completed the priest's house, begun by Father Mazzuchelli, and labored zealously among the whites and Indians of his flock. The Catholic church and priest's house were then located at Menomineeville (Shantytown), halfway between Green Bay and De Pere. Scarcely a year after his arrival the towns of Navarino and Astor, now Green Bay, were built, and as the Catholics of these places formed one congregation with those of Menomineeville, we will call the mission Green Bay.

"Father Van den Broek labored at Green Bay, sometimes alone, sometimes with Father Mazzuchelli, from 1834 till the winter of 1836. It seems he left Green Bay in December of that year and came to reside at Little Chute. As the Redemptorist Fathers Sanderl and Hatscher and Prost remained but a short time in Green Bay, the care of that mission devolved again upon Father Van den Broek for the next two years, from 1836-38. He used to have Mass there every other Sunday. While yet residing in Green Bay, he often said two Masses on Sundays, the first one at Green Bay (Menomineeville), and the second at Little Chute, walking it at that, although the distance is twenty to twenty-four miles. Generally he started early from the priest's house in his boots, whence he was obliged to stop on his way to get them extracted. Another time he lost his boots in the thick, sticky mud. Truly, his was not an easy life. Besides the hardships of the road, he had often to endure hunger, as his Indians were rather negligent in providing for his wants. When he first came to Little Chute he lived for half a year in a wigwam fifteen feet long and ten feet high, which served as a church, meeting and school, for he began at once to teach his Indian neophytes to learn their A B C, so as to be soon able to read Bishop Baraga's prayer and catechetical books. Here in his wigwam he was visited by snakes, wolves, and that worst of all nuisances, starving Indian dogs, who would often steal the poor Father's next meal, stowed away in the shape of meat or fish, in some old Indian kettle.

"His mission embraced the whole State of Wisconsin for some years. He attended Green Bay, Little Chute, Butte des Morts, Port Winnebago, near Portage City, Fond du Lac, Prairie du Chien, Poygan, Calumet and other places, visiting the more distant missions generally in winter, sometimes he had to sleep, during bitter cold winter nights, in the snow, with no other roof overhead than the starry canopy of Heaven and no bed but the sod. Once, when he was attending a mission, about two hundred and forty miles distant, he got lost in the woods, his guide having got drunk at a fort, where the Father had stopped over Sunday to give the Catholic soldiers the chance to attend to their religious duties. After riding about for several hours in the dark through the woods, having lost his way, he finally tied his horse to a tree, took off the saddle and bridle to use for a pillow and thus passed his night there. It rained fearfully, and wolves howled about him fiercely. Next morning he said prayers devoutly and made a vow that he would offer up a Mass in thanksgiving for the mercy he had found in the woods. He mounted his horse, let the reins loose and allowed the animal to go whithersoever divine Providence might direct it. In less than half an hour he was on the road and soon arrived at the sick person's house. Incidents like these give the reader some idea of the hardships and trials this apostolic man endured.

"But Father Van den Broek was not only a missionary; he was also a civilizer of his Indian people. He worked, himself, most industriously, and, planting his garden with his own hands, raised the first year he came to Little Chute plenty of corn and potatoes, which, no doubt, his Indians helped him to eat up. The second year he raised sufficient breadstuffs besides vegetables, his Indians helping him with a good will to till the ground. He also trained them to handle carpenter tools, made them masons, plasterers, etc. With their help he erected a neat church, seventy feet long, with a nice little steeple, which he completed in 1838 and dedicated to St. John Nepomuc, the glorious martyr who sealed with his blood the inviolability of the Seal of Confession. Between 1834-42 he converted and baptized over six hundred Indians, not to speak of those converted between the last named year and that of his death, 1853.

"But Father Van den Broek has not only a claim to the grateful remembrance of the Catholics of Wisconsin as a zealous Indian missionary, but also as an indefatigable organizer of Catholic congregations. On the 9th of May, 1847, he left Little Chute and, crossing the broad Atlantic, visited his native land, Holland. The same year he published at Amsterdam a pamphlet describing some of the great advantages then held out to the industrious immigrant, and induced many of his countrymen to settle in our State. Three ships with Hollanders sailed for America in 1848, by all of which were Catholic priests to attend to the spiritual wants of their countrymen, namely Fathers Godhard and Van den Broek. The latter sailed from Rotterdam March 18, 1848, in the 'Maria Magdelena.' May 7th he landed at New York, and the 9th of June arrived at Little Chute with a large number of Hollandish immigrants. These people settled at the last named place, also at Hollandtown, Green Bay, De Pere, Freedom and other localities. They were soon followed by others, and at present form quite a large percentage of the Catholic population of the Green Bay diocese. They are second to none in strong, practical Catholicity, zeal for their church, religion and schools, and command the respect of all classes of our people by their industry, thrift and orderly behavior. They are an honor to the country of their birth and a valuable acquisition to the land of their adoption. The tree that Father Van den Broek planted at Little Chute in 1848 has spread its branches over a large part of Northeastern Wisconsin, and off-shoots of it are found in Minnesota, Nebraska, Oregon and other States.

"Father Van den Broek continued to labor with his customary zeal after his return to Little Chute, in 1848, until his death in that town, November 5, 1853, at the age of sixty-eight years. He was succeeded by the Fathers of the Holy Cross, who for many years continued the work of their worthy predecessor, laboring zealously among the Hollanders, French, Irish, and Indian half-breeds of Little Chute and vicinity."

into the hands of the Rev. Francis Pierz, who, besides, for many years subsequently held dominion over those of Sault Ste. Marie and Mackinaw. On leaving Arbre Croche, Baraga remained for a period at the now historic spot known as La Pointe, where he established a missionary station, built a church, mission house, and also a number of dwellings for the Christian Indians. Eight years later we find him at Ance, "a central point," says Shea, "for idolatry and intoxication." Here, however, he was as successful as elsewhere, so that he was enabled to establish a mission which by 1849 numbered two hundred families. So successful was he here, that in 1850 this settlement contained in the neighborhood of three hundred Christian Indians, whose spiritual interests were administered by Mr. Angelus Van Paemel. In the meantime, Father Pierz was actively engaged in increasing the area of his territory, establishing mission stations at Cheboygan, Manistee and Castor Island. As early as 1845, there was also a mission at Grand Traverse Bay, while the older and better known among these Christian settlements were more than maintaining their own in zealous effort and increasing prosperity. Additional zest was also added to the work by the strengthening of the missionary forces in this section, as now, besides Fathers Baraga and Pierz, the Revs. Ignatius Mrak and Otho Skolla were also numbered among the faithful workers in the spiritual vineyard. The latter, a member of the Franciscan Order, succeeded Father Baraga at La Pointe in 1849, at the same time assuming charge of stations at Fond du Lac and Pigeon River, besides occasionally visiting Lac Courtes Oreilles and Flambeau. Passing backward a few years, we find in 1838 that Father Proulx, a Canadian priest, reëstablished the mission at Manitouline, while six years later Father Choné, a Jesuit, and others carried the missionary work to the extremity of Lake Superior. Being succeeded by Father Eugene Jahan, in 1852, Pierz immediately proceeded to a new and unoccupied field, in which to continue his zealous efforts. Of additional labors connected with the missions during the earlier part of the present century, Shea says: "Besides these missions a new class began by emigration from Canada. The abbe, now Bishop Provenchére, was sent in 1818 to Red River near the American border; and finding the tribe of Chippewas and half-breeds divided, stationed his companion, M. Dumoulin, at Pembina, but he had to leave it in 1823, as it was found to be in the United States. George A. de Bellcourt, in 1833, began a new Indian mission on St. Boniface's River; but as Pembina again attracted the half-breeds and Indians, and began a settlement at that spot, Bellecourt, who knew them, also entered the country in 1846. Pembina seemed to him the point for central missions: the Chippewas, though pagans, awaited him earnestly; but having no powers over the Bishop of Dubuque, in whose diocese he now was, he did not undertake any ministry until he received them. Five hundred soon gathered here, around his Church of the Assumption, and he, thus, for several years aided by the Rev. Albert Lacombe, visited many scattered tribes amid great hardships and danger, driven by dogs over the snow. In 1852 Lacombe succeeded, also, in establishing a mission among the Mandans, which has not yet, however, acquired permanence. Meanwhile, the town of Pembina grew up twenty miles from the mission and soon had a population of fifteen hundred Catholics, chiefly half-breeds. This now became Bellecourt's chief station, whence he visited the Assumption. Many Chippewas were to be found around Mille Lacs; among these, Pierz on leaving Lake Michigan fixed his residence and established a mission at Crow Wing, where the log chapel of St. Francis Xavier soon arose. Here two hundred and fifty Catholics resided, and many more Sandy Lake, Chippewa and Sac Rapid Indians are also Catholics.

"Such is the state of the Ottawa-Chippewa mission at present, greater in reality than it ever was in the most flourishing times of the old Jesuit Fathers. To confirm and extend it, the Holy Father has recently appointed the Rev. Mr. Baraga Bishop of Amyzonia and Vicar-Apostolic of Upper Michigan. He has fixed his residence at Sault Ste. Marie, and most of the missions we have mentioned are in his diocese, or have been placed under his control by the neighboring Bishops." Although much has been done in the way of assiduous effort among the Menomonees, a permanent mission was not established among that people until 1843, when Father Van den Broek extended his labors in that direction. There had, however, been an Indian school in active operation among these people for some time previous. In 1844 Father Van den Broek also started the mission of St. Francis on Wolf's River (Lake Poygan), where, in 1846, we find a Christian settlement of four hundred Indians and a flourishing church and school. Father Van den Broek was succeeded in the field by Flavien J. Blonduel, who, after but a short residence there, was enabled to build a second school, while the population in the meantime had increased to five hundred. "All of this settlement," writes Shea, "were agriculturists; fifty-seven families living in substantial houses. The government agent reported that they were the most numerous and interesting tribe in his department and speaks in high terms of the wonderful improvement which they had made under the missionaries. The impression made on the whites was felt by the pagan Menomonees. Oshkerenniew, brother of the Christian Chief, Oshkosh, joined the Christian party, and

was followed by a considerable number. Ellis, the agent, had expressed the hope that they would not be disturbed. This was not to be so. Preparations for their removal were made in the following year. Seventy families then resided there. Among these one hundred and forty-eight persons were members of a temperance society; one hundred and twenty could read Ojibway and Ottawa books. Two hundred testaments and other books in those dialects had been distributed among them. The Sunday schools for young and old were well attended.

"So happy a state of things made a distant removal almost certainly ruinous. By the exertions of the missionary, they were permitted by the general government and that of Wisconsin to settle, in 1852, on a tract between the Oconto and Wolf Rivers. Here, on the banks of Lake Shawano, the mission and school arose under the invocation of St. Michael, and Blonduel resigned to Father Otho Skolla the mission which he had created.

"Another tribe evangelized by the old Jesuits on this mission was the Pottawattomies. A part of these, with some Miamis, had, as we have seen, settled on St. Joseph's River. These, like all the other Western tribes, attracted the attention of Father Richard. Résé was sent to them, and arrived early in July, 1830, at the village. As soon as the Pottawattomies knew that a Black-gown was really there, all begun to gather around his cabin, pitching their tents hard by, not to lose his words. Many solicited baptism. All sought to show their desire to embrace the religion which had been preached to their fathers. Résé baptized Pokegan, the chief, and twelve others whose past conduct seemed to promise perseverance. At the end of the ceremony, they held a council to decide on a place for the chapel. They finally decided to ask the Baptist ministers stationed there to leave, and give up the mission house to a Catholic missionary at the expiration of a month. Having found their efforts useless, the Baptist missionaries agreed to the proposal.

"Résé's work could not be permanent and he soon left." Then, as elsewhere told, Father Badin was sent to take charge of this mission, and proved so successful in the work that other tribes, notably the Kickapoos in Illinois, requested him to come and teach them also. He was greatly assisted at this mission by Miss Campo, "an excellent lady," remarks Shea, "acquainted with the Indian language," who greatly lightened his labors, "acting as his interpreter and teaching the young the Christian doctrine." Later, the Government agent having taken possession of the mission (the Baptists had withdrawn), although it had been built with funds reserved by request of the Indians for a Catholic mission, Father Badin bought a house 25x19 feet, which he built over into a chapel, and fifty acres of land near by. Here he took up his residence, laboring with energy and determination to carry forward the good work to the utmost possible limit of prosperity; in this he was ably assisted by the good will and docility of the people. And he succeeded, counting not less than three hundred adherents to the faith by the January following. So he was more than satisfied with the result, although suffering severely at times for the most simple and ordinary articles of food and apparel. Later, he was joined in the work by de Selles and Boheme, besides receiving much material aid from friends and adherents in Europe.

Not long after, the mission received a new pastor in the person of Father Desseille, a Belgian, who, having expressed his entire willingness to go with the tribe to their new reservation, was appointed to that position by the Bishop. Of his work, Shea says: "The missionary extended his visits to Chitchakos and another town on Tippecanoe River, in 1834, baptized several and planted a cross at Yellow River. He returned the next year; and Bruté, Bishop of Vincennes, about the same time reached both stations, and confirmed some at the latter, which was in his diocese. At Tippecanoe the greatest joy prevailed. The Indians, then scattered, came from all sides and encamped around the missionary, to whom they offered ground for a church and school. In ten days Desseille baptized forty-three adults and admitted to their First Communion thirty, baptized the previous year. Proceeding thence to Yellow River, where he had already planted the Cross, he found a little chapel raised, and the people anxious to enjoy his ministry.

Desseille continued to labor zealously in spite of the difficulties caused by the removal of the tribe in 1836. In October, 1837, however, he fell dangerously ill and sent for the nearest clergyman, but it was too late. Worn out by his toil, he expired alone before anyone could reach him.

In the meantime, at the village of Chichipé Outipe, a settlement of about twelve hundred Christians, the young priest, Benjamin Mary Petit, who had been recently ordained by Bishop Bruté, assisted by Miss Campo, worked with energy, vigor and success. When the Pottawattomies were deported, they were accompanied by this pastor, who afterwards resigned his charge to the care of Father J. Hoecken, a Jesuit. Father Petit, now that his great responsibility was over, felt the result of his protracted and arduous efforts, and became alarmingly ill. Again, he made a brave fight, but, though endeavoring to reach his home in Indiana, suffered a relapse on the way from which he died at the University of St. Louis on February 10, 1839.

To the new territory allotted to them, sixteen hundred of the Pottawattomies came in 1836, while within a brief period three thousand others followed to this settle-

ment. At the request of their chiefs, missionaries of the Society of Jesus were finally sent. Although, before these arrangements could be accomplished, it was necessary for Father Verhaegan, the Vice-Provincial of the Order, to make a journey to Washington in order that he might obtain the necessary permission. "Here," writes Shea, "we leave the Pottawattomies for a time, and return to another tribe, embraced in the old Ottawa mission. This is the Winnebagoes, or Puants, as they were called by the French. They derived their name from the fact of their coming from the Pacific, and were a branch of the Dakotas or Sioux (Naudowessies), who penetrating among the Algonquins, were almost entirely destroyed by the Illinois, but all captives were allowed to return and form a tribe again. The Jesuit missionaries converted many to the Faith, and in 1721 we find them with the Sacs under the pastoral care of the zealous and charitable Father Chardon. On the suppression of that Society, and the death of the last survivor of the old Fathers, the Winnebagoes were left in entire destitution of religious instruction." Father Mazzuchelli was one of the earliest to visit these people, and brought them to such a proper understanding of their responsibilities that when Bishop Loras was raised to the See of Dubuque they sent emissaries to him, requesting the appointment of a resident missionary among them. After many such demands had been made, Father Petit, particularly adapted to the undertaking owing to his remarkable faculty for acquiring languages, was appointed to that mission. Here he made an excellent showing, and would doubtless have done far better had it not been for the antipathy and ill-will exhibited by the Indian agent, Lowry, who finally succeeded in procuring his dismissal by the Governor. This by no means suited the Indians, who were persistent in their demands that the missionary be returned to them. Finally, being supported in their demands by Lowry's successor, James McGregor, who "supported the request of the Winnebagoes, and declared that as they had from their earliest intercourse with the whites until within twelve years past lived under the influence of the Catholic church, he deemed it questionable policy to force them to receive instruction from a class to whom they object." So urgent and consistent were the demands made by these people that at last the Bishop dispatched Father Joseph Cretin, afterwards Bishop of St. Paul's, to their assistance. Of this appointment, Shea says: "At a public council held in the presence of Governor Dodge, they (the Indians) strongly expressed their desire to have a Catholic priest to instruct their children; but in spite of all, Cretin could obtain leave only to reside there, being expressly forbidden to open a school. He continued his mission, however, but at last he, too, was summarily removed by order of Governor Chambers.

The affair excited general condemnation, and was even taken up in Congress, but, of course, was soon forgotten, and not only did the government continue to pay the money of the Winnebagoes to a missionary whom the tribe rejected, but, strange for a government that professes equality of religious rights and is indignant at Tuscan laws, too, deprived the Winnebagoes of a priest of their religion." When Father Cretin became Bishop of St. Paul's in 1850, he restored the mission, for, although for some time preceding, the tribe had been removed a considerable distance away to Long Prairie. To this place, however, he sent Francis de Vivaldi, canon of Ventimiglia, and through persistent and continuous efforts on his part the tribe at last obtained some concessions and a partial recognition of their rights from the Government. Under these more favorable auspices, the mission grew and flourished apace so that in the early 50's, under the careful, judicious and energetic direction of Father Vivaldi, there was a Catholic population of about two hundred, and a school of ninety children. The girls of the latter institution were placed in charge of three Sisters of St. Joseph. The condition of the remaining missions, briefly stated, shows that there was none at this time permanently established among the Sioux, owing, undoubtedly, to the fact that many of them had wandered too long distances away from the place of original settlement. It may be well to state, however, that the Rev. Augustine Ravoux was sent to Fort Pierre by Bishop Loras in 1847, where he established a temporary mission among the Sioux and half-breeds, and which was maintained, though not permanently, in the early 50's. It is also a fact that Father de Smet had for some time projected a Sioux mission in the Indian Territory, but of the undertaking, its attempt or fulfillment, nothing positive is forthcoming. "Such," writes Shea, "is the present state of the principal other tribes embraced in the old Ottawa missions. The Mascoutins had disappeared (1857): the Sacs and Foxes, constantly at war, are now in the Indian Territory with the Kickapoos and Pottawattomies. * * * Of the modern Algonquin missions in the West, the Illyrian, Bishop Baraga, is, if not the pioneer, certainly the one who has labored most earnestly and successfully; and no missionary of whom we have had occasion to speak, has published more works in Indian dialects, or treatises on them, or issued more frequent editions. These works comprise catechisms, prayer books, instructions, meditations, bible history, epistles and gospels, and form a richer religious library than any other tribe possesses. Their use is not limited to them alone; the Menomonees

also use them occasionally, adapted by their missionaries. Owing chiefly to his care, this part of the Church contains now several thousand active Catholics, directed by zealous, earnest priests, and no obstacle exists to the progress of Faith, except the occasional opposition of fanatical or disinterested Government employes. Of the Red River missions many encouraging reports were received, the work having obtained a firm and lasting recognition owing to the undaunted and assiduous efforts of Fathers de Smet, Hoecken and others of the Order."

History of the Catholic Church in Wisconsin.

PART IV.

The Church in Wisconsin.

CHAPTER I.

First Authentic Records concerning Wisconsin Territory.—Relics of Early Day Missionary Labors.—An Historic Monstrance and Description of the Same.—First Tombstone raised in Plymouth.—Antiquity of the Missions at De Pere and La Pointe.—The Catholics of Wisconsin become subject to the Diocese of Quebec.—Erection of other Dioceses.—Original Territory of Wisconsin.—Coming of the Early Settlers.—Population in 1840 and 1844.—Wisconsin's First Railway.—Earlier Congregations.—Milwaukee's First Congregation.—Other Organizations.—Catholic Population at Green Bay.—Bishop Henni's Report of the Condition of the Catholic Church in Wisconsin in 1844.—He makes his First Official Tour.—Visit to the Western Portion of the Diocese.—Personal Impressions regarding Sinsinawa Mound.—Father Mazzuchelli's Purchase There.—The Bishop visits Poygan Lake.—He goes to Little Chute.—Home of the Chippewas.—Bishop Henni starts for Mackinaw, thence, by Way of Sault Ste. Marie, to La Pointe.—His Reception There.—Petition of the Indians at La Pointe.—Personnel of Bishop Henni's Associates in the 40's.—Increase of Priestly Forces and Establishment of New Parishes.—First Ordination in Wisconsin.—College at Sinsinawa Mound.—Dedication of St. Mary's Church at Milwaukee.—Continued Labors of the Bishop.—First Provincial Council at Baltimore.—Progress of Work on the Cathedral at Milwaukee and Erection of Holy Trinity and St. Gall's Churches Begun.—Convent erected at Nojoshing.—Dedication of St. Gall's.—Establishment of St. Aemilianus' Orphan Asylum at Milwaukee.—First Catholic Paper, the "Seebote," is established in Milwaukee.—Plenary Council at Baltimore.—Dedication of St. John's Cathedral.—Dedication of the Priests' Seminary at St. Francis.—First Bohemian Congregation is organized in Milwaukee.—Bishop Henni attends the Second Plenary Council at Baltimore.—Wisconsin is divided into three Dioceses.—The Very Rev. Joseph Melcher becomes First Bishop of Green Bay.—The Very Rev. Michael Heiss assumes the Episcopate of La Crosse.—Bishop Henni celebrates the Twenty-fifth Anniversary of his Ordination.—A Community of Franciscan Sisters established at Silver Lake.—Milwaukee becomes an Archiepiscopal See.—Golden Jubilee of Archbishop Henni is solemnized at St. John's Cathedral.—Bishop Heiss appointed Coadjutor.—Death of Archbishop Henni.—His Funeral and Place of Sepulture.—The Right Rev. Michael Heiss becomes Archbishop.—Third Plenary Council at Baltimore.—The Rev. F. X. Katzer is consecrated Bishop of Green Bay.—Death of Archbishop Heiss and Appointment of Bishop Katzer to the Archiepiscopate.

WISCONSIN, it will be remembered, was in the first instance a part of the French possessions, and so remained until 1673, when it came into the possession of the English; since 1776 it has formed part of the United States of America. At this particular time, there roamed within its boundaries the Winnebago, Menomonee, Sauk, Fox and Chippewa tribes of Indians, only a handful of soldiers representing the French, English and American Government, being stationed at the different forts, while a few Canadian fur traders who had married Indian women, and were virtually recognized as belonging to that people, were also scattered throughout that region. Subsequent to 1820, however, there was a change, the tide of immigration flowing into Wisconsin from two directions—up or across Lake Michigan to Green Bay, and up the Mississippi to Prairie du Chien. Earliest among these sturdy pioneers, were a number of zealous Catholics, who, by the picturesque and interesting descriptions of the early explorers, had been induced to seek a home in this vast and almost entirely unknown region.

The first and most authentic document concerning the territory now comprising Wisconsin, is that made by Father Marquette in the Relation of 1673. This was written by him during the winter of 1673-4, and still quite well preserved, though dimmed with age, may be seen in his own chirography at the Sulpitian Convent in Montreal. Joliet, fur trader, voyager and companion of the reverend missionary, also wrote of this expedition in the following year, after having returned to France. This report is at the Sulpitian convent in Paris.

Of other valuable and highly prized relics of this period which are still to be found in the keeping of these religious institutions, are a map of Lake Superior drawn in 1671, and a map of the "Messipi" from the 42d to the 49th parallel of latitude. i. e., to the mouth of the "Wisconsing." The oldest historical relic extant is a silver monstrance made in France, which was donated to the St. Francis Xavier mission at Green Bay by Governor Nicholas Perrot. All doubt as to its claims to antiquity is set at rest by the inscription bearing the date of 1686 which is to be found on its base. The sacred vessel was kept at the mission church at DePere, which was erected by Charles Albanel in 1676. Nearly twelve months after the donation of this monstrance to the church by Perrot, the structure was burned to the ground by a number of pagan Indians.

A more complete description of this monstrance, its concealment and ultimate discovery, is written by M. J.

Butler, and appeared in the Wisconsin State Journal of July 22, 1878. This is as follows:

"1681 is the date of the oldest tombstone in Plymouth on the hill above the rock where the pilgrim fathers landed. Wisconsin has a relic as old, wanting five years, attesting the presence of European settlers within her borders. It is a memorial as indubitably genuine as the Massachusetts gravestone, and more wonderful for many reasons.

"This curiosity, by a strange good fortune, has been before me as I write. It is a silver ornament fifteen inches high, and elaborately wrought. A standard nine inches high supports a radiant circlet closed with glass on both sides and surmounted with a cross. This glass case, accessible by a wicket, was intended to contain the sacramental wafer (the Sacred Host) when exhibited for popular veneration. The sacred utensil is called a 'soleil' as resembling in shape the solar orb, and also a 'monstrance' and an 'ostensorium,' because used to demonstrate or ostentate the Holy Host.

"The antiquity of the relic before me is beyond doubt or cavil. Around the rim of its oval base, I read the following inscription, in letters every one of which, though rude, is perfectly legible: Ce soleil a este donne par Mr. Nicolas Perrot a la Mission de St. Francois Xavier en la Baye des Puants, 1686. That is in English: 'This solary was presented by Mr. Nicolas Perrot to the mission of St. Francis Xavier at Green Bay in the year 1686.'

"A lawyer full of skeptical suggestions, like the Satanic Serpent squatting at the ear of Eve, whispers that this inscription might be cut in our time as easily as two centuries ago. So, too, it were as easy to write his legal documents, if forged as if genuine, yet he believes in them.

"The ostensorium was sent to me by the Bishop of Green Bay. The inscription on it was printed by Shea, 'History of Catholic Missions' in 1855. But the shrine on which it is engraved had been ploughed up fifty-three years before, at DePere, in 1892. Such is the Catholic tradition, which we have no reason to distrust.

"Regarding Perrot, the donor of the ostensory, little was known where it was unearthed. But it is now ascertained that he was traversing the Northwest in 1663, and for a quarter of a century thereafter. He was the earliest and ablest of those French agents sent west of Lake Michigan to gather up fragments of nations scattered by the Iroquois and confederate them under French leadership against those inveterate foes of France. His adventures, largely in Wisconsin, he wrote out, not for publication, but for the information of Canadian Governors. These memoirs, laid up in Parisian archives, were never printed till 1864, and remain to this day untranslated. The date on the ostensory tallied with the period when he was Governor of Green Bay and all the Northwest. Such a present was in keeping with his devotional proclivities, his fondness for the missionaries, and his desire to make his favor for those apostles manifest to Indian converts.

"The mission at DePere—five miles above Green Bay—was the oldest west of Lake Michigan, except that at La Pointe. It was established sixteen years before the date of Perrot's present, that is in 1670. The first chapel was probably a bark wigwam, but in 1676 a fine church was erected through the efforts of Father Charles Albanel. The same year Father Silvy reported as baptized at that station thirty-six adults and one hundred and twenty-six children. But within a twelvemonth after the benefaction of Perrot, the DePere church was burned by the pagan Indians. It is natural to suppose that at the first alarm the ostensory was buried in the earth by its guardians, who sought to save it from sacrilegious hands, and who succeeded so well that they were never able to recover it themselves. The earth of DePere was a sort of Pompeii, sealing up in secrecy and safety a witness who stood much nearer the cradle of our history than Pompeii to that of Italy.

"A fac simile of the marvelous monstrance has been taken of life size by our photographic artist, Mr. Jones, and will soon be exhibited in the halls of the Historical Society. The original I restore to the Bishop of Green Bay, F. X. Krautbauer, who keeps it in his vault. On Christmas night (should read holy Saturday night), 1834 (should read 1838), it was stolen from the church by some drunken soldiers from Fort Howard, but recovered the next day. It was afterward carried to France, and brought back only a few years ago. Its weight is a trifle over twenty ounces, and the repousse work, rayonnant and flamboyant, attest that it must have been manufactured in France itself, just as the rudeness of the lettering bears witness of a Green Bay provincial goldsmith. An odd bit of proof has fallen in my way that the soleil is at least seven years older than 1686, the date of its consecration to the mission. It is this: In 1679 Louis XIV. issued a decree that every soleil should have a mark and countermark stamped on its oval base. The soleil now before me bears no such stamp. Either, therefore, it is older than 1679, or through pious fraud it evaded the royal order. The base was broken from the standard by the plough, but the fracture was well repaired.

"There are four memorials older than the ostensorium of Perrot, proving the presence of white men in Wisconsin, but they are all treasured far beyond its borders, and I fear will be for a long time. One is the original manuscript of Marquette, detailing his journey across Wisconsin and down the Mississippi, which was

written at Green Bay in the winter of 1673-74. This writing is in the college of St. Mary's at Montreal. The second memorial is Joliet's notes on the same journey, written on his return to France in 1674, and preserved in the seminary of St. Sulpice at Paris. The other two are maps, both preserved in Parisian archives; one is of Lake Superior drawn up in 1671; the other, dating from 1679, 'shows the Messipi from 49 to 42, where the Misconsing comes in,' according to an inscription upon it.

"Fragments of French arms and other metallic, glass or earthen articles doubtless exist in the Northwest, that are older than the sacred silver relic of Perrot. But none known to me can be proved of so great antiquity, for none of them can bear dates that are tell-tales of their age. In Ottawa I saw a bronze cross picked up at the foot of Starved Rock, and called Marquette's; but it bears no date. There is another of silver that was found at Green Bay, and presented long ago to our State Historical Society; but how old it is, no one knows or can know.

"Some other dated native offering to the La Pointe or Green Bay missions even before 1686 may possibly have come to light; but aside from such an improbable windfall, it seems impossible that any antiquarian discovery this side of the prehistoric period, either in Wisconsin, or, indeed, out of it, in all the length and breadth of the Mississippi Valley, can ever be made that shall rival as a work of art, as a religious relic, and, above all, as an historical memorial, the silver ostensorium of Nicolas Perrot. With good reason, then, has Wisconsin fostered her Historical Society till it is preëminent throughout the West. It had the most precious memorial to enshrine."

Fearing that other depredations might be committed upon the church property and its other belongings, the missionaries dug a hole in the ground in which they placed the monstrance for safe keeping; and here, lost to memory, it was at last discovered in the year 1802, and then only by the merest accident. The property in which this valuable relic had been secreted had at this time fallen into the possession of a family named Grignon. Nearly a quarter of a century later, in 1823, a church was again erected at or near to the place where the former one had been destroyed, and within this sacred edifice the monstrance was again used. But a strange fatality seemed to follow this particular locality, for, again in 1828, the church was destroyed by fire. At about this time the monstrance, which had in the course of events come into the possession of the Rev. Stephen Badin, was donated by him to St. Ann's congregation at Detroit. Ten years later, in 1838, the Rev. Father Bonduel purchased this valuable relic for twenty-six fleurs ($13.00), and brought it to Green Bay, where it is now kept in the Cathedral as a highly-prized memento of former days.

"Catholics of Wisconsin first became subject to the diocese of Quebec, which was erected in 1674. When that portion of the territory now comprising the present commonwealth became separated from Canada, they then came within the jurisdiction of Bishop Flaget, under whose dominion were centered the entire population of the Northwest. Latterly, of course, as the country became more thickly settled, this immense territory was subdivided into other dioceses, that of Cincinnati being erected in 1822, Detroit in 1832, Vincennes in 1834, Dubuque in 1837, Chicago in 1844, Milwaukee in 1844, and St. Paul in 1850. When, in 1836, the territory of Wisconsin was created, it included also Iowa, Minnesota, and North Dakota, while the area represented by the present State comprised the counties of Brown, Crawford, Iowa and Milwaukee, containing in all an aggregate population of eleven thousand six hundred and eighty-three souls.

"At this time, also, Solomon Juneau, a trader from Montreal, Canada, resided on the present site of Milwaukee, being then the only white settler in that section of the country. By 1836, however, many settlers came to Wisconsin from the East, while two years later, so rapid had the tide of immigration become, it was deemed advisable to divide this territory into thirteen colonies, the total population of which was eighteen thousand one hundred and forty-nine. In 1840 this number increased to thirty thousand seven hundred and forty-four, and in 1844 to one hundred and fifty-five thousand two hundred and seventy-seven. Then other and still more vital improvements were gradually introduced. In 1850 Wisconsin's first railway was projected and built from Milwaukee to Waukesha; two years later a line was completed to Milton; in 1853 to Stoughton, in 1854 to Madison, and in 1856 to Prairie du Chien.

"To this country first came Rev. Martin Kundig, who at a later date (December 28, 1842) wrote to his friend, Martin Henni, of Cincinnati, as follows: 'Since June I have organized the following congregations: 1st, Milwaukee congregation, German and English. In connection with this organization we have a School for Boys and Girls, a Sunday School, a Temperance Society, Men's Society and Ladies' Society. 2d, St. Mary's congregation, ten miles southwest from here (Milwaukee), composed of one hundred and forty families, mostly English. A church has already been built at this place. 3d, Oak Creek congregation, fifteen miles south from Milwaukee, consisting of twenty-five families. 4th, Racine congregation now in course of organization. 5th, Southport (Kenosha) congregation, thirty-six miles south

from Milwaukee, on Lake Michigan, consisting of one hundred families. 6th, congregation near the home of Mr. Neukirch, twelve miles southwest of St. Mary's congregation, consisting of twenty-eight English and German families. 7th, Yorkville congregation, twenty-six miles southwest from Milwaukee, with thirty families. 8th, Muskeegnac Lake congregation, ten miles west of St. Mary's, twenty-four families. 9th, Burlington congregation, thirty-six miles from Milwaukee, ten miles from Yorkville; forty German families; services once every month on Sunday. 10th, Geneva congregation, thirty-six miles southwest from Milwaukee, thirty-three families. 11th, Prairieville congregation, seventeen miles west from Milwaukee. Number of families unknown, as they are widely scattered. 12th, Mukwonago congregation, ten miles south from Prairieville, Wisconsin, twenty families. 13th, congregation at Mr. Rafferty's (town eight, range twenty), nine miles northwest of Prairieville, with twenty families. 14th, St. Patrick's congregation, fifteen miles east of Kenosha, with thirty-four families. 15th, Spring Prairie congregation, six miles from Burlington, ten German families, some Irish and Scotch. 16th, townships eight and nine, twelve miles north from Milwaukee, ninety-one German and English families, all of whom are very poor, having been in this country but a short time. 17th, township ten, twenty-four miles north from Milwaukee, with thirty-six families. 18th, Madison congregation, composed of English and German families, number unknown. Ten lots near to the Capitol were promised to me for church purposes at this place. 19th, Mineral Point congregation, German, French and English families, all well-to-do. Exact number unknown. 20th, Dodgeville congregation, number of families unknown. The last-mentioned congregations I attend quarterly, the rest monthly. Since the Rev. Father Morrissey came to assist me, I have more time to stay at Milwaukee.

"There were also in the neighborhood of one thousand Catholics residing in the vicinity of Green Bay, whose spiritual requirements were attended to by the Rev. Florimond Bonduel. There were also congregations at Cockalin, on the Fox River, whose pastor was the Rev. Theodore Van den Broek; Prairie du Chien, in charge of the Rev. Augustin Ravoux, and La Pointe, on Lake Superior, where the Rev. Frederic Baraga was in charge. Thus, according to these statements, there were six priests working in Wisconsin at this time."

A most interesting and voluminous report of the condition of the Church in Wisconsin is given by Bishop Henni in a letter written by him but a short time subsequent to his elevation to the Episcopal See at Milwaukee. In this communication, which was dated May 14, 1844, he says:

"I arrived at Milwaukee, the See of my Bishopric, which is about the same size as the Territory of Wisconsin, and which formed the northern part of the diocese of Detroit since its establishment. A few years ago the present location of Milwaukee was an uncultivated waste, the rich and fecund soil with which it abounded being undisturbed by the numerous bands of Pottawattomie and Winnebago Indians who came from other parts along the lake at stated periods to trade their accumulated stock of furs. Finally, however, in 1835, a settlement was established at Milwaukee, which has grown so rapidly that at the present time not less than seven thousand souls are living here. As regards the present condition of our holy religion and the possibilities for its future advancement, I have not the slightest doubt, after having carefully considered the matter in all of its peculiar phases, that Wisconsin will maintain its prestige in comparison with other States. At any rate, we are already ahead of all other religious denominations, as of the entire population of seven thousand souls, fully two thousand are Catholics. At the present time a majority of these people are living in the southern part of the Territory, near the coast of Lake Michigan, and in the west along the Mississippi River.

"Immediately after Pentecost I made my official tour through the country. First I went in a southeasterly direction to Sac Creek, a distance of about forty miles from Milwaukee, where there is located a large Irish settlement, and then to Racine and Southport, rapidly growing villages, whose populations are largely Catholic. At the latter place I found a large brick church, eighty feet long, in course of erection, which building, it is understood, will be completed and ready for occupation during the coming year. The same condition of affairs also prevails at Racine, where most of the Catholics, as in Burlington, are German. Farther west there are Salem, Geneva and Yorkville settlements, all having large Catholic populations, while in each of these places chapels have already been built. The same can also be said of many other settlements lying north and west of Milwaukee for a distance of about forty miles. With the exception of Prairieville and Watertown, each of these places is simply known by the name of the saint in whose honor the church erected there has been dedicated. Thus we have St. Mary's, St. Michael's, St. John's, St. Benedict's, St. Boniface's, St. Dominic's, St. Francis', St. Bernard's, and numerous others, each of which is known by no other name. In a majority of these cases, these settlements are composed entirely of Catholic families, and thus

pursue their devotions without interference on the part of other denominations.

"In the month of June, I visited the western portion of my diocese, on this occasion passing through Madison, the seat of our Territorial Government, which is located in Dane County, and about eighty miles distant from here. This place is virtually in the geographical center of the Territory, and at present but very sparsely settled. It is an ideal location, being, as it is, surrounded by beautiful lakes and other natural conditions which present a handsome and interesting view. I expect to establish a church here before long, as there are already about thirty families living in the vicinity, while the unusual attractiveness of the surroundings and the excellent quality of the soil inspire me with the belief that this locality will soon be thickly settled. West of Madison, along the shore of the Wisconsin River, are the so-called Blue Mounds, while still farther west are the Lead mines. At Mineral Point, the most important settlement in Iowa County, I was made the recipient of a number of valuable lots, upon which a stone church is already in course of erection. This promising condition of affairs is due largely to the zealous efforts of the recently organized congregation, to which some of the most prominent families in the settlement belong. Catholic fervor is, in fact, very marked here, among the most recent converts to the Church being a son and daughter to Mr. Dodge, first Governor of Wisconsin, who are also educating their children in the Catholic faith. In Grant County, which is bordered on the west by the Mississippi, I found a number of quite extensive Catholic settlements. There are also two prosperous villages on the Platte River, Platteville and Potosi, the location of the latter being at the point where that stream empties into the Mississippi. Each of these places has its church, although the congregation at Potosi is certainly the stronger, as, besides making an addition to the church, the people there have recently erected a brick school house. There are also churches in various stages of completion (all of them will be ready for dedication by next summer), at Benton, New Diggings, Shullsburg, and Sinsinawa Mound, the latter an isolated elevation on the prairie which is covered with trees and brush —in fact, a second Mount Tabor. Should not this charming spot—I thought to myself when seeing it for the first time—should not his charming spot be dedicated to religion and science? And, truly, the wish was even then but little short of fulfillment, as I have since been notified that the Rev. Samuel Mazzuchelli, who has labored for many years in Wisconsin, Iowa, and Illinois, has already secured some 800 acres of land on the south side of the mountain. This desirable piece of property he purchased from General George W. Jones, ex-Member of Congress, who, although a Protestant, favors the Catholic religion, his wife and children belonging to that faith.

"Father Mazzuchelli came from Milan, Italy, from which place (to which he had been on a visit) he returned in the month of August, last year (1843), well provided with means which enabled him to buy the land. He commenced to erect a college on this property, and I can hardly imagine a more suitable location for the establishment of an educational institution than Sinsinawa Mound. North of here, and on the other side of the Wisconsin River, is Fort Crawford, its principal settlement, Prairie du Chien, wherein is maintained a garrison fort named after the county, being located on a large and treeless plain at a point where the Wisconsin empties into the Mississippi. Here a large congregation has been organized, its personnel consisting to a great extent of Frenchmen and Canadians. A few years ago, the Catholics of Prairie du Chien began the erection of a stone church one hundred feet in length, which building I found in an incomplete condition and burdened with a debt of $3,000. How they could have undertaken the erection of such a building, I cannot understand, for this congregation will never be able to pay for it; however, it is such a durable as well as imposing structure, that the money will not be entirely thrown away. While at Prairie du Chien, I confirmed a great number of persons, among whom were eleven converts. I also preached in the morning and afternoon, my congregation consisting of Catholics, Protestants and a garrison from the fort. Before taking my departure, I visited a Winnebago chief by the name of Debore. He is a very old man, yet maintains a great amount of vitality and strength. Debore, as well as his family and some of the tribe, are Catholics, and he quite frequently makes a pilgrimage to the church at Prairie du Chien, on each occasion remaining at the settlement for some time. The Bishop of Dubuque is reported to have already organized a mission among the Winnebagoes and Sioux. In my diocese there are at present only the Chippewas, Menomonees and Pottawattomies, all of whom roam around the country like the gypsies of Europe. The Chippewas are located along the shore of Lake Superior, while the Menomonees hunt and fish in the territory south of that occupied by the Chippewas, and on the Wolf and Fox Rivers, about sixty miles from Green Bay. As soon as the Indians heard of my arrival, some of them came with their best canoe, in which I was transported to Little Chute, where Father Van den Broek had organized a mission. In our passage up the Neenah and Fox Rivers, we passed the rapids des Peres, made memorable nearly a century and a half ago through the erection of a chapel by the Jesuits and the

martyrdom of some of the missionaries there. It was while a mill dam was in course of erection at this place years after, that several relics of great historical value, such as crucifixes, medals, etc., were unearthed.

"On arriving at my destination, I found that Father Van den Broek had established a congregation of Menomonees on the left bank of the Neenah rapids, where they had cleared a few acres of ground, erected a chapel and platted a neat little cemetery. In company with Father Van den Broek and four half-breeds, we now passed up the Fox River and Lake Winnebago to the new Indian settlements. It was midnight when we came to the western shore of Poygan Lake, so we fired a gun to notify the people of our arrival, as our guards were unable to locate their wigwams among the dark birch woods. It was not long before a number of Indians came down to the swampy shore, one of the most sturdy of them taking me upon his shoulders, and notwithstanding my objections, bearing me to dry land. Here, then, I for the first time experienced the novelty of establishing my episcopal residence in a wigwam, in which soon after, upon a couch composed of native mats, I obtained some much-needed repose. Early in the following morning, we returned to our canoe, by means of which we journeyed a farther distance of four miles, which brought us to the center of the settlement, where all of the Indians had been notified to gather for divine service. This was on the 12th of July.

"Not far from the shore, we built a temporary chapel from branches, wherein I celebrated Holy Mass. Afterwards I addressed the Indians in English, which was interpreted for me into the Indian language, sentence by sentence. After giving the Episcopal Benediction, I left the chapel, and was led to the presbyterial wigwam, where I partook of some excellent refreshments. Soon after, the chiefs, with their attendants, came to call upon me, and after much handshaking they sat down. After a pause, the first chief began to speak, making the following requests:

"1st, that a teacher be sent to instruct their children; 2d, that permission be granted them to build a chapel; 3d, that an additional missionary be sent to them, their present pastor, owing to extreme age, being unable to attend the ever-increasing duties of his charge. In response, I gave them permission to erect a chapel in honor of St. Francis Xavier, and I also told them that I would send an English missionary as soon as I could secure the services of one. As regards a teacher, I made them acquainted with my companion, Joseph Bouglar, formerly a teacher at Little Chute, suggesting him as an altogether suitable person for that position. His services were at once accepted, more readily, perhaps, owing to the fact that his wife belonged to their tribe. At the close of the conference, we entered our canoe and began the return journey, being accompanied by thirteen other canoes bearing a number of Catholic Indians who were going with us to Little Chute, so that they might receive the Sacrament of Confirmation in their old chapel at that place. It was on a sultry summer evening that our flotilla glided down the small lake and river to Neenah, passing over the same course, in fact, taken by Father Marquette in 1672 when on his way to the Portage, at which place he carried his belongings overland to the Wisconsin. Having arrived at our point of destination, Butte des Morts, we landed and received a friendly welcome from Mr. Grignon, an old Canadian Courier des bois. I accepted his courteous invitation to stay over night at his residence, while the Indians erected their wigwam and camped between this house and the river. Mr. Grignon is a descendant of those French who came to this country one hundred years ago.

"The name Butte des Morts has its origin from the great massacre in which a large number of Fox Indians were killed by De Louvigny's expedition. These Indians had been committing numerous depredations along the territory contiguous to the Fox River, intercepting caravans, and robbing and killing the people accompanying them. As a matter of safety, the traders were compelled to resort to heroic methods for future protection. After the massacre the bodies of the slain were piled up in one great heap and covered with dirt, from which fact the name Butte des Morts, or 'mound of the dead,' is derived. On the western end of Lake Superior are living the Chippewa Indians, among whom the Rev. Frederic Baraga is expounding the Catholic faith. La Pointe, the central settlement of the converted Indians, also belongs to my diocese. I had made up my mind to visit this place, having, in fact, when at Mackinaw, promised the Rev. Father Skolla to do so. A circuitous route had, however, been taken in order to reach it, and, being unwilling to make the attempt alone, I awaited the representatives of the North American Fur Company, who, I was informed, would go there in August. In order to meet this party, therefore, I started at once for Mackinaw, but was delayed for some time at Green Bay, awaiting the arrival of a boat, so that I did not reach my destination until August 3d. There I learned that they had already started for Sault Ste. Marie.

"The following day being Sunday, I arose at four o'clock in the morning and said Mass in St. Ann's Chapel, an historic structure which had been in existence since 1690. In this vicinity, too, the mission of Michillimackinac, it will be remembered, was established by Father Marquette in 1671. This, like all the old missions in New France, had suffered severely from the

constantly changing conditions, and had already on several occasions been abandoned. Finally, however, Mgr. Fenwick, afterwards first Bishop of Cincinnati, Ohio, came there, and by strenuous effort was enabled to arouse the few remaining Christians to a partial recognition of their duty to the Church. After a brief stay at St. Ann's, I started for Sault Ste. Marie, a distance of ninety miles, accompanied by three half-breeds. Then we passed onward by rapid stages, finally, after a weary voyage, arriving at the Apostle Islands, and later at Magdelena Island, the most southerly among the twenty beautiful islands at this place. We landed on the south

St. Joseph's Church at La Pointe, Madaline Island, Wisconsin.

This is the oldest church in Wisconsin; originally built by Father Marquette, about 1666; rebuilt by Rev. Frederic Baraga, 1835. It contains many precious relics of old to the present day.

shore of the lake at La Pointe, being welcomed by the two bells of St. Joseph's Church, a recognition due to the enthusiasm of an Indian squaw, who by signs had notified those on shore of the arrival of a Bishop in their midst. Father Baraga was overwhelmed with joy, and welcomed me heartily. Arm in arm with him I entered the church, which was filled with Indians and half-breeds, who were waiting to receive the Episcopal Blessing. The day of the Assumption of the Blessed Virgin Mary was a great festival for me, as well as for the newly converted Indians. Early in the morning these people came to the church, a building sixty feet in length and thirty feet in width. At ten o'clock I instructed those present concerning the feast, as well as regarding the proper observances of this day, Father Baraga interpreting my words into the Chippewa language. This instruction was continued through the afternoon services as a preparation for the following day, on which I confirmed one hundred and twenty-two grown persons. In the evening I was compelled to leave this place, as the 'Astor' was about to return. This made it impossible for me to visit the mission at Fort Williams and at Grand Portage, which I much desired to do. While in this locality, I received from the Indians dwelling at this place the following petition, which was translated by Father Baraga:

"'La Pointe, August 15, 1844. Our Father, our great priest: We let you know that we at Grand Portage and at Fort Williams deserve your compassion. There are so many here who are Catholics, and so many who would like to espouse that religion; yet we cannot go to Confession. If we see a priest, it is only as he passes by, and he has hardly time to baptize our children. As there are so many Catholics at Grand Portage, we ask for a priest who can always stay with us. Many of our people die, yet there is no priest

present to conduct the services for the dead. Indeed, we deserve your compassion. We will ask you, in the name of God, to send us a priest. We, the wild Indians of Grand Portage.'"

To this request, which was published in the 'Wahrheits Freund," published in Cincinnati, Ohio, the Rev. Michel Heiss added the following statement referring to Milwaukee: "Our small and insignificant chapel was enlarged to a building ninety-two feet in length, and the steeple was also remodeled. The interior, too, was changed so that the church in every respect assumed proportions more in keeping with the dignity of a Cathedral. A spacious sanctuary, with a new altar and an episcopal throne, was also added to the episcopal furnishings, much assistance being afforded in the undertaking by the German ladies of the congregation. All of these interior improvements were completed by Christmas Day, on which festival the church was crowded to its utmost capacity. At four o'clock in the morning, Bishop Henni celebrated Pontifical High Mass; at nine o'clock, there were services for the German Catholics, and at ten o'clock for the Irish Catholics. A great number went to Holy Communion, and we were hardly able to hear all the confessions. On the following St. Stephen's and St. John's Day, we also held solemn services, a great number of Catholics being in attendance. At about this time, a suitable site for a cemetery was obtained, seven acres of land being purchased. The location of this property, which is nearly two miles from the church, occupies an elevation near the Menomonee Valley. Prior to this, the dead of our congregation were interred in an open space, the owner of which was not even known; as soon as possible, a chapel will be erected in the new cemetery."

During the first decade of his episcopate, Bishop Henni was assisted by a number of able priests, among them being his old-time friend, Martin Kundig, who had worked for a considerable period among the Catholics of Wisconsin prior to the coming of Bishop Henni to Milwaukee. Others among the coterie of bright and zealous minds, were the Rev. Michael Heiss, who came with the Bishop in 1847, and Dr. Joseph Salzmann, the Rev. Fathers Anton Urbanek, Michael Wisbauer, and Fabian Bermadinger, and the theologians, Fathers Gernbauer and Fusseder, who came to Milwaukee in the fall of the same year. Of this notable addition to the clergy of Wisconsin, whom the Archbishop welcomed with great joy, Father Bermadinger was appointed assistant to his friend, the Rev. Kaspar Rehrl, at Calumet, Wisconsin; Father Urbanek was given charge of the rectorate at St. Anthony's congregation in Town 8; Father Wisbauer was sent to Burlington; Dr. Salzmann to Germantown, whence he also attended the missions of St. Hubert, St. Augustine, St. Jacob, St. Francis Xavier, and Holy Cross.

Two years prior to their coming (1845), the number of priests in the territory had been increased to seventy-eight, and in the month of July, of the same year, another noticeable advancement was made in Catholic interests

The Ancient Painting now in the Old Church at La Pointe (Near Ashland, Wisconsin.)

It is a copy of Ruben's "Descent from the Cross," and is painted on hand made canvas unlike anything that has been used for centuries. The Indian traditions say that the painting was a gift to the La Pointe Mission in the year 1669 by the world renowned Jesuit Missionary, Father Marquette.

by the dedication of churches at Shullsburg and Sinsinawa Mound. It was also in 1845, through the special and zealous efforts of Father Kundig, that the church at Kenosha was completed, the same being dedicated on the 15th of August, the feast of the Assumption of the Blessed Virgin Mary. Toward the end of that year, a

nice little stone church was completed and dedicated at Mineral Point as a result of the personal labors of Father Jouannault. It was also in November of that year that Father Inama, a Praemonstratensian from Austria, came to Sac Prairie (Roxbury), where he intended to erect a convent. At about this time, the Rev. Father McKernan organized a large English-speaking congregation at Watertown. But ahead of all was the congregation at Burlington, which owned a church, school house and pastoral residence. This charge was administered by the Rev. Father Kendeler, who came there from the diocese of Philadelphia. Thus it will be seen that the outlook for the church in Wisconsin was of a most satisfactory character, besides at the time stated a number of large settlements of German Catholics had sprung up within a short distance of Milwaukee.

The first ordination of record in Wisconsin was conferred by Bishop Henni upon Frank Mazzuchelli in July, 1845, the second to receive like recognition being Patrick McKernan, who was ordained on Easter, 1846. On the Saturday preceding Pentecost, John Moran and Frank Xavier Obermueller were also ordained. Excellent services were rendered to church interests by the Revs. Thomas Morrissey, of Detroit, Michigan, and James Lausse of Dubuque, Iowa, who had joined Wisconsin's working force of pastors at that time. The last-named priest had also the distinction of erecting in his parish at Potosi, Grant County, Wisconsin, the first Sisters' school in the diocese. The Sisters to whose care this work was entrusted came from the convent but recently established at Dubuque, and they, being zealous and energetic in the work, not only directed the education of those sent to the school, but also erected a more enduring monument to their Order in the establishment of the Academy of St. Matthew's. Another noticeable and valued innovation at this time was the pensionate of St. Joseph's for ladies, which was built by the Sisters from Emmittsburg, Maryland. A High School for boys was also started at St. Peter's Church. During the week preceding Pentecost, the priests of the diocese had a retreat directed by Pere John Timon, a Lazarist Father, at the end of which twenty-seven decrees were promulgated, which at present comprise the fundamental laws of the dioceses of Milwaukee, La Crosse and Green Bay.

In the fall of 1847, a college was opened at Sinsinawa Mound by the celebrated Indian missionary, Samuel Mazzuchelli, a Dominican, who was appointed Provincial of his Order in the United States. In September a still further addition was made to the priestly forces of the diocese by the ordination of James Colton, P. J. Fander, John Healy, Michael Beitter and Michaed McFaul. The Rev. Father Colton also became assistant pastor of St. Peter's Church, and Father Beitter at St. Mary's Church, while the Rev. Fathers Fander, Healy and McFaul were appointed to respective charges at Racine, Watertown and Greenfield.

On September 12, 1847, the feast of the Holy Name of the Blessed Virgin Mary, Bishop Henni dedicated St. Mary's Church at Milwaukee. These services, which began at six o'clock in the morning, were not concluded until half-past ten, after which Pontifical High Mass was celebrated. On this occasion, the Rev. Father Shaw, professor at South Bend, Indiana, delivered the festival sermon, taking as his subject the "Infallibility of the Church." After Vespers Father Carius, of Fort Wayne, Indiana, delivered a discourse in German on the "Destination of Man." On the day following All Souls' Day (November 3), Bishop Henni visited St. Lawrence's congregation, in Town 10, of which the Rev. Father Schraudenbach was then rector, and confirmed eighty-six persons. On the next Sunday, he confirmed seventy-five at Burlington, where Father Wisbauer was stationed, and a week later confirmed twenty-nine in the Cathedral at Milwaukee. On December 5, 1847, Bishop Henni laid the foundation stone of the present Cathedral. The building was planned to be 155 feet in length, 75 feet in width, and 50 feet in height, with a steeple 210 feet high. Of the labor incurred by the Bishop in this undertaking, the almost insurmountable difficulties with which he was at times compelled to struggle and his ultimate triumphant success, it is inconsequent to refer at the present time, the matter having received due and adequate consideration elsewhere. It is sufficient, therefore, to state that he returned from a self-imposed pilgrimage during the spring of 1849 in time to attend the Provincial Council at Baltimore, commencing May 6, 1849, at which Archbishop Kendrick, of St. Louis, and twenty-four Bishops were present. At this Council many vital points in ecclesiastical government were fully discussed, and emergencies provided for, among the latter being a division of the country into the four Provinces of Baltimore, Cincinnati, New York and New Orleans. It was also decided that all Church property not belonging to a religious community should be deeded to the Bishop of the diocese in which it was located, and that no Bishop should be empowered to dismiss a priest without first having provided a place for him within another diocese. In 1847 the population of Wisconsin amounted to 210,000 inhabitants, the Territory being divided into twenty-eight counties, and under the administration of Governor Nelson Dewey. During the year preceding, Milwaukee was incorporated, and Solomon Juneau, who had already the distinction of being its first settler and postmaster, also became its first mayor. Three years later (1849),

the census showed a population of 18,000 inhabitants in five wards.

In the meantime work steadily progressed on the Cathedral, besides which the erection of Holy Trinity and St. Gall's Churches was begun. In the Cathedral parish cemetery numerous improvements were also made, noticeably the erection of a chapel, which was in due time dedicated to the Resurrection of Jesus Christ. To further facilitate matters in Milwaukee, Dr. Salzmann was recalled from his parish at Germantown, and entrusted with the erection of that of Holy Trinity. For this particular period were the ordination of the Rev. Matthew Gernbauer on July 25th, and the purchase by the Bishop (August 3) of a substantial brick house and eight lots on Van Buren street, to be used by the Jesuit Fathers for a dwelling and as a site upon which to erect a college. At this time the theological students of the diocese were attending the University of Notre Dame, Indiana, there being as yet no place suitable for their proper instruction for the priesthood in Wisconsin. During the fall a number of Franciscan Brothers and Sisters came from Bavaria, to assist in conducting the

Landing of Marquette on Fox River.

Copy of an oil painting in the St. Marie Pilgrimage Chapel, St. Marie, Green Lake County, Wisconsin.

this purpose a suitable piece of property was purchased on the corner of Greenbush and Park streets, building plans having been prepared for a structure 120x56 feet. The corner-stone of this church was laid by Bishop Henni on July 15, on which occasion the Rev. Father McLaughlin, assistant pastor at the Cathedral, preached on the "Catholicity of the Church." Dr. Salzmann also made this the occasion for an interesting and instructive discourse on the significance of such ceremonies. Then Bishop Henni addressed the people, expressing his unqualified joy at the establishment of the new congregation. Other incidents pertaining to German missions in and about Milwaukee, which by this time had become quite numerous.

The Rev. Fathers Anthony Keppler and Matthias Steiger, who were at the head of this community, purchased thirty-eight acres of land at Nojoshing, on Milwaukee Bay, upon which they erected a convent, the priests residing there taking charge of the German congregations located in that neighborhood. Father Keppler was stationed at New Coeln, and died within a year (September 8, 1850) of cholera, and three years later his companion, Father Steiger, died, also, from the same complaint.

On December 8, 1849, Bishop Henni dedicated St. Gall's Church, being assisted in the services by the Rev. Fathers Callanan, Beauprez, Putnam and McFaul. Just a year prior to this interesting event, ten Sisters (the first of their Order to do so) of Notre Dame arrived in New York; four of this number came to Milwaukee in 1850, to take charge of St. Mary's School, and in the following years they erected a convent there. It was also in the earlier part of 1850 that Bishop Henni purchased a small frame house near to St. Peter's Church, which was used as a refuge and home for orphans. From this date, therefore, may be said to have originated the now famous St. Aemilianus' Orphan Asylum. Later a building was erected near the Cathedral as a home for girls, and was given in charge of the Sisters of Mercy, who had already established their right to recognition by the founding of St. John's Infirmary (May 15, 1848).

It was now owing to continued failing health that Father Heiss was compelled to seek recuperation in a tour of Bavaria, his native country, Dr. Salzmann assuming the pastorate of St. Mary's thus made vacant, and having as his assistant the Rev. Father Bermadinger. On August 18, 1850, the Rev. Frank Fusseder, having been ordained, was sent as assistant to the Rev. Father Wisbauer, assuming those duties on the feast of St. Matthew's. Somewhat later, the Rev. Adolph Scheppert, formerly a Protestant minister, and the Rev. George Rehrl, a brother of Kaspar Rehrl, were ordained. On September 22d, Holy Trinity Church was dedicated, Father Jarbon, Superior of the Dominican Convent at Sinsinawa Mound, preaching the sermon in English. Eight priests assisted the Bishop in conducting these services, and, after the Gospel, Father Joseph Sadler, newly appointed rector of the congregation, discoursed on the blessings of Christendom. On All Souls' Day the chapel in the cemetery was dedicated, prior to which occasion, however, the Rev. Fathers Beauprez and Frederick Huebner, S. J., had been buried there.

In 1851 the first Catholic paper, the "Seebote," was published in Milwaukee. At that time there existed four German papers in Wisconsin, two dailies in Milwaukee, "Das Banner," then in its seventh year, which was edited by Mr. Aigner, and published by Mr. Schoeffler, and "Der Volksfreund," edited and published by Franz and Herzberg. In Racine there was the weekly "Wisconsin Bote," and at Sheboygan "Der Wisconsin Republikaner"; originally the "Seebote" was also a weekly paper. When Father Heiss returned to Milwaukee in November, 1852, he was elected President of the stockholders of the "Seebote" property. Then, at a later date, the only remaining stockholders were Dr. Salzmann and A. Greulich, and finally the entire property passed into the hands of P. V. Deuster. During the winter of 1852-3, Bishop Henni went to Mexico and Cuba, and upon returning brought back with him the celebrated Jesuit missionary, F. X. Weninger, who began his missionary work in Washington and Sheboygan Counties. On June 9, Bishop Henni confirmed one hundred and one persons in St. Mary's Church, going afterwards to South Bend to confer the rites of ordination upon the theological students, Messrs. Doyle, Dougherty, Smith and Dael. On July 13, Michael Obermueller was ordained in St. Mary's Church, Milwaukee, and on October 21st Martin Weiss and Sebastian Seif

Fountain of St. Marie Blessed by Father Marquette, June 7, 1673.

were also admitted to Holy Orders. The mortuary record at this time noted the recent decease of the Rev. Fathers Keppler, Steiger, Van den Huvel, Bullock, O. P. Callanan, Beauprez, and Frederick Huebner, S. J., all of whom had been active and successful workers in their chosen field. In this year, also, Sisters of St. Brigetta, from Tullow, Ireland, came to Kenosha, and opened St. Marcus' School. Father McFaul intended, also, to introduce the School Brothers of that Order, but the latter undertaking was, at least for the time being, postponed. A little later Bishop Henni confirmed one hundred children at Kenosha, besides dedi-

cating a large church for the recently established German congregation at that place. This parish he gave into the charge of Father Kaspar Rehrl. In the following year, Father Weninger held a mission at Kenosha, at the conclusion of which the German parish was enabled to erect a substantial school building. Other similar successful missions were also held at Calumet, St. John the Baptist, St. Ann's, St. Nicholas, Fond du Lac, Oshkosh, Queen River, and numerous other places.

On May 9, 1852, Bishop Henni attended the first Plenary Council at Baltimore, at which, with the consent of the Bishop of Detroit, he caused the appointment of an Apostolic Vicar in the person of the celebrated missionary, Frederic Baraga, for the northern region of Wisconsin and Michigan. This territory was particularly familiar to the appointee, who had labored among the Indians of that region since 1835. Other and most important decrees of this council were: The exclusive use of the Roman Ritual; the appointment of Consultors and Chancellors for the Episcopal Administration; the division of the dioceses into decanates; the erection of parochial schools near each church; the erection of a Priest's Seminary, at least in each Province, and the publication of the promise of marriage. On the 6th of December Bishop Henni dedicated St. Magdalene's Church at Sheboygan, where Father Gernbauer was stationed, being assisted on that occasion by the Rev. Fathers Fusseder, Deberge, and Bermadinger. From there he went to Madison and Sauk City, where he confirmed thirty-three persons, and, also, to St. Norbert's Convent chapel at Roxbury, where he performed a like service for thirty-seven. On All Souls' Day he dedicated St. Boniface's Church at Germantown, where Dr. Paul Huber was stationed, and toward the end of November he dedicated St. Francis of Borgia's Church at Newland, Washington County, where Father Colton was rector. On December 19, 1852, he ordained Richard Dumphy and Peter Deberge, and on February 19, 1853, the Rev. Nicholas Pfeffer. St. John's Cathedral was dedicated July 31, 1853, by the Apostolic delegate, Cajetan Bedini, Archbishop Hughes delivering the sermon. This service lasted until three o'clock in the afternoon. An hour later Father Weninger, S. J., preached in German in the presence of an immense concourse of people.

A few days prior to the dedication of St. John's Cathedral, Dr. Joseph Salzmann and Father Heiss bought forty-eight acres of land near St. Francis Convent in Nojoshing. Many of the priests of the diocese were then in retreat, at the close of which they held a meeting to consider the propriety of erecting a seminary, to which undertaking they subscribed three thousand dollars. In March, 1854, the Rev. Thomas Keenan and the Rev. H. J. Holzhauer were ordained, the former becoming assistant pastor of St. Gall's and the latter of St. Mary's. At this time the Neoprysbter Father Lawrence Conrad came to the United States from the diocese of Wuerzburg, locating in Wisconsin, where he attended, successively the congregations of St. Martin's at Springfield, St. Mary's, at Cross Plains, and St. Xavier's, at Perry in Dane County. In the meantime, Dr. Salzmann was actively engaged in securing funds for the completion of his seminary, thus necessitating an extended tour throughout the Northern States. Others, too, were greatly interested in the work, the Franciscan Brothers personally assisting in making the brick for this building, the lumber for which was shipped from Sheboygan. This, it will be readily seen, was no small undertaking, the size of the proposed building being 160x50 feet, four stories high.

In September the Rev. Michael Heiss arrived with the theologians, Hieronymus Bergmann, Francis P. Weinhardt and Joseph Minderer, at the Brother house at Nojoshing, where they opened a school of instruction for students in theology. On May 24 of the following year, fifteen Sisters of Notre Dame took the habit, on which occasion Bishop Henni, assisted by Dr. Paulhuber, the Rev. Father Urbanek, spiritual director of the Sisters, the Rev. J. Donahue, assistant pastor at the Cathedral, and the Rev. Michael Obermueller, rector of the congregation at New Coeln, performed the ceremonies. In August, Bishop Henni took up his residence just south of the Cathedral, where he continued to live until the time of his death. On July 15, the corner-stone of the Priest's Seminary was laid, the ceremony being followed by Pontifical High Mass, celebrated in the open air by Bishop Henni, who was assisted by fifteen priests. The Bishop also addressed the people in German, expressing his pleasure at the completion of this building, in addition to which he said: "As I have now seen this day, I can die in peace, and in this place, in this chapel, my remains shall await the Day of Resurrection."

It was undoubtedly the original intention of Bishop Henni to devote this seminary entirely to the use of German students, he having also completed arrangements with the Rev. William S. Murphy, S. J., Provincial of the Jesuits, for the Order to assume charge of St. Gall's congregation, and direct a college to be used by students of other nationalities. With this understanding, then, the Rev. Fathers De Coen, S. J., and Kenny, S. J., were stationed at this church. On All Saints' Day the new chapel of the Notre Dame Sisters was dedicated. This Order had already erected an academy for young ladies in Milwaukee in connection with the mother house, the number of pupils at that time

being thirty-five. They also conducted the parochial school connected with St. Mary's Church, where there were one hundred and seventy-five children; Holy Trinity school, with one hundred and thirty-five children; St. Anthony's Church, in Town 8, with one hundred and twenty scholars; St. Caecelia's Church, at Mount Carmel, with sixty children; a school in Town 12 with one hundred children, and St. Mary's and St. George's School at Kenosha. The Boys' Orphan Asylum was now transferred to Nojoshing and placed under the supervision of the Franciscan Sisters, while in the western part of the diocese the Dominican Sisters erected the Academy of St. Clara, at Benton, Lafayette County.

On January 29, 1856, it being the feast of St. Francis of Sales, the Priests' Seminary was dedicated, the Rev. Michael Heiss becoming rector and Dr. Salzmann procurator of the same. On October 18, following, St. Joseph's Church was dedicated, the sermon on that occasion being delivered by the Rev. Michael Heiss. A few days later, the churches at East Troy and Eagle Center were also dedicated. A few weeks prior to this time, a new church at Kewaskum was dedicated and the cemetery consecrated. Following closely upon these incidents, came the dedication of St. Bernard's Church at Green Bay, and the confirmation of two hundred and twenty-five persons in Holy Cross Church, the dedication of St. Ignatius Church at DePere, at which the Rev. Father Galtier was rector, the dedication of St. John the Baptist Church at Duck Creek, the confirmation of two hundred and seventeen children at Little Chute, the dedication of Holy Angel's Church at Engeldorf, and of St. Charles Borromeo's Church at Menasha, and the confirmation of one hundred and thirteen people at the latter place. On the Sunday following, Bishop Henni confirmed one hundred and thirty persons at St. Peter's Church at Oshkosh, where the Rev. Father Fusseder was stationed. Father Weninger was working in Wisconsin that year, holding missions at Racine, Caledonia, Franklin, and St. Joseph's Church at Milwaukee. It was also in 1856 that Joseph Stucky, Thomas David, P. J. Farrel, P. F. Montague, Max Mueller, Frank Jacob Bloesinger, F. X. Pfaller, and the Dominican Fathers Louis, Bernard and Benedict were ordained. On the third Sunday after Easter, April 25, 1857, the Bishop confirmed eighty-two persons at St. Joseph's Church in Milwaukee, eighty-four in St. Gall's Church, and fourteen pupils in the mother house of the Notre Dame Sisters. From May 8 to 11, he was in Watertown, where he conferred the Sacrament of Confirmation at St. Bernard and St. Henry's Churches, besides dedicating St. Malachia's Church at Horicon. On July 11, one hundred and twenty-nine persons were confirmed at St. Mary's Church, Racine, and ninety-five in St. Ignatius' Church. On October 18, Leonard Batz and Patrick McGuerk were ordained to the priesthood, the former becoming a professor in the Seminary at St. Francis, while Father McGuerk was appointed assistant pastor at St. Peter's Cathedral. November 14 is the next date of interest, it being the occasion when Bishop Henni dedicated the new church at Greenfield, where the Rev. Father John McGowan was stationed, and also confirmed two hundred children there. During this month, Father Weninger held missions in several of the churches in Milwaukee. In the year 1857 several deaths occurred among the working forces of the diocese, among the number being that of the Rev. John Healy, rector of St. Mary's Church at Waushara, June 1, 1857; the Rev. William O'Brien, rector of St. Matthew's Church at Oak Creek, June 10, 1857, and the Rev. Anton Urbanek, spiritual director of Notre Dame Convent, who lost his life in the blowing up of the Mississippi steamer "Pennsylvania," June 13, 1857.

On January 19, 1859, the brick church at Jefferson, formerly owned by the Universalists at that place, and which had been purchased by the Catholics there, was dedicated to divine services. In the following September, the Bishop for the first time visited the northwestern portion of his diocese. At Hudson, on the St. Croix River, he dedicated a new church on the 10th of that month, and confirmed one hundred and nineteen people, while, on December 8, he consecrated the Immaculate Conception Church at Burlington, a stone building 118x50 feet, and on the 11th performed similar services for a church of the same name at Portage City. Bishop Henni was now on historic ground, and, while there, sought by every means in his power to obtain some clue to the labors and location of the first missionaries. In this he was only partially successful, discovering, however, that Father Marquette had been there in 1663, at which time he built a chapel in honor of the Immaculate Conception, and laid out and consecrated a cemetery for the interment of Indians and Canadian voyagers who had received the Sacrament of Baptism.

At Portage City Bishop Henni confirmed one hundred persons, after which he returned to Milwaukee, where, on December 16, he ordained fourteen aspirants to the priesthood in St. John's Cathedral, this being the largest number ordained at one time up to that period. The candidates on this occasion were Joseph Albers, who now lives in Racine, Wisconsin, retired from service on account of old age; Kilian Flasch, who died as Bishop of La Crosse; Leonard Hackhofer, who died in 1864 in his native country, Bavaria; Michael Heiss, Jr., since deceased; Joseph Hermon; Lawrence Kenney, who died February 25, 1870, at Meeme, Manitowoc County, Wisconsin; John Kinsella, who

died March 4, 1879, at Franklin, Wisconsin; George Matthews, who died January 27, 1886, at Racine, Wisconsin; Patrick Petit; Henry Roche; Richard Roche, who died at Mauston, Juneau County, Wisconsin, in 1861; George Strickner, who returned to Europe in the summer of 1897; Richard Sullivan, who died at Beloit, Wisconsin, June 18, 1883; and Peter Voissem, who died at Paris, Wisconsin, July 14, 1874.

On January 17, 1860, occurred the death of the Rev. George Rehrl, a young priest of great promise; he was buried in the Sisters' Cemetery at Elm Grove. Two of his brothers were also priests, one in the diocese of Salzburg, the other, Kaspar Rehrl, having been one of the pioneer missionaries of Wisconsin, to which territory he came as early as 1844. Another energetic priest who met with an early death was Father Hieronymus Bergmann, of West Granville, who died April 13, 1860. On May 5, 1860, Bishop Henni confirmed one hundred and ten children at Brighton, Wisconsin, where Father Beiter was then stationed. On the next day he confirmed one hundred and sixteen people at Kenosha, speaking, afterwards, to a large number of people present, in both English and Latin. On June 5 the Bishop dedicated a new church at Springvale, and confirmed eighty-two persons there, and on the next day he confirmed two hundred and eighty-six persons at Fond du Lac, thirty of whom were converts. One of these was afterwards the Very Rev. George Willard, Vicar-General of Dakota. On Corpus Christi Day Bishop Henni officiated in the chapel at Mount Calvary Convent, the resident Capuchins there at that time being Fathers A. Maria Gachet, Franciscus Haas, Bonaventura Frey, two novices and three Brothers. He celebrated High Mass in the open air on an altar built of stones, and afterwards confirmed a class of one hundred and five children. In the afternoon he confirmed another class of eighty-two in St. John's Church, and on the next day one hundred and nineteen at St. Mary's Church, in addition to a number from St. Anna's; the Bishop also confirmed a class at Cascade, Wisconsin, on June 17th, and in Mitchell, Sheboygan County, on the 19th. On July the 8th he laid the corner-stone of St. Mary's Church at Port Washington, where the Rev. Father Weikmann was rector, and on August 1, 1860, dedicated the church at Greenfield, a stone structure, 90x30 feet, the erection of which was begun by Father Weinhardt and completed by Father Jansen; he also conferred the Sacrament of Confirmation.

A little later, in company with the Bishop, Father Weninger made a tour of Wisconsin, holding missions at Caledonia, Milton, Kilbourn Road, Racine, Franklin, and Greenfield. At the Bishop's request, the missionary also visited the western portion of the diocese, preaching in La Crosse, Madison, Sauk City, and other places. In December Bishop Henni conferred holy orders upon Wendelin Bernard, Pancratius Wigert, and Arthur Fagan. At that time the diocese numbered a working force of one hundred and seventeen priests, maintained two hundred and fifteen churches, and supplied spiritual consolation to a Catholic population of one hundred and ninety thousand, the census at that time giving the total population for Wisconsin of seven hundred and seventy-seven thousand souls, and Milwaukee of forty-one thousand one hundred and seventy-four. On June 30, 1861, the Bishop consecrated the chapel at the Priest's Seminary, St. Francis, Wisconsin, the entire structure, after a protracted and zealous struggle of six years, having been finally completed. From the 8th to the 13th of the following month, Father Weninger gave a retreat for the German priests of the diocese, while the Rev. Father Smarius, S. J., afforded a similar function, from the 15th to the 19th, for those speaking the English tongue. On July 15th the new brick church at Port Washington was dedicated, and a week later one erected under the administration of Father Kinsella was made the subject of similar religious observance. Then followed a number of official acts on the part of the Bishop, among which were the dedication of St. Ignatius' Church, Racine, September 1, and of St. Patrick's Church at Ripon, and confirmation of seventy people September 8th; dedication of a new stone church at St. Marie in honor of "Sancta Maria ad fontem," about the middle of September, the exact date being unknown; dedication of St. Andrews' Church in Buffalo town; confirmation of a class of sixty-eight, and celebration of Pontifical High Mass, assisted by the Rev. Fathers Weinhardt, Inama and Strucker, on October 19th; confirmation of a class of fifty-six at St. Norbert's, Roxbury, on October 21st; confirmation of a class at St. Martin's, on October 22d; dedication of St. Mary's Church, on October 25th; confirmation of classes in Holy Saviour and St. Raphael's Churches, at Madison, October 27th. Before the close of the year Bishop Henni also paid official visits to West Granville, Horicon, Mayville, Theresa, Oconomowoc, Elba, Beaver Dam, Lyndon, Kilbourn, and Baraboo.

In March, 1863, the first Bohemian congregation was organized at Milwaukee by the Rev. J. F. Zastera, their first services being held in the old St. Peter's Cathedral. Father Zastera also organized congregations in Racine, Rochester, and Waterford. On May 11 Bishop Henni confirmed ninety-nine people at St. Mary's Church, and seventy-nine at St. Patrick's Church at Racine, and also visited the newly acquired property of the Dominican Sisters at Regensburg. These Sisters came to Wisconsin in May, 1862, at the invitation of

Bishop Henni, and erected their mother house at Racine. About a month later (June 12) the Bishop confirmed one hundred and one persons at Belgium, Wisconsin, and on the day following performed the same office for a class at St. Nicholas' Church, Decada. On June 14th, he dedicated Holy Cross Church, a stone building, 155x50 feet, and also confirmed one hundred and forty people. On the 15th he confirmed a class of fifty at Port Washington, and on the 16th and succeeding day performed like ceremonies for classes of one hundred and fifty at Menasha, Cedarburg, and St. Michael's. On the 29th of the same month, Anton Foekler, Henry Korfhage and William O'Connell were ordained to the priesthood at the Salesianum. Then, toward the middle of the month following (July 13), St. Joseph's Church, at Waupun, Dodge County, was dedicated, and seventy-four persons were confirmed. Two days later, St. Mary's Church, at Watertown, was dedicated, the same having been erected by Father Max de Beke. On the 28th of the month, Bishop Henni consecrated Holy Cross Church, at Fond du Lac, Father Kaspar Rehrl, who, twenty-eight years before, had erected a log chapel on the same spot, being present at the dedication. Then, on August 9th, St. Lawrence's Church, at Jefferson, was dedicated, and seventy-one persons confirmed, while on the 15th of the same month the Bishop confirmed a class of fifty-seven at Barton, and on the following day dedicated Holy Trinity, at Kewaskum, and confirmed a class of seventy-one. On the 17th he dedicated St. Matthias' Church, in the town of Barbara. It was on the 3d of the following month that George L. Willard, afterwards a professor in the Salesianum, was ordained to the priesthood. On October 11, the Bishop dedicated a church at Shullsburg, while soon after he confirmed a class of one hundred and sixty children from the missions of Dunleith, St. Mary's, St. Rosa's, Hazel Green, and Vinegar Hill, in St. Dominicus' Church, at Sinsinawa Mound, on which occasion, also, Father Mazzuchelli preached to those assembled in English. On December 27th, I. A. Birkhaeuser, D. McGinnity, Eugene McGinnity, Peter Schwaiger, Anton Verberk, and William W. Verbort were ordained. From June 4 to July 9, 1865, the Tenth General Convention of the German Roman Catholic Central Society held its annual session in the new St. Gall's Academy, Milwaukee.

At the Plenary Council held in Baltimore, Maryland, in October, 1866, Bishop Henni petitioned that Wisconsin be divided into three dioceses, and with the assistance of the Bishops present arranged for a proper distribution of the priests of Wisconsin among the Sees. This petition was sanctioned by Papal decree, under date of March 3, 1868, through which the country lying north and west of the Wisconsin River and north of the Fox and Manitowoc Rivers should form the diocese of Green Bay, while that bounded on the east by the Wisconsin River, on the west by the Mississippi, on the south by the Wisconsin to where it empties into the Mississippi, on the north by Lake Superior, and that part of Michigan stretching from Lake Superior to Lake Michigan should constitute the diocese of La Crosse.

The newly elected Bishop of Green Bay, Joseph Melcher, for some time previous Vicar-General of the diocese of St. Louis, was consecrated July 12, 1868. Upon arriving there, he found the diocese to consist of a working force of twenty-six priests and a Catholic population of forty thousand. The new Bishop of La Crosse, the Right Rev. Michael Heiss, formerly rector of the Salesianum, had at his command a working force of fifteen priests and a population of twenty thousand, while the diocese contained altogether forty-seven churches. Bishop Heiss was consecrated at St. Joseph's Cathedral, September 6, 1868. It was on the 19th of the following March that the twenty-fifth anniversary of the episcopal consecration of Bishop Henni was also celebrated at St. Joseph's Cathedral, a large number of priests assisting in the ceremonies. The occasion was also made notable by a present of $2,000 from the clergy of the diocese to Bishop Henni as a token of their esteem and in recognition of his eminent services to the Church. During the same year, a number of Franciscan Sisters located at Silver Lake, Manitowoc County, Wisconsin, where they erected a mother house. General improvements were also made to the diocese and property (1869-70) by the erection of St. John's Cathedral School and Bishop's Hall. At about the same time, and by order of Vicar-General Kundig, two oil paintings were executed, one representing Bishop Henni seated on the Episcopal throne in St. John's Cathedral, the other Father Kundig kneeling before the Sacred Heart of Jesus. Copies of these pictures were afterwards sold throughout Wisconsin, as well as in other States, the net proceeds thus paying all expenses incurred in the erection of Bishop's Hall. A little later the Teachers' Seminary, at St. Francis, Wisconsin, was built, King Louis I., of Bavaria, donating three thousand florins toward the enterprise. The corner-stone of this building was laid by Bishop Melcher on Holy Trinity Sunday, June 12, 1870, and the dedicatory services were celebrated January 2d of the following year. The Seminary was opened with an attendance of nineteen candidates. During the year following, Pio Nono College was built, and in 1875, under the supervision and direction of Father Theodore Bruener, the Deaf and Dumb Institute at St. Francis was also erected. In connection with these numerous additions and improvements made to the property of St. Francis, it is also desirable to remember that

the American Caecelia Society was founded at the Seminary, by Mr. John Singenberger, in 1873.

When Archbishop John McCloskey, of New York, became a Cardinal, in 1875, the dioceses of Boston, Philadelphia, Milwaukee and Santa Fe were made Provinces and their Bishops were elevated to the Archiepiscopate. At this time the Province of Milwaukee comprised the four dioceses of La Crosse, Green Bay, St. Paul and St. Cloud, their respective Bishops being the Right Rev. Michael Heiss, F. X. Krautbauer, Thomas Grace and Rupert Seidenbusch, Vicar-Apostolic of North Minnesota. The Breve and Pallium were delivered to Archbishop Henni by the Papal Ablegate Msgr. Roncetti, on June 3d of the same year, the delivery of the archiepiscopal insignia taking place in St. John's Cathedral in the presence of two hundred priests and a like number of students from the Salesianum. On this occasion, also, Bishop Henni celebrated Pontifical High Mass, while Bishop Ryan, of St. Louis, delivered the sermon. On June 29, 1875, Bishop Henni consecrated F. X. Krautbauer as second Bishop of Green Bay, at St. John's Cathedral, Milwaukee, there also being present Bishops McQuaid, of Rochester; Dwenger, of Fort Wayne; Foley, of Chicago; Mrak, of Marquette, and Seidenbusch, of St. Cloud. On February 8, 1877, the church of St. Franciscus, at Milwaukee, was dedicated by Bishop Henni, assisted by Bishops F. X. Krautbauer and Seidenbusch, in the presence of forty members of the priesthood. The nomination of St. Francis de Sales as Father of the Church by Pope Pius IX., in 1877, was celebrated by the Archbishop with appropriate festivities. He also celebrated High Mass in the chapel at St. Francis' Seminary, in the presence of Bishops Heiss, Dwenger, Foley, Krautbauer, Borgess, Ryan and Mrak. On February 2, 1879, he celebrated his Jubilee Mass in the chapel of Notre Dame Convent, whilst Vicar-General Kundig performed similar services at St. John's Cathedral, where Father Garesche, S. J., delivered the festival sermon. On February 6th the Golden Jubilee of Archbishop Henni was publicly solemnized in the Cathedral, there being present on that occasion the Most Rev. J. B. Purcell, Archbishop of Cincinnati; the Right Rev. Thomas Grace, Bishop of St. Paul; the Right Rev. Michael Heiss, Bishop of La Crosse; the Right Rev. F. X. Krautbauer, Bishop of Green Bay; the Right Rev. Ignatius Mrak, Bishop of Marquette, Michigan; the Right Rev. Rupert Seidenbusch, Bishop of St. Cloud; the Right Rev. John Hennessey, Bishop of Dubuque; the Right Rev. O'Connor, Bishop of Nebraska; the Right Rev. Joseph Dwenger, Bishop of Fort Wayne; the Right Rev. Alexias Edelbrock, Abbot of St. John's Abbey, Minnesota. In honor, also, of this occasion, there was a grand torchlight procession in the evening, there being not less than five thousand men in line. Vicar-General Martin Kundig died March 6, 1879, and was buried in Calvary Cemetery, Milwaukee. He was succeeded as Vicar-General of the diocese by the Rev. Leonard Batz.

In March, 1880, Bishop Heiss was appointed Coadjutor of Archbishop Henni, with the right of succession granted by the Holy See. Events in the history of the archdiocese of Milwaukee and associate dioceses which followed were the consecration of the Rev. Kilian Flasch as Bishop of La Crosse, on August 24, 1881. A few weeks later, September 8th, occurred the death of the venerable Archbishop Henni. Two days later the funeral ceremonies of this venerable and much-loved prelate were observed in the St. John's Cathedral, his remains finding their last resting place in a vault immediately beneath the episcopal chapel. There were present on this solemn occasion the Bishops of the Church Province of Milwaukee, Archbishops Borges, of Detroit; Spalding, of Peoria; McMullen, of Davenport, Iowa; Hennessey, of Dubuque, Iowa; one hundred and fifty members of the priesthood, and all of the students from St. Francis' Seminary. In 1883 the lamented Henni's successor, Archbishop Heiss, went to Rome to attend a convocation of Archbishops. In the following year, he attended the Plenary Council at Baltimore, and in May, 1886, presided at the Provincial Council at Milwaukee. On September 21st of the same year, the Rev. F. X. Katzer was consecrated Bishop of Green Bay, remaining as such until after the death of Archbishop Heiss, which occurred March 26, 1890, the remains being entombed in the chapel of the Salesianum, at St. Francis, Wisconsin. In December, 1890, Bishop Katzer was appointed as successor to the Archiepiscopate, assuming the duties of that office August 21, 1891. On December 14th of the same year, the Rev. Sebastian G. Messmer was appointed Bishop of Green Bay, while the Right Rev. Kilian Flasch, whose death occurred on August 3d of that year, was succeeded as Bishop of La Crosse by the Rev. James Schwebach, who was consecrated February 25, 1892.

The Church in Wisconsin—Continued.

CHAPTER II.

Freedom of Worship in Wisconsin.—Know-Nothings.—The A. P. A. Movement.—The Bible in the Public Schools.—The Bennett Law.—Bishops Protest.—The Marquette Statue.—The Catholic Press of Wisconsin.—The Summer School.—The Catholic School System in Wisconsin and Summary.

SOME years ago John Gilmary Shea, in an article published in the American Catholic Quarterly Review, described the difficulties encountered in getting permission to afford to Catholic inmates of public reformatories and prisons ministrations in the religion to which they belonged. This question was made a feature in political campaigns that transpired in New York, Ohio and Kentucky. Finally in all these States, after much controversy, freedom of worship bills were enacted.

For many years there was a discussion before the public boards controlling the Waukesha Industrial School as to the advisability of Catholic priests entering the school and ministering to the Catholics there confined in accordance with the dictates of their religion. When the late Edward O'Neill was on the board governing the Industrial School at Waukesha, this permission was granted to the Catholic clergy as well as to other clergymen. Subsequently appeals and evasions of various kinds were interposed. About the year 1882, however, these vexatious quibbles were withdrawn, owing to a strong presentation of the Catholic case before the Board.

The right of freedom of worship, however, no longer depends upon the indulgence of the State Board; in the Legislature of 1891 a freedom of worship bill, drawn and introduced by H. J. Desmond, of Milwaukee, then a member of the Assembly, became a law. The very reasonable provisions of this law are herewith subjoined:

"Chapter 300. An act to secure religious freedom in public reformatories and prisons.

"The people of the State of Wisconsin represented in Senate and Assembly do enact as follows:

"Section 1. All persons committed to any reform school, prison, or other place of confinement or commitment in this State, shall be allowed spiritual advice and spiritual ministration from any recognized clergyman of the denomination or church to which such persons so committed may respectively belong, or to have belonged prior to their being so committed or confined. Such advice and ministration shall be given within the reform school, prison, or other place of confinement, in such manner as will secure to such persons the free exercise of their belief, and under such reasonable rules and regulations as the officials in charge of such place of confinement shall prescribe.

"Section 2. This act shall take effect and be in force from and after its passage and publication.

"Approved April 17, 1891."

Know-Nothings.

There was a large foreign element in the original settlement of Wisconsin at the period of its admission as a State, which was contemporaneous with the beginning of a large Irish and German immigration to this country, that the Know-Nothing sentiment found little encouragement in Wisconsin. So in 1856, out of one hundred and nineteen thousand votes cast in the presidential election in Wisconsin, but five hundred and seventy-nine votes were counted for Fillmore, the American candidate for President. There were, however, several Know-Nothing lodges in Wisconsin during the '50's, and some of the old constitutions and by-laws are still extant.

The A. P. A. movement, which cropped out in the years 1893-94-95, attained a wider support. It propagated itself among the foreign element even more than among the native element. It developed strength among the unassimilated Norwegians and the less enlightened German Lutherans, besides counting among its supporters a large understratum in our native population that has among its inheritances an unreasoning suspicion of the Catholics. At one time there were upward of one hundred A. P. A. councils or branches throughout Wisconsin; they imported certain ex-priests, and one Simms, of Michigan, and, of course, provoked considerable counter agitation by such demonstrations. Letters against the new Know-Nothingism were elicited by the "Catholic Citizen" from Governor Peck, Senator Vilas, Governor Altgeld, of Illinois, and others. In

Milwaukee the Catholics organized into what they called "The Columbian League," and held large mass meetings in different parts of the city. The organs of public opinion came to quite generally discountenance the A. P. A., although at first a certain mysterious neutrality was observed by the daily press. The more mischievous activity of the A. P. A. was manifested in capturing many Republican political primaries by surprise and landing into office a show of small fry politicians. With the discouragement openly shown to the organization by the Republican leaders in the presidential election of 1896, the A. P. A. went into a general decline.

The Bible in the Public Schools.

Among the many notable incidents associated with the growth and progress of Catholicity, not merely in Wisconsin, but throughout the entire country, which have long since gained a world-wide notoriety for significance as regards the use of the Bible in the public schools is the famous "Edgerton Bible Case," as which it is referred to by Donahoe's Magazine in an article upon that subject, and a general review of the case published in 1890. "This case," remarks our authority, "which has been pending in the courts of Wisconsin for over three years, came up for final argument recently before the Supreme Court at Madison. Catholic residents and parents at Edgerton had objected to the reading of the King James version of the Bible during school hours in the public schools of the district. Failing to obtain relief from the School Board, they sought to obtain a permanent injunction against Bible reading from the Circuit Court of Rock County. Judge Bennett decided against their petition, and they appealed to the Supreme Court, which, after a careful review of the whole question, reversed Judge Bennett's decision, and gave to the Catholic petitioners the injunction prayed for.

"The argument in the case hinged on the question whether Bible reading in the public schools was sectarian instruction—the constitution of Wisconsin plainly prohibiting all sectarianism therein."

The Court, in rendering the decision filed by Justice Lyon, said: "That the reading of the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is 'instruction,' seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading alone, without any intrinsic aid by way of comment or exposition. The question, therefore, seems to narrow down to this: Is the reading of the Bible in the schools—not merely selected passages therefrom, but the whole of it—sectarian instruction of the pupils? In view of the fact already mentioned, that the Bible contains numerous doctrinal passages upon some of which the peculiar creed of almost every religious sect is based, and that such passages may reasonably be understood to inculcate doctrines predicated upon them, an affirmative answer to the question seems unavoidable. Any pupil of ordinary intelligence who listens to the reading of the doctrinal portions of the Bible will be more or less instructed thereby in the doctrines of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the priesthood, the binding force and efficacy of the Sacraments, and many other conflicting sectarian doctrines. A most forcible demonstration of the accuracy of this statement is found in certain reports of the American Bible Society of its work in Catholic countries (referred to in one of the arguments), in which instances are given of the conversion of several persons from 'Romanism' through the reading of the Scriptures alone; that is to say, the reading of the Protestant or King James version of the Bible, converted Catholics to Protestants without the aid of comment or exposition. In those cases the reading of the Bible was certainly sectarian instruction. We do not know how to frame an argument in support of the proposition that the reading thereof in the district schools is not also sectarian instruction."

The argument of counsel referred to in the foregoing paragraph was that of H. J. Desmond. We subjoin the passage in question from his address before the Supreme Court:

"I will assume that I am to prove the sectarian character of the King James Bible to the satisfaction of the American Bible Society, who publish the same.

"The Mexicans and Pan-Americans, among whom the American Societies send their publication, seem to object, through their clergy, to accepting the work.

"But perhaps this is a prejudice entertained by the Mexican and South American priesthood. It may be asked whether all religion is not founded on the teachings of the Bible; whether it is not the basis of our common Christianity. Can a truly Christian and Biblical religion be injured by its perusal? Will those objecting, therefore, show to the American Bible Society how this book injures them; why it is a sectarian book, and why they have any reasonable grounds for objection towards it?

"Those objecting might then proceed to say that the Protestant Bible has, in their view, many errors of translation; that these mistranslations are made designedly against many Catholic doctrines, so as to raise in the mind of the reader an impression that some Catholic teachings are not Scriptural; that the Protestant Bible,

furthermore, omits some seventy chapters of the inspired canon; that when Catholics can obtain the correct translation, and the whole Bible, their Church cannot, as a religious guide, advise them to receive a mutilated and prejudicial version any more than it can advise them to accept a creed with some of its essential portions omitted, and the meaning of other portions affected by a warped rendering; that the Catholics, having a Bible of their own which they are taught to revere and study, and having a Church which interprets it for them, it is neither in accord with their faith nor prudent for them to take a book printed and circulated by another religious organization, and printed and circulated to be used in the Protestant way; that while the Protestant and Catholic Bibles have much in common, just as the Catholic and Protestant creeds have much in common, their points of difference are not the less marked than the points of difference between the two creeds, and these points of difference go inseparably with the respective versions, but the Protestant principle of private judgment, too, determining the use of the Protestant Bible and the Catholic doctrine of the Church as the interpreter of the Bible, being preliminary to the right use of the Bible by Catholics.

"But these reasons might not satisfy the American Bible Society. It is extremely difficult for men of one zealous order to consider as reasonable what may be weighty considerations with men of another zealous religious body.

"Suppose, however, we appeal to the reports of the Bible Society itself. What do these reports testify? In one instance, we have a letter from Bishop Reilly, of the Methodist Church, laboring in Mexico for the conversion of its benighted inhabitants from the errors of Romanism to those of Methodism. There is a Methodist Church fund at his disposal for this purpose. He writes the Bible Society that he believes he can employ the fund so donated in no way that will more nearly fill its object than by buying a consignment of Bibles from the Bible Society. The circulation of the Scriptures is the surest method of overthrowing Romanism. The good Bishop's letter is printed in the reports as an incitement and a stimulant to donors who are similarly minded. 'Are you zealous against Romanism? Then contribute to get the Scriptures read and circulated in Papal lands, for that is the most effective method of extirpating the Catholic belief.' Such is the unwritten moral.

"In the sixty-fourth report, at page 99, the agent of the Society in Uruguay reports two conversions from Romanism, 'By the power of God's spirit attending the perusal of the Scriptures, without ever having the opportunity to hear a Gospel sermon preached.' Fifty-sixth report, page 94: 'At our Communion last Sabbath two conversions from Rome were received on confession of the faith. The case of one of these was an interesting testimony in favor of Bible distribution.' Fifty-eighth report, page 102 (from Rome), records one hundred and fifteen conversions from 'Romanism' amongst the Italian soldiers, through the aid of the Bible reading. Fifty-eighth report, page 93, relates a touching incident respecting Senor A, who purchased a Bible from a colporteur. He read it nightly to his household. 'These readings resulted in the three women seeing the errors of Romanism, and the two younger women began attending Protestant churches, about that time started in Toluca.'

"(I make some ten similar references to these reports in my printed brief. The reports are on file in the State Historical Library.)

"Here, then, is testimony that renders it altogether needless to go into elaborate argument with the Bible Society touching the sectarian character of their publication.

"Presuming that the Bible Society is composed of honest men; presuming that they agree, as all honest men must, with the Supreme Court of Ohio, when it says (230 S., 211) that 'to tax a man to put down his own religion is the very essence of tyranny,' I will ask them what do they think of taxing the 'Romanists' to pay teachers and to warm school-houses, where a book is used that, according to their reports, exposes the errors of Romanism and tends to destroy and obliterate that creed; a text book whose mere reading (as in the Uruguay case above noted) without any gospel sermons by way of note or comment, overthrows the Catholic faith in those that listen to it?

"If I were addressing the American Bible Society, and asking them to decide the question that this Court is now debating, I anticipate that, as honest men, their decision would be thus:

"'We have reiterated in our reports that the circulation and reading of our particular version of the Bible in Papal lands is injurious to the Catholic creed, and helpful to Protestantism. We use the King James version of the Bible as our great misisonary text-book in those lands against Romanism. See our reports.

"'Such being the case, we cannot, as honest men, pretend that our version has not an anti-Catholic influence when read in the common schools.

"'We should be hypocrites to say it is an unsectarian work. We should be double-dealers after what we have printed in our reports to ask any board of education to continue its use in the public schools as a book equally fair to Catholics and Protestants, and as a work to be used in a school system that attracts Catholic pupils by

advertising that its instruction and its books are unsectarian. If we should say that our version of the Bible is death to Romanism in Mexico, and yet harmless to Romanism in Wisconsin, we should be nothing better than common deceivers, equivocators and liars.'

"I dwell thus at length on the position of the American Bible Society because it is the printer and publisher of every Bible that seeks admission as a textbook or reading manual into the public schools.

"If the printer and publisher must take this position, and no sane man who is honest enough to face a fact without winking can doubt that the American Bible Society must take that position or stultify itself, who is there left to claim that this Bible version is an unsectarian book?"

In a further opinion in this case, filed by Justice Cassoday, it is also argued that Bible reading in the public schools may be worship in a sense which would make the school room a place of worship, and to such use of the public schools the taxpayers have a right, under Section 18, Article 1, to object; and such Bible instruction would also make the public school a religious Seminary, for the support of which no money shall be drawn from the public treasury. The force of this reasoning would exclude the Bible from the public schools of any State, even where the prohibition against sectarian instruction is not in the constitution of the statutes; for in the constitution of all the States, as Judge Cooley says, "compulsory support, by taxes or otherwise, of religious instruction is not permitted." The Wisconsin case is generally regarded as establishing a trend of judicial decision on this question. Briefs and arguments in this case were submitted by John Winans, H. J. Desmond, and J. H. Wigman in behalf of those objecting to the Bible in the public schools, and by J. P. Towne and A. A. Jackson on the other side. The case, which is entitled "State ex rel Weiss and others, appellants, vs. the District Board of School No. 8 of the city of Edgerton," is found fully reported in the 76th Wisconsin, page 177.

The credit of making this fight against sectarianism in the public schools was largely due to the Rev. James F. Bowe, then pastor at Edgerton, Wisconsin. Father Bowe felt that the rights of his people were imposed upon, and having taken up the contest he pushed it to a conclusion with a vigor and energy. The fund which enabled him to do so was raised by Edward A. Bray, through the columns of the Catholic Citizen.

The Bennett Law.

But a short time previous to his death Archbishop Heiss held a prolonged and serious consultation with the other Bishops of Wisconsin, the Right Rev. F. X. Katzer, of Green Bay, and Kilian Flasch, of La Crosse. The principal object which called into active service the failing energies of the dying prelate was the Bennett Law, an obnoxious and un-American measure which had passed the Legislature of Wisconsin in 1889. Regarding this law, and its evident venomous purpose, Father Schinner says:

"Schools were attached to all the Catholic Churches in the city and to many in the country. These schools were continually aiming at a higher standard; their teachers were well trained, for the most part women or men who considered the profession of teaching the one end of their lives. Children could attend these schools with very small expense; for the poor, all things, even books, were free of charge. Still it was thought advisable to make the schools free for all; the movement was begun and gained ground. At the Cathedral a society was organized in the year 1883 called St. John's Cathedral School Society; its purpose was to 'support and maintain a free school for all the children of the Cathedral parish, and to promote and encourage Catholic education for all the Catholic children.' It received the approbation of Rome and many spiritual favors. All was prosperous and augured well. An overt act of hostility could not injure them; to do this a measure was necessary that concealed hostile designs and gave color to them. That such was the purpose of the Bennett Law,[1] was the conclusion of many after that law had been traced to its source.

(1) The Bennett Law.—Laws of Wisconsin, 1889, Chapter 519.—AN ACT concerning the education and employment of children. The people of the State of Wisconsin, represented in senate and assembly, do enact as follows:

Section 1. Every parent or other person having under his control a child between the ages of seven and fourteen years, shall annually cause such child to attend some public or private day school in the city, town or district in which he resides, for a period not less than twelve weeks in each year, which number of weeks shall be fixed prior to the first day of September in each year, by the Board of Education or Board of Directors of the city, town or district; and for a portion or portions thereof, to be so fixed by such boards, the attendance shall be consecutive and such boards shall, at least ten days prior to the beginning of such period, publish the time or times of attendance, in such manner as such boards shall direct; provided, that such boards shall not fix such compulsory period at more than twenty-four weeks in each year.

Section 2. For every neglect of such duty the person having such control and so offending shall forfeit to the use of the public schools of such city, town or district, a sum not less than three dollars ($3.00) nor more than twenty dollars ($20.00); and failure for each week or portion of a week on the part of any such person to comply with the provisions of this act, shall constitute a distinct offense: provided, that any such child shall be excused from attendance at school required by this act, by the Board of Education or School Directors of the city, town or district in which such child resides upon its being shown to their satisfaction that the person so neglecting is not able to send such child to school, or that instruction has otherwise been given for a like period of time to such child in the elementary branches commonly taught in the public schools, or that such child has already acquired such elementary branches of learning, or that his physical or mental condition is such as to render attendance inexpedient or impracticable, and in all cases where such child shall be so excused, the penalty herein provided shall not be incurred.

Section 3. Any person having control of a child who, with intent to evade the provisions of this act, shall make a wilfull false statement concerning the age of such child or the time such child has attended school, shall, for such offense, forfeit a sum of not less than three dollars ($3.00) nor more than twenty dollars ($20.00) for the use of public schools of such city, town or district.

Section 4. Five days prior to the beginning of any prosecution under this act such board shall cause a written notice to be personally served upon such person having control of any such child, of his duty under this act, and of his default in failing to comply with the provisions hereof, and if, upon the hearing of such prosecution, it shall appear to the satisfaction of the court, that before or after the receipt of such notice such person has caused such child to attend a school as provided in this act in good faith and with intent to continue such attendance, then the penalty provided by this act shall not be incurred.

"The provisions of this law seemed reasonable and harmless; reading, writing, arithmetic, geography, and United States history, were to be taught in English. This was captiously put in the foreground and concealed the real issue. Other provisions were not so harmless. The children were to attend school within their district; hence, not a parochial school if not within these limits; the School Board was to judge which schools fulfilled the requirements and which children should be permitted to attend; hence, that board could interfere with parochial schools; virtually, its members had discretionary power, unlimited control. Implicitly, the right was granted them to enter any school, tantalize the teacher, prescribe the text-book; in truth, it would have been difficult to assign the limit where their power ceased; and all this with regard to schools erected and supported without the assistance of the State by parents who paid tax for the public schools and taxed themselves for their own. The plea was made that children were neglected. One may be permitted to say that it is difficult to put so much irony in so few words when one hears it asserted that politicians, with all the possible tendencies that word suggests, have greater solicitude for children than the parents who for their sakes impose upon themselves a double burden. The opponents of the law readily grant the majority of its supporters to have been led by conviction, and they wish to believe the prime movers to have been actuated by honesty and patriotism, although a great difficulty here presents itself; for patriotism will not defame its own State, and, by ludicrous assertions, make it the butt of ridicule; neither will honesty raise a false issue, as was done by parading the 'Little School House,' and insinuating that the enemies of the law wished to proscribe the English language, and threatened the very existence of the public schools. Lutherans and others combined with Catholics to antagonize the measure. They would not brook interference, and considered their school their castle, as the Englishman does his home. Knowing full well that the educational institutions of the State have been invaded by politics and are in the hands of aldermen who are sometimes very ignorant; recognizing the impossibility of a pledge that the members of school boards will always be competent men, or of a guarantee that they will be guided by honesty and fairness, that they will view things in their real light, not in the color of preconceived ideas and inveterate antipathies, the opponents of the law refused to surrender their liberty. Asserting that the education imparted by their institutions is not inferior to that imparted by the State, they challenged criticism. And indeed the friends of parochial schools may with pride refer their enemies to the success achieved by these schools at the World's Columbian Exposition.

"In short, the Bennett Law seemed the narrow end of a wedge designed to lay the schools open to the chicanery of enemies; it was a blow aimed at religion; religion attacked by politics had a right to defend itself by means of politics. This the Bishops of Wisconsin recognized, and, though reluctantly, from the bed of the

Section 5. No school shall be regarded as a school, under this act, unless there shall be taught therein, as part of the elementary education of children, reading, writing, arithmetic and United States history, in the English language.

Section 6. Prosecutions under this act shall only be instituted and carried on by the authority of such boards, and shall be brought in the name of said boards, and all fines and penalties, when collected, shall be paid to the School Treasurer of such city, town or district, or other officer entitled to receive school moneys, the same to be held and accounted for as other school moneys received for school purposes.

Section 7. Jurisdiction to enforce penalties herein described in this act is hereby conferred on justices of the peace and police magistrates within their respective counties.

Section 8. Any child between the age of nine and fourteen years, who, without leave and against the will of his parent, guardian or other person having the right to control such child, habitually absents himself from the school to which he is sent or directed to be sent, and is beyond the control of his parent or guardian or other person having the right to control such child in that regard, and wanders or lives in streets, alleys or other public places, shall be deemed a truant child, and on such truancy being alleged and proved, such truant child shall be adjudged a dependent child in like manner as is now provided by law for the adjudication of dependent children, and on being so judged dependent may be committed in like manner for such time not exceeding two years, as the judge or court having jurisdiction of the matter may determine. Any child so committed may, upon proof of amendment, or for after sufficient cause shown upon a hearing of the case be discharged by such judge or court at any time, but such child shall not be so confined after the age of fourteen years, nor shall he be bound or apprenticed nor placed out of any school to which he shall be committed. Officers appointed by the Board of Education or School Directors shall have power and authority to take a truant child found on the streets, alleys or other public places during school hours to such school conveniently located to the home of such child, as may be designated and requested by such parent, guardian or other person having the right to control such child, and such officers shall ascertain from such parent, guardian or other person having the right to control such child, the school which he desires such child shall attend; or in case of refusal to designate and request, by the parent, guardian, or other person having the right to control such child; or in case such child has no parent, guardian or other person in control, then to the public school situated in the district where such child lives, or to such public school as such board may direct.

Section 9. No child under thirteen years of age shall be employed or allowed to work by any person, company, firm or corporation at labor or service in any shop, factory, mine, store, place of manufacture, business or amusement, except as hereinafter provided.

Section 10. The judge of the County Court in the county where the child resides and is to be employed or to work, may, by order of record, grant a permit to any child over ten years to be exempt and in such county from the operation of this act as to such employment, and to such extent, and for such times and on such terms as may be named in such permit, on its being shown to his satisfaction that such child can read and write the English language and that it is fit and proper considering the lack of means of support of the family of which such child is a member, that such permit should be granted, and such permit may be rescinded by any such judge on written notice to such child, or to any person having control of or employing such child. Such permit must state the age, place of residence and the amount of school attendance prior to the granting of such permit. A record of such permits to be kept in such court. The court may, when the business of the court requires, appoint a suitable person to hear and report on all applications for the issuance and recision of permits, and may, on hearing such report, grant or refuse such application. Such person to be paid a reasonable compensation by the county, to be fixed by the County Board. Such person shall be an officer of the Court, and removable by an order of Court at any time. No charge or fee shall be required in any matter under this section.

Section 11. No child shall be so employed or work who does not present such permit, and every person, before employing or permitting such child to so labor, or be at service, shall require and retain such permit, and shall keep the same together with a correct list of all children so employed posted in a conspicuous manner in the place of employment, and shall show such list on demand, to any school officer or teacher or police officer.

Section 12. Any person, company, or corporation, who employs or permits to be employed or to work any child in violation of this act, and any person having the control of any such child who permits such employment or work, shall, for every offense forfeit a sum of not less than ten dollars ($10), nor more than fifty dollars ($50), for the use of the public schools of such city, town or district, and every day of such illegal employment shall constitute a distinct offense.

Section 13. Any person having control of or in his employ a child, who, with intent to evade the provisions of this act, shall make a false statement concerning the age of such child or the time such child has attended school, or shall instruct such child to make any false statement, shall, for such offense, forfeit a sum of not less than ten dollars ($10), nor more than fifty dollars ($50), for the use of the public schools of such city, town or district.

Section 14. This act shall take effect and be in force from and after its passage and publication.

Approved April 18, 1889.

dying Archbishop issued a combined protest. The blame, if blame there must be for this action, rests upon those who forced it upon them."

At the gubernatorial election in November, 1890, the Bennett Law being the issue, the Democratic candidate poled one hundred and sixty thousand three hundred and eighty-eight votes to one hundred and thirty-tow thousand and sixty-eight for Hoard, Republican candidate, Peck's plurality being twenty-eight thousand three hundred and twenty. Hoard's plurality in 1888 was twenty thousand two hundred and seventy-three. Peck increased the Democratic vote about five thousand over what it was in 1888, while on the part of Hoard there was a falling off of fully forty-three thousand votes. Analyzing results, the general impression is that a very full Democratic vote was poled, owing to the vigorous opposition put in on the part of the German Catholic churchmen, and that many of those Republicans, Lutherans, who had heretofore voted the Republican ticket, voted this time for Governor Peck, while perhaps as large a number had abstained from voting.

Urging the Catholics and friends of religious liberty to defeat this law at the ballot-box, the Bishops of Wisconsin laid bare its weak points and sinister designs by means of a very able and effective protest, which was as follows:

Bishops' Protest.

As Bishops of the Catholic Church in Wisconsin, we feel called upon to make an official declaration concerning the Bennett Law—in fact, to enter our protest against it. If this law were of a purely political nature, we would not have a single word to say about it; but as it touches upon questions of the greatest interest to our Catholic Church and our Catholic homes, we consider ourselves in duty bound to express and explain, even at some length, our opinion concerning the same. After calm and careful study of the Bennett Law, we hold that it interferes with the rights of the Church and of parents. We, moreover, conscientiously believe that the real object of this law is not so much to secure a greater amount of instruction in and knowledge of the English language, as rather to bring our private and parochial schools under the control of the State. And in this attempt we cannot but apprehend the ultimate intention gradually to destroy the parochial school system altogether.

The impression which a close study of the law leaves on our minds is this: That in the eyes of its framers the parochial school exists by the grace and toleration of the State, and may continue to exist, if it humbly submits to the discretionary powers granted to school boards institution, as old as the State itself, and deriving its existence from the free will and the generous efforts and sacrifices of hundreds of thousands of citizens acting in full accord with the dictates of their conscience and the through the Bennett Law, but not as a free, recognized spirit of the free institutions of our State and country. In this, our general view of the law and its object, we are strengthened by the personal knowledge which we have, from actual observation, of our schools. For we are certain that in them the English language is used and taught to at least as great an extent as the Bennett Law requires.

After this general observation we enter our most earnest protest against the Bennett Law for the following particular reasons: We consider the Bennett Law

1. An unnecessary law;
2. An offensive law;
3. An unjust law.

Ad. 1. We have in our three dioceses 264 parochial schools, 14 colleges, academies and select schools, 9 orphan asylums. To the best of our own personal knowledge, the English language is used and taught in all of them, even for a longer time each year than the 12 or 24 weeks required by the Bennett Law. The exceptions, if any, are so few, that no special legislation is needed as a remedy; and, certainly, not a law so harsh and so severe as the Bennett Law, fairly bristling with threats of prosecutions and fines. We know, it is true, of some districts in the State where, on account of hardly any English being spoken at home, the children make but little progress in English at school. But this is precisely as true of the children who attend the public schools in those districts, as it is true of those who attend the parochial schools. The fact that our mixed and fast-growing population is in no part of the State of a really remote and, in many, of a very recent date, sufficiently accounts for this defect. The natural causes of this defect being beyond the control of Legislature, we may, from general development and improvement, safely expect the disappearance of this defect without any legislative provisions.

Ad. 2. In the second place, we consider the Bennett Law an offensive law.

We have at least 350,000 Catholics in Wisconsin. They are as good, law-abiding citizens as any. Except in some places in which parochial schools are impossible, and in some cases of carelessness, they send their children to the parochial schools. All these schools have been built and are maintained by the parents themselves, often at a very great cost and sacrifice. Never,

as far as we know, has the State been asked to appropriate one single dollar for these schools. A great number of them have been in operation for more than twenty-five or thirty years. They have turned out hundreds of thousands of as good and useful citizens as any. It is, consequently, an outrage upon the intelligence and good character of our Catholic people, to interfere with their schools. Are the 50-60,000 Catholic fathers and mothers of families so ignorant and stupid that they do not know what kind of education their children need; or are they so destitute of love and interest for their children that they would not be willing to provide proper education for them? Have they deserved to be treated as persons who cannot or will not take care of the interests of their children, so that the State has to step in and act as guardian for them? Such, indeed, is the appearance of things, when the State attempts to force upon so many of its citizens a law of which not one in ten, and perhaps not one in a hundred, had an idea, or felt the want, when they sent their representatives to Madison—a law against which thousands upon thousands of the State's most industrious and conservative citizens, outside of our religious communion, most unanimously and vigorously protested, as soon as they got knowledge of that law. It is a well-known fact that, in the same Legislature which passed the Bennett Law, the Pond Bill had to succumb to the pressure of remonstrances against it from all parts of the State, though that bill provided for State supervision of private schools for the sole purpose of obtaining reliable statistics. Towards the close of the session, when bills of any great importance naturally cannot command the consideration which they deserve, the Bennett Law was substituted for the Pond Bill. That the citizens at large would have tried to prevent its passage, as well as that of the Pond Bill, is evident from the fact that they began to protest against the law as soon as it was published. From all this, it is but too clear that the Bennett Law must be called an offensive law. But it is also

3. An unjust law. And on this account we object to it still more strongly than on any other.

The Bennett Law is an unjust law because

a. It interferes with the sacred, inalienable rights of parents.

b. It threatens penalties which are really beyond all equity.

c. It opens every avenue to partiality and injustice, to strife and disorder.

Ad. a. Parents have the duty to educate their children because, under God, the children belong to parents who have to give to Him an account for them. This most sacred duty necessarily gives them also the inalienable right to educate their children. If any one, the State not excepted, takes away from parents this right or interferes with it, he violates one of the first principles of the natural order. There may be cases in which parents either grossly neglect this duty or positively abuse this right, for the damage or ruin of their children. It is only in such cases that the State, as the custodian of the rights of its citizens, is justified and obliged to step in and make parents do their duty or punish them for the abuse of their right. The cry has been raised that, as to education, Catholics, and especially their Bishops and priests, deny every right to the State and assume every right for the Church, that they want to make Catholic parents free from the State and slaves to the Church. Here may be the proper occasion to place this question in its true light and meaning before the public at large. Indeed, we deny to the State the right to educate the children of those parents who are willing and able to do so themselves. If parents want to delegate the exercise of their inalienable right to the State—as those parents do who send their children to the public schools—the State acts simply by delegated power, as the agent or functionary of those parents, not above them, but for them. If other parents, and there are thousands upon thousands, do not want to delegate the exercise of their right, they are perfectly free to retain it for themselves. All the State can demand of such parents for the common good is that they do not allow their children to grow up in ignorance or to acquire such knowledge as would make useless or dangerous citizens of their children. Now, whereas our Catholic parents provide an education for their children which not only not endangers but promotes the welfare of the State, their schools should not be molested by any interference on the part of the State. The conduct of our children in and out of school, the character of the younger generations which have passed through our schools, their standing and success as farmers, mechanics, business men and professional men should be sufficient guarantee to the State that our parents have not neglected their duties toward the State in the education of their children. Official inspection and supervision by Boards—the members of which are generally not better posted on school matters and certainly not more interested in school children than the parents themselves—should be left aside; for friendly visits of fellow-citizens or State officials our schools shall be open.

As to the position of the Church:

She insists, indeed, on parents giving their children not only a secular, but also a religious education. This obligation of parents, however, is not chiefly the result

of a positive Church law; but it is an obligation incumbent on Christian parents by the natural and divine law, independent of the action or law of the Church. It is a most sacred and indispensable duty of Christian parents to educate their children in the knowledge and fear and love of God—to provide religious instruction for their children, a duty which they cannot neglect without guilt. The Church merely urges parents to comply with a duty imposed upon them by divine law, and every Catholic parent will acknowledge that it is his conscientious duty to save and protect the faith of his children, to have them well instructed in it, both theoretically and practically.

No one can be a true member of the Church and at the same time hold a different view or follow a different practice from this. "The Church," says the III. Plenary Council of Baltimore (No. 194), "whose mission on earth, above all, is this, to lead every man, regenerated in the Baptism of Christ, even from the first use of his reason, in the ways of truth and justice to his supernatural end, can by no means allow that Catholic parents —whose natural and divine right, as well as duty, is to provide a Christian education for their children—procure for them a merely secular education; because such education cannot equip them with the means necessary to know and reach their last end." The Church, then, teaches distinctly that the Christian education is the natural and divine right and duty of the parents, which they have anterior to and independent of any law and action of the Church.

But how can they fulfill this their sacred duty? The public schools professedly and exclusively give only a secular education; the parochial school is established and operated to give both a secular and religious education, and is, in our present time and circumstances, the ordinary, and, we may say, almost the only means for securing to Catholic children the necessary religious education. For these reasons the Church urges and obliges parents to send their children to parochial schools, for whosoever is bound to the end is also bound to the means. The Church does not hereby violate the rights of parents, in any sense whatsoever, but simply insists on the parents doing their God-given duty.

So much to show that the Church by no means interferes with parental rights, by insisting on parents doing their natural and divine duty, whilst the State, through the Bennett Law, attacks these rights, by interfering with the parochial, that is, the parents' school. It will not do to object that the Bennett Law, or at least the one official explanation of it, given by the State Superintendent, assures us "that there is no attempt or purpose to ostracize, antagonize or in any manner or degree to interfere with parochial or any other form of private schools"; that "the law has due regard for the rights of conscience and holds parents alone responsible, and requires of them only that they provide for their children, somehow or somewhere, that secular education which the State deems necessary for its own prosperity and for the welfare of its citizens." For in the very next sentence the State Superintendent explains that parents, even though they provide for the education of their children in private schools—certainly then "somehow or somewhere"—may be summoned by the School Board and "must show sufficient reason for non-attendance of their children upon the public school." In the one part of his explanation, the State Superintendent fully asserts the right of parents and in the very next he denies the same entirely, by making parents liable to be summoned for making use of it. This is direct interference with parochial and private schools, the schools of the parents, and, consequently, the rights of the parents.

But not only in the general principle, also in various details, are the rights of parents attacked by the Bennett Law.

Sec. 1. provides that the children must attend school "in the city, town or district in which the parent resides." According to this, parents could not send their children to the parochial school, if it so happens that it is outside of the district in which they reside. Nor could they send any of their children to a boarding school outside of the city, town or district in which they reside. In both cases they would have first to obtain permission from the School Board of the district. They would have to apply for a like permission, if, as so many country parents do, they wanted to send their children to town for at least some months previous to first Holy Communion, if that period of time should fall within the weeks fixed by the School Board for consecutive attendance upon some school in the district. Again, the law does not allow parents to have anything to say as to the time of the year during which the twelve or twenty-four weeks of compulsory attendance should be fixed. It is the School Board that decides all; the parents have nothing to say.

Sec. 5 goes even so far as to leave it to the decision of the Board, whether a school is to be regarded as a school at all under this Law, or not. We have, indeed, nothing against the demand that reading, writing, arithmetic and United States history be taught in the English language. But we do object to the power granted by this provision to School Boards to decide whether our schools have a right to exist before the law or not.

Ad. b. The Bennett Law is, furthermore, an unjust law, because of the fines which it threatens. We do not hesitate to call them ruinous fines. If any one will take the trouble to calculate the fines which a parent might have to pay for one single child during a single year, he will find out that the amount is simply apalling. It will come to hundreds of dollars, and all that within the letter of the law. It will not help much to say that such exorbitant fines will never be collected, or that it is not even the spirit of the law that they should be collected. They stand as a part of the law, and either have not been well considered, or they must have been intended as a threat by which to scare timid people into a trembling submission to an unjust law.

Ad. c. Finally, we consider the Bennett Law unjust, because it opens every avenue to partiality and injustice, to strife and discord.

Sec. 6 speaks of prosecutions under this law on the part of the School Boards.

But neither here nor anywhere else is it defined *that* and *when* they must prosecute. They may and they may not.

This evidently gives the parents entirely over to the discretionary powers of the School Boards, opening every way to partiality and strife. In cities with large parochial schools, in which there are many children of influential citizens, the School Board will probably be rather slow about prosecuting. In rural districts, as the experience of our neighboring state, Illinois, plainly shows, they may annoy and vex parents to their hearts' content, all in the name of the famous Bennett Law of the State of Wisconsin. It may be claimed that, inasmuch as the School Boards are not appointed by the Government but elected by the people, they will naturally be inclined to act agreeably to the wishes of their constituents. But no matter how fairly they may be disposed, no officer should have any more discretionary powers than absolutely necessary; otherwise he is apt to act arbitrarily and to exceed the wishes and wants of his constituents.

It is possible that some may attempt to weaken the force of our protest, by the insinuation that it is dictated perhaps as much by the German Catholics' interest in the German language as by our zeal for the intact preservation of parental rights. We hereby declare, most unequivocally, that such is not the case, though we fully concede to every non-English speaking nationality in our State the right to preserve their language, as long as they believe this to be for the best interests of themselves and their children. As the English language is the official language of our country, our schools will and must use and teach it, even to a greater extent than the Bennett Law requires, not only for twelve or twenty-four weeks of the year, but all the year round. As long, however, as any other language—be it German, French, Polish, Dutch, Bohemian or any other—is in many parts of our State the language of home and family, we consider it a great advantage for children to know, besides the English, the language of the home circle, and we cannot possibly see what disadvantage to State and society there could arise from the instruction of our children in more than one language.

It is not our concern about any language, but the defense of God-given rights and duties which has prompted this, our protest. Our exclusively English parochial schools are as much affected by the Bennett Law, in principle, as our mixed schools, though probably, for reasons of prudence, they would be allowed, for the near future at least, not to feel its effects, if the law should remain a part of the legislation of our State. But we confidently hope that not only our Catholic voters but all friends of parental rights will stand together for the repeal of this law.

It is certainly no pleasure for us to come out with this protest. Nothing but our duty, well considered before God, could have prompted us to enter it. Neither we, ourselves, nor our beloved clergy, nor our faithful people, have invited the necessity of this protest; it is forced upon us.

We want to live in peace and good fellowship with all our fellow-citizens; if strife and discord has been stirred up, the fault rests not with us. We teach by word and example, respect and obedience to law and government; no law should be forced upon us for the repeal of which we would have to raise our voice.

The youngest of us have lived and worked in our State nearly twenty-five, the oldest almost fifty years. We have labored incessantly for the education of our youth; we shall continue to do so to the end of our days. Under God we have always relied on the zeal of our priests and the generosity of our people. We have never received one single cent of State help for our schools—we want no State interference with them, either.

MICHAEL HEISS,
Archbishop of Milwaukee,
KILIAN C. FLASCH,
Bishop of La Crosse,
F. X. KATZER,
Bishop of Green Bay.

Regarding the ultimate repeal of this law, the Hon. H. J. Desmond, who was Chairman, in 1891, of the Assembly Committee on Education, furnishes us the following interesting information:

"There was among the American delegation in the Assembly in 1891 no little competition for the honor of presenting the bill for the repeal of the Bennett Law. Conrad Krez, who had distinguished himself on the stump through the campaign, had such a bill in his pocket; but the speaker's eye was caught by Assembly-repeal of the law was promptly reported for passage man Schmitz, of the Ninth Ward, whose bill for the by the Committee on Education. The task of drafting a substitute law fell to me, as Chairman of the committee. I drew a substitute law, with the aid of a number of proposed measures of the same nature submitted in other States; then I sent copies of my draft to various school officials, to the prominent Lutheran ministers who had taken an active part in the campaign, and also to prominent Catholic authorities, asking at the same time from all of these parties suggestions, and urging them to carefully examine the provision of the draft, to see that no personal rights were infringed. The draft came back to me from these various quarters with very slight and immaterial amendments. We called a caucus of the Democratic members of the Assembly and Senate, and while there was considerable variety of opinion the caucus finally decided to endorse the measure proposed. In the end the bill passed both the Assembly and Senate with very little opposition, the majority of the Republicans in the Senate voting for it. This compulsory education law, described in the papers at the time as the "Desmond Law," remains on the statute books to-day. Its provisions against truancy are, perhaps, its most valuable feature, and these have been acted upon by the school boards of Milwaukee and other cities, and, at least so far as these provisions are concerned, it is not what most compulsory laws are, and what the Bennett Law always was, a dead-letter law."

Columbian Catholic Summer School.

On May 11, 1892, at the headquarters of the Catholic Club in New York, a meeting of the Catholic clergymen and laymen decided upon the establishment of a Catholic Summer School, an undertaking which had long been advocated by numerous Catholic periodicals throughout the country. The location of the first meeting was New London, Connecticut, where, between the 1st and 20th of August of that year, the daily average attendance was not less than five hundred. This, be it understood, was far beyond the estimate made by the managers of the undertaking. Thus, as in the case of the Chautauqua movement, everybody at once realized that it was simply a question of time when the organization would have acquired a development so extensive that other locations would have to be selected, so that schools might be held in different sections of the country at the same time. The movement resulting in the fulfillment of this belief was brought about by the selection of Plattsburg, in the extreme northeastern part of New York, as the permanent site and location of the first school; for it was then that the Catholic press took up the cry advocating the immediate establishment of a similar organization more convenient to the Western territory.

The Western School originated at the "Lilacs," Dr. Egan's cottage near Notre Dame, Indiana. It was the result of a social evening, at which were present Maurice Francis Egan, Dr. Zahm, and H. J. Desmond, the latter, who was then on a visit to Notre Dame, being delegated to arrange a future meeting at Chicago. In pursuance of these arrangements, a number of Catholic clergymen and laymen met at the Columbian Club, Chicago, on June 14, 1894, for the purpose of establishing a Summer School during the succeeding year. An Executive Committee was appointed, of which the Hon. W. J. Onaham was Chairman, the Committee being authorized to select a temporary or permanent site, and to make all necessary financial arrangements. This Committee met again on October 11, 1894, when, after a thorough canvass of the matter, Madison, Wisconsin, was unanimously selected as the site of the first session of the Summer School, and active committees were appointed to assure the success of the project.

In the meantime assurances of coöperation and unquestionable interest in the project came from all quarters, the undertaking meeting with the warmest support from clergy and laity alike. At a subsequent meeting, a permanent organization having been perfected, a constitution was adopted providing for the government of the school by an association consisting of annual members, paying an annual fee of ten dollars, and a limited number of life members at fifty dollars each. This entitles them to all the privileges of the school, as well as a voice in its management. Since the time of its organization, the annual sessions of the school have been held at Madison, which has consequently had the benefit of that gathering during the years 1895-96-97.

The Summer School combines instruction and profit with recreation and rest. Its lectures are selected for their well-known ability and thorough understanding of the subjects upon which they treat. The scope of instruction at the Madison Summer School includes a discussion of topics such as the following: Church history, political economy, ethics, relations between labor and capital, Christian doctrine, church music, sacred Scriptures, Church and State, and a variety of single lectures are given on topics along these and other lines,

such as Christian science, historical criticism, Eastern schism, science and religion. The Western School was incorporated in 1896. The present officers of the organization are: President, Bishop Messmer; First Vice-President, Conde B. Pallen, St. Louis; Second Vice-President, Rev. J. J. Keogh, Milwaukee; Treasurer, D. H. McBride, Columbus, Ohio; Secretary, John A. Hartigan, St. Paul.

The Marquette Statue.

During the session of the State Legislature in 1897, the A. P. A. sentiment cropped out in a determined effort to cast obliquy on the fair name of Wisconsin by removing from Statuary Hall, Washington, the beautiful statue of Pere Marquette, which Wisconsin has placed in one of its niches, and to replace it by the statues of General J. M. Rusk and General Lucius Fairchild. The bill asking Congress to make this change was introduced by Assemblyman Sweeting of Manitowoc County.

There was immediately a storm of protest from all over the State. The opposition was determined, but it was scattered, and it looked for a time as though the Sweeting Bill would become a law. At this juncture, the Marquette College Alumni Association of Milwaukee took up the fight and unified an opposition to the measure. It presented the following strong petition signed by thousands of voters of all faiths and creeds, to the legislature:

"Whereas, the Congress of the United States, by joint resolution adopted March 3, 1893, specially authorized the State of Wisconsin to erect in the old hall of the House of Representatives, a statue of Pere Marquette, and

"Whereas, the people of the State of Wisconsin in Senate and Assembly represented, in accordance with this resolution, have caused to be placed in this old hall of the House of Representatives a statue of this illustrious explorer, which gift has been accepted, on behalf of the nation, by the Senate of the United States, and

"Whereas, a memorial has been introduced in the Wisconsin State Legislature, proposing to revoke the people's gift and requesting the Congress of the United States to return to the State of Wisconsin the statue erected in pursuance of the resolutions above referred to. The reasons of such proposed action being:

"First. That there is in course of erection at the State Capitol a building for the Wisconsin State Historical library to be devoted exclusively to historical purposes.

"Second. That Pere Marquette was an historical character, rather than a citizen of the State recognized for distinguished civic or military services.

"Third. That the State of Wisconsin contemplates placing in the old hall of the House of Representatives, statues of General Jeremiah M. Rusk and General Lucius Fairchild, distinguished citizens of Wisconsin, lately deceased, and

"Whereas, we believe that the reasons given do not justify such proposed unprecedented action—

"First. Although Wisconsin has in course of construction a building for the historical library of the State, devoted exclusively to historical subjects, this is no reason, in our opinion, why a great and sovereign State should withdraw a gift solemnly conferred upon the nation, unless Pere Marquette be proved unworthy of the high honor which Wisconsin and the United States Congress have bestowed upon him.

"Second. While Marquette cannot be considered as a citizen of Wisconsin, which did not exist as a State in his time, yet his statue was accepted by special enactment of the Congress of the United States, March 3, 1893, to stand as a memorial of his 'work among the Indians, and explorations within the borders of said State.'

"Third. While we fully recognize the merits and services of General Jeremiah M. Rusk and General Lucius Fairchild, still, as citizens of the State of which they were proud and to which they rendered generous services, we feel confident that it would be a poor tribute to their distinguished worth to honor them in a way which their honest sense of propriety would condemn if they were living; and,

"Whereas, statues have been placed in the old hall of the House of Representatives of other men, such as Roger Williams and John Winthrop, who, like Pere Marquette, were not citizens of the State which thus honored them,

"Be it resolved, that we, the undersigned, as citizens of the State of Wisconsin, earnestly protest against the passage of said memorial; and,

"Be it furthermore resolved, that these resolutions be presented to the Wisconsin State Legislature.

The petitions poured in from all parts of the State and they kept coming for weeks so persistently that the assemblymen and senators thought that the whole State had risen up against the Bill. There were several hearings before the Committee on Federal Relations, to which had been referred the Sweeting Bill. Mark Barnum, the Sage of Wausau, John T. Kelly of Milwaukee, John A. Aylward of Madison and Lawrence A. Olwell of Milwaukee made the fight before the Committee for the retention of the statue, while the fight for its removal was made by Henry Sanford of Manitowoc County.

After weeks of delay, the Committee reported the bill back without recommendation. It was defeated by

a vote of 78 to 3, Mr. Sweeting, who introduced the bill and who explained that he had done so upon request, himself voting against it.

The Catholic Press of Wisconsin.

The Catholic Citizen, established in 1870, is the oldest Catholic paper published in Wisconsin. It was evolved out of a number of differently entitled journals, whose continuity it preserves. The first of these was the "Star of Bethlehem," first published by the St. Louis Brothers in October, 1869, as a monthly review of Catholic news and events. Subsequently it passed into the possession of Messrs. E. A. Bray and R. B. Johnson. Meanwhile on the third day of November, 1870, the Rev. John Casey began the publication of the "Catholic Vindicator," at Monroe, Wisconsin, where he was stationed as pastor. Father Casey had the assistance of Dr. D. W. Nolan, at the same time a practicing Catholic physician at Monroe. Both followed the paper to Milwaukee, whither his office was transferred at the request of the Rt. Rev. Bishop Henni after nearly a year's publication at Monroe. In Milwaukee Dr. Nolan gave his whole time and attention to the editorial and office work of the paper, sharing with Father Casey the proprietorship of the business. Until the Hoffmann building was made ready, the Sivyer block on Broadway was the home of the "Catholic Vindicator."

Soon after removing from Monroe to Milwaukee, the "Star of Bethlehem" was consolidated with the "Catholic Vindicator," and from that time, October 19, 1871, until May 2, 1872, were published as one paper under the title of "The Catholic Vindicator and Star of Bethlehem," when the form of the paper was changed from a folio to a quarto size, with Father Casey and Dr. Nolan as editors, R. B. Johnson business manager, and E. A. Bray, secretary. In a "Greeting" published in the "Catholic Vindicator and Star of Bethlehem," November 2, 1871, the following paragraph is found:

"We have recently consolidated with the "Star of Bethlehem," which as a monthly was a predecessor of the 'Vindicator' in the interests of our faith. The consolidation was not to lessen our energies, but to increase them, to unite the influence, the energies, the means and the powers of both in one, thereby hoping the more securely to accomplish the end intended by both and to give no occasion to our people for a division of interest or of support."

In the latter part of the year 1874, the Rev. J. Casey, owing to excess of parochial labor, severed his connection with the business duties and responsibilities of the "Catholic Vindicator," upon whose resignation the paper passed into other hands, Dr. Nolan assuming all liabilities and responsibilities. Later (November, 1878) the Rev. George L. Willard and Mr. E. A. Bray became proprietors and changed the name from the "Catholic Vindicator" to the "Catholic Citizen."

The incorporation of the "Citizen" Company occurred in April, 1891, the paper continuing under the same editorial management.

For many years the editorial work of the "Citizen" was largely done by H. J. Desmond, of the Milwaukee Bar. Mr. Desmond became the proprietor of the paper in 1891, and continues to direct its policy.

Father Casey is now stationed at South Milwaukee; Mr. Bray has resided since May, 1891, at Los Angeles, California; Dr. Nolan died some years ago in Chicago, and Father Willard died in the midst of missionary labors in California.

The "Citizen's" circulation passed the ten thousand mark in 1892, and has grown steadily since. It is recognized as having done valiant service to the Church in Wisconsin. To further emphasize its efforts in this direction, we may state that it led to the movement which repelled church taxation, and with such effect that, whereas ten years ago church taxation bills came within a few votes of enactment in the Legislature, for the last ten years no such measure has been reported.

It forced open the doors of the public reformities of Wisconsin and Illinois to Catholic clergymen. It stood back of the wronged Catholics of Edgerton, and raised the fund which carried the case of the Bible in the public schools to the Supreme Court and victory, dealing a blow at sectarian ascendancy in public education under which the bigotry of every State is still reeling.

It coöperated in the campaign against the Bennett Law, rightly seeing in that measure, not a patriotic purpose, but rather the expression of a narrow nativism (surcharged with the spirit of Know-Nothingism), aiming at the very existence of parochial schools.

It contributed to the enactment, in the Wisconsin laws of 1891, of a Liberty of Worship Act.

By weekly reminders directed to the State Democratic Administration of Wisconsin, it contributed to the enforcement of the law for the erection of the Marquette statue, that law having lain dormant since 1887.

By specific and detailed attacks, it drove Compayre's bigoted pedagogy out of the Normal schools.

Its active agitation led to the establishment of the Western Catholic Summer School, which institution has done so much to spread an interest in Catholic literature.

It also made a great fight against A. P. Aism, not merely defensively, but aggressively, with vigor and energy, scattering two great special editions of forty thousand copies throughout the Northwest, evoking letters against the New Know-Nothingism from Gov-

ernors, Senators and other prominent men in American public life.

The present editor and proprietor of the Catholic Citizen, the Hon. Humphrey J. Desmond, of Milwaukee, was born near Cedarburg, in Ozaukee County, Wisconsin, where his grandfather had settled in territorial days. In 1866 he removed with his parents to Milwaukee, where he has since resided. His earlier education was obtained in the common and high schools of that city, after which he took a complete course at the State University at Madison, graduating from the same in 1880, after which he entered upon the active practice of his chosen profession, the Law. He served as a member of the Milwaukee School Board in 1883, and was reappointed to that position in 1885, 1888 and 1890. In the latter year he was elected as Democratic member of the Assembly from the First District of Milwaukee.

During his term of service, Mr. Desmond was Chairman of the Committee on Education and also a member of the Judiciary Committee. Aside from his well-known and widely recognized capabilities as a lawyer, Mr. Desmond is regarded as one of the most pleasing as well as trenchant writers in the West.

The "Katolic" (Polish) was established in January, 1897, its first issue being printed and given to the public on the 15th of that month. The sole object of placing this publication in the field was to defend what is most dear to the Catholic—his religion and his rights. Hence its foundations and principles are purely Catholic. The "Katolic," at the beginning of its existence, was the property of the Polish Publishing Company, and until May 15, 1897, it appeared as a tri-weekly. The editorial chair was at first occupied by Professor Alexander Jaworuickia, a native of Warsaw. He was born June 19, 1849, of noble parents. At the age of seventeen he was admitted to the University of Warsaw, pursuing also the studies of law, history, and philosophy at the University of Paris. After his return to Warsaw, Jaworuicka was admitted to the Bar. The diocese of Paris, desirous of securing the control of certain territory in Africa, entrusted Mr. Jaworuickia with the mission to renew the treaties with the chiefs of the local tribes, and investigate that country with regard to the religious customs and culture of the inhabitants. After two years of serious investigation and research, he returned to Paris to present his experience to the French.

During his further sojourn in his native country, Mr. Jaworuickia devoted himself entirely to literature and journalism. Here he attracted the attention of the Russian Government, in consequence of his associations with political suspects. Wherefore, he left Poland for America, arriving in this country in 1896. Soon after coming to America, he was entrusted with the editorial work of the "Katolic," but retired after a brief service.

From May 15, 1897, the "Katolic" was changed into a weekly publication, with the Rev. B. M. Skulik, D. D., as chief editor. Father Skulik is a native of Silesia, Germany. He was born on the 20th of August, 1867, at Szopienice. From early boyhood he pursued his studies at Rozdriu, Scopienice, Lemberg, Cracow, Racur and Riette. While in Rome, Father Skulik attended the Vatican College, the Gregorian and Minerva Universities during five years, spending three years at the Seminary at Riette, where he was ordained to the priesthood on December 19, 1891. After his ordination, Father Skulik still pursued his studies for two years longer, when, on the 9th of March, 1893, the degree of Doctor of Divinity was conferred upon him at the Roman College. The young priest did not labor for any considerable length of time in his mother country, for the zeal for the glory of God goaded him on to work of greater sacrifice beyond the Atlantic. He came to America, and spent a year as pastor at Passaic, where he erected a church and school. A beautiful church at Shamokin, Pennsylvania, gives assurance of the industry and sacrifice of the young priest. After a year of service at Brightom, Iowa, Father Skulik came to Milwaukee in 1896, since when he performs the duties as assistant at St. Josephat's Church.

Besides great diligence and time sacrificed to the faithful performance of his priestly functions, Father Skulik devoted a greater portion of his time to literature and journalism. In the former some very instructive works have left his pen, and as a journalist he is founder of four publications, the "Polskai Litwa" and the "Saturday Weekly" at Shamokin, the "Przyjaciel" at Mount Carmel, and an Italian periodical, the "Civilita Catholica," at New York. Having retired from the active editorship of these papers, Father Skulik continues still to contribute liberally to Polish, German and Italian papers.

In November, 1897, the "Katolic" became the property of the Rev. William Grutza, with Professor John Kuk as manager. Professor Kuk was born December 6, 1841, at Siedliska, a town of Western Galicia. His early education was obtained partly under the supervision of his mother and partly in the school of his native city. Upon completing a course at the Gymnasium, he turned his attention to the university at that place, where he obtained sufficient knowledge to enable him to follow the vocation of teacher. For twenty-one years he has occupied the position of professor of literature, history, mathematics, and other branches at Tarnow, but at the end of that period severed his connection with that institution, and removed to this country, where he arrived in 1892. Here he at once became asso-

ciated with the "Kuryer Polski," of Milwaukee, of which he was managing editor for two years. Subsequently he published a religious periodical at Manitowoc, Wisconsin. At present Mr. Kuk occupies a professor's chair at St. Josephat's Polish Normal School at Milwaukee. He is an eminent scholar and a man of great literary tastes. Besides the efficient and meritorious work accomplished by him in the school room, he has also enriched his native literature to a marked extent.

These, then, are the men who have been, and are at the present time, at the head of the "Katolic," a paper which, since coming into the possession of the present management, has gained rapidly in popularity, so that at the present time its circulation numbers not less than three thousand. That its mission is being well conducted and fulfilled is evident from the havoc the paper has already caused in independent Polish circles throughout the country.

Another widely known and justly popular Catholic publication is the "Excelsior," a German Catholic newspaper which was founded on September 8, 1883, by the Excelsior Publishing Company, and incorporated March 3, 1886. The "Excelsior" is to-day the leading German Catholic paper of America, and has a large circulation in the State of Wisconsin, and everywhere, in fact, among the Catholic clergy in the United States.

Not a little of the deserved popularity of this publication is due to the editor-in-chief, Mr. J. M. A. Schultheis, whose able work has gained for him a most enviable recognition throughout the country. The business management of the paper is under the direction of Mr. Joseph Springob.

An offshoot of the "Excelsior" is the "La Crosse Patriot," which was founded by the Excelsior Company on November 24, 1888, especially for the diocese of La Crossé. Of this publication Mr. Gustav Keller is the local editor.

Another publication issued by the same company is the "Excelsior-Calendar," a yearly publication which has been in existence since 1893. It contains considerably more than one hundred pages of nicely illustrated reading matter, and is issued about September 1 of each year.

The "De Volksstem" (Hollandish), a Catholic publication was established at DePere, Wisconsin, in March, 1890, by J. B. Heyrman and J. A. Kuypers, both formerly connected with the DePere "Standard," the former as one of the publishers, the latter as one of the editors. This paper is largely read by the Hollandish and Flemish American Catholics in nearly every State of the Union, although the majority of its readers reside in Wisconsin, Michigan, Illinois, Minnesota and Iowa. Its purpose is to spread and defend the Catholic religion among people of that nationality. Besides editorials on the leading religious and other topics of the day, the paper gives the Catholics the general news of this country and the Old Country, and a large amount of miscellaneous matter, making it a Catholic family paper in every respect. It has the approval of several Archbishops and Bishops, and numbers many members of the priesthood among its contributors. The circulation of the paper at the present time is fifteen hundred.

Mr. John B. Heyrman, senior member of the firm, is a native of Belgium, having been born in the town of Bornhem, Province of Antwerp. After obtaining a liberal education in his native country, he came to the United States, and finally to Wisconsin. During the first twelve years of his residence in this State, he lived on the farm with his father and brothers, after which, having married, he kept a general store at Bay Settlement. Having experienced the various ups and downs pertaining to commercial life in the earlier days, he finally entered the field of journalism, establishing the DePere "Standard," at that time the only Catholic newspaper in the United States published in the Hollandish language. Twelve years later he sold out his interest in this publication, and in January, 1890, in company with John Anton Kuypers, purchased the Brown County "Democrat," and shortly afterwards they commenced the publication of the "Volksstem."

John Anton Kuypers is also a native of Holland, the place of his nativity being Oeffelt, North Brabant, where he first saw the light March 2, 1869. He also received a generous education in the schools of his native country, after which he came, with others of his family, to the United States, where they arrived January 25, 1886. They then at once came West, locating in the city of DePere, Wisconsin, where, soon after, young Kuypers entered the employ of the Standard Printing Company, with which he remained in one capacity or another until forming his present partnership with Mr. Heyrman.

In addition to the publications already mentioned, are the following now in circulation, concerning which we have failed to receive the necessary data: "The Catholic Sentinel" (English), published weekly at Chippewa Falls, Wisconsin; circulation, 2,800; "Annals of St. Joseph" (English), published once a month at Green Bay, Wisconsin; "Chairman," published weekly at La Crosse; circulation, 1,500; "Our Young People" (English), juvenile semi-monthly, published at Milwaukee; circulation, 4,500; "Columbia" (German), published weekly at Milwaukee; circulation, 8,300; "Caecilia" (German), published monthly at St. Francis, Milwaukee County, Wisconsin; circulation, 1,200; "Young Eagle" (English), published monthly at Sinsinawa.

The Catholic School System in Wisconsin.

The growth of the Catholic school system in Wisconsin has been markedly steady and progressive. This is scarcely to be wondered at, being, as we are, aware of the fact that it is an institution which not only the authorities of the Catholic Church deem a necessary and indispensable means for the preservation of the Faith in our Catholic youth, but of which laymen of all classes and conditions have a just appreciation. In the eye of the Church, these institutions are void in both practice and intent of questions, issues, aims or speculations, national or political, their purpose being solely, while giving the educational advantages afforded by similar public or private establishments, of propagating the Catholic faith, and inculcating those principles of Catholicity dominating the teachings of the Church, in the acceptance and practice of which one cannot fail in being loyal to the Faith in which he was born. The enforcement, as far as possible, of these principles is but a logical sequence to a code of moral ethics with which all true and consistent Catholics are bound to accord, and in which the liberal and unprejudiced mind can see naught but what is absolutely compatible with the nation's best interests. Wherever a church has been raised to the worship of God, there, too, wherever practicable, has been erected a school for the moral as well as material benefit of the children. Bishops and priests alike have long since realized how much more easily are the moral faculties to be dealt with when reached through a channel of mental enlightenment, and thus hail with gladness every addition to those educational facilities by means of which these ends are obtained. In other words, the parochial school is the dominating factor in the promotion and expansion of Catholicism.

But there is still stronger evidence forthcoming to establish that fact. The First Plenary Council, held in 1852, enacted as follows (V. XIII. Decree): "We exhort the Bishops and, in view of the very great evils that are wont to follow from the neglect of a proper education of youth, we entreat them by the bowels of the mercy of God to see to it, that in their dioceses schools be connected with every single church, and to make provision, that, if need be, and circumstances allow it, from the income of the church to which the school is annexed, able teachers be employed."

The Second Plenary Council of Baltimore, held in 1866, says in No. 420: "The best, and, in fact, the only means left by which those great evils and harms (viz.: the pernicious infection of indifferentism and corruption of morals deplored by the Fathers of the Council in No. 426) can be met, appears to lie in this, that in every single diocese near every single church schools be erected in which the Catholic youth be instructed in the secular branches as well as in religion and good morals."

The Third Plenary Council of Baltimore, held in 1884, is still more explicit and emphatic. In No. 199 it reads: "We ordain and decree: First, near every single church where it does not already exist a parochial school must be erected, within two years from the promulgation of this Council, and forever maintained, unless the Bishop judges that, on account of too great difficulties, a delay may be granted.

Second. A priest who, within this time, through his own negligence, hinders the erection or maintenance of a school, or, after repeated admonition of the Bishop, does not care for the same, deserves to be removed from his church.

Third. A mission or parish which fails to support the priest in the erection or maintenance of a school, to such a degree that on account of such supine negligence a school cannot exist, is to be reprehended by the Bishop and by the most prudent and efficient means to be induced to furnish the necessary help and means.

Fourth. All Catholic parents are bound to send their children to the parochial school, unless they efficiently and evidently provide for the Christian education of their children at home, or in other Catholic schools, or be allowed to send them to other schools for a sufficient reason approved of by the Bishop and with suitable precautions and remedies. It is, however, left to the judgment of the Ordinary to decide what school is a Catholic school."

From such legislation as that just quoted, in addition to which might be given an endless array of similar expressions from Provincial Councils and Diocesan Synods, it will readily be inferred that, in the eyes of the Church, no mission or parish is complete without a school. This is indeed the keynote to Catholicity's progression, for as the late Bishop Flasch has been wont to say: "The school is the heart of the Catholic congregation."

The Catholic Church has in fact always taken an unbounded interest in prompting the education of the young. Wherever there is a congregation at which it is at all feasible, there also it will be found ample provision is made for the education of the children. A close scrutiny of the history of the Catholic Church in this country but verifies the fact that from its very inception the principal efforts put forth by the Bishops and clergy as to advance the interests of education and strengthen wherever possible in number and character all the institutions of that kind. They realized that it was necessary for a person to be educated in order that

he might fully appreciate the benefits of religion, and believing this, left no stone unturned in order that the good work might be carried to a satisfactory fulfillment. And the history of the country has been that of Wisconsin, parochial schools having been in active operation within the limits of the State for over half a century, although many of those built in earlier times were void of some of the necessaries and all of the luxuries pertaining to such institutions at the present day.

Education received additional impetus at the coming of Bishop Henni to Milwaukee, while most of those associated with him in the work were remarkable for the fervor and interest exhibited by them in everything pertaining to educational matters. Indicative of this sentiment are the words of Dr. Salzmann, who on taking charge of the congregation at Germantown in 1847 asked first of all that a School might be established there. The same intense interest was also exhibited by the Rev. Michael Heiss, rector of St. Mary's congregation, Milwaukee, and numerous others. With such an extensive and universal sentiment prevailing, it is little to be wondered at that the education of the laity was not neglected. It was but shortly before Christmas, 1850, that Bishop Henni established the convent of Notre Dame in Milwaukee, an institution which has since sent forth hundreds of willing and laborious workers whose hearts and interests are all centered on education of the Catholic young. Then followed the Priests' Seminary, now of world-wide reputation, which was erected in 1853, from which members of the clergy of all degrees have been sent forth. This was followed by the erection of the Teachers' Seminary, also at St. Francis in 1870, a result of special efforts on the part of Dr. Salzmann, and the Deaf Mute Institute, which was built some six years later as a result of the unremitting energy of the Rev. Theodore Bruener, rector of the Teachers' Seminary at that time. Outside of Milwaukee, the line of educational progress is marked by the erection of a college at Mt. Calvary in 1861, by the Capuchin Fathers. Of other institutions of similar character in the city of Milwaukee and Milwaukee diocese are, Marquette college, erected by the Jesuits in 1880; an institution of the same kind at Watertown, Wisconsin, which is under the direction and able management of Fathers of the Holy Cross; the Reform and Industrial school, one of which is at St. Francis and one at Manitowoc for boys, and the Institute of the Good Shepherd in Milwaukee for girls. There are also at the present time in Milwaukee diocese one hundred and forty-two parochial schools having an average attendance of twenty-six thousand scholars. In addition to these, there are numerous institutions for the education of young ladies, such as Notre Dame Institute at Milwaukee, directed by Sisters of Notre Dame; St. Joseph's Academy at Greenfield Park, Milwaukee, directed by Sisters of St. Francis; St. Catharine's Academy at Racine, directed by Sisters of St. Dominic; St. Clara's Academy at Sinsinawa Mound, directed by Sisters of St. Dominic of the Third Order; Sacred Heart Academy at Madison, directed by Sisters of St. Dominic of the Third Order; Holy Name Institute at Alverno, directed by Franciscan Sisters, and Our Lady of Angels Academy at Milwaukee, which is also under the direction of the Sisters of that Order.

In the diocese of Green Bay there are at the present time seventy-one parochial schools, having an average attendance of twelve thousand children. In addition to this, there is at Marinette an educational institution for young ladies which is under the direction of Sisters of Notre Dame, and an industrial school for Indian boys at Keshena,

In the diocese of La Crosse there are sixty-three parochial schools, having an average attendance of nine thousand one hundred scholars. Besides these there is the Sacred Heart college at Prairie du Chien, which is in charge of the Jesuits, and St. Mary's Institute at the same place, which is under the direction of Sisters of Notre Dame and devoted entirely to the education of young ladies. There is also an Industrial school for Indian girls at Bayfield, Wisconsin, which is in charge of Franciscan Sisters.

The educational interests of Wisconsin are, therefore, represented in entirety by one Priests' Seminary, six colléges for young men, eight academies for young ladies, five industrial schools and two hundred and seventy-six parochial schools, the latter having a total attendance of forty-seven thousand one hundred scholars.

The complete representation of the Catholic Church in the State of Wisconsin at the present time is as follows: Archdiocese of Milwaukee: Archbishop, one; secular priests, two hundred and forty-five; priests of religious Orders, forty-four; total, two hundred and eighty-nine. Churches in Milwaukee city, twenty-seven; outside of Milwaukee, two hundred and fifty-four; churches with resident priests, one hundred and eighty-five; missions with churches, ninty-six; total churches, two hundred and eighty-one; chapels, thirty-three; seminary for secular clergy, one; ecclesiastical students, one hundred and ten; ecclesiastical students of the Archdiocese of Milwaukee, thirty-two; seminaries of religious orders, three; students, sixty-seven; colleges and academies or boys, five; normal school, one; students in colleges and normal school, six hundred and eighty-six; academies for young ladies, five; females educated in higher branches, four hundred and fifty. Parishes and missions with schools in the city of Milwaukee, twenty-

six; pupils, twelve thousand nine hundred and forty-five; outside of the city of Milwaukee, one hundred and twenty-three; pupils, thirteen thousand four hundred and twenty-eight; total schools, one hundred and forty-nine; total pupils, twenty-six thousand three hundred and seventy-three; orphan asylums, seven; orphans, four hundred and sixty-nine; infant asylum, one; inmates, one hundred and thirty-six; industrial and reform schools for boys, two; inmates, eighty-seven; industrial school for girls, one; inmates, forty-five; deaf mute asylum, one; inmates, thirty-five; total of young people under Catholic care, twenty-eight thousand two hundred and twenty-five; hospitals, seven; inmates (average during the year) thirteen hundred; homes for aged poor, two; inmates during the year, two hundred and five; home for girls, one; Catholic population of the Archdiocese, two hundred and fifty thousand.

Green Bay Diocese: Bishop, one; secular priests, one hundred and twenty-six; priests of religious orders, fourteen; total, one hundred and forty; churches in the city of Green Bay, six; churches with resident priests, one hundred and twenty-one; missions with churches, sixty-six; stations, eleven; chapels, eight; brothers (including novices and postulants) sixteen; theological students, ten; academies for young ladies, two; pupils, thirty-seven; schools, seventy-two; pupils, ten thousand nine hundred and six; orphan asylums, three; orphans, two hundred and twenty; industrial and reform school, one; inmates, seventy-seven; total of young people under Catholic care, twelve thousand and seventy-seven; hospitals, six; Catholic population, one hundred and twenty-five thousand.

La Crosse Diocese: Bishop, one; secular priests, one hundred and one; priests of religious orders, twenty-three; total, one hundred and twenty-four; ecclesiastical students, twelve; churches in the city of La Crosse, seven; churches with resident priests, ninety-four; missions with churches, one hundred and sixteen; stations, thirty-three; chapels, twenty-five; seminary of religious order, one; academies for young ladies, two; pupils, one hundred and fifty-one; high schools, six; parishes with parochial schools, sixty-seven; pupils, nine thousand seven hundred and forty-four; orphan asylums, two; orphans, one hundred and eighty-one; industrial school, one; inmates, thirty-one; total of young people under Catholic care, nine thousand eight hundred and forty-one; hospitals, eight; patients during the year, two thousand eight hundred and fifty-one; Catholic population (including twenty-one hundred Indians), eighty thousand one hundred.

History of the Catholic Church in Wisconsin.

PART V.

The Archdiocese of Milwaukee.

CHAPTER I.

Papal Brief for the Erection of the Archdiocese of Milwaukee. Pope Pius IX.

BE it known to future times: §1. The prayers of venerable prelates for the good of the Lord's flock, We, holding on earth the place of the eternal Shepherd, grant with a most willing heart. Whereas, the venerable brothers, the Archbishops and Bishops of the ecclesiastical province of St. Louis, in the United States of North America, assembled in special meeting, are of opinion that for the great advantage of the Catholic religion the aforesaid ecclesiastical province should be, on account of its wide extent, divided into three separate provinces, and, whereas, they have addressed to Us a most urgent request for this purpose, We have long and with earnest attention, deliberated on the matter with Our venerable brothers, the Cardinals of the Holy Roman Church belonging to the Congregation for the Propagation of Faith, and have decided to consent to the wishes of the aforementioned bishops.

§2. Now, therefore, by the advice of the same Cardinals of the Holy Roman Church, Our venerable brothers, and by Our apostolic authority, We divide by these presents the ecclesiastical province of St. Louis, in the United States of North America, into three provinces. One of these shall retain the name of St. Louis, that city to be the Metropolitan See, etc. * * * The other shall have the Church of Milwaukee for a Metropolitan See, and shall comprise the following suffragan sees: St. Paul,[1] Sault Ste. Marie and Marquette (which until now belonged to the ecclesiastical province of Cincinnati), then La Crosse, Green Bay and the Vicariate Apostolic of Northern Minnesota. The third province, finally, shall have its Metropolitan See at Santa Fe, New Mexico, etc. * * *

§3. Such is Our will and command. We also decree that these, Our present letters, shall forever be in force, valid and effective, and obtain their full and entire effects, etc.[2]

Given at St. Peter's in Rome, under the Fisherman's ring, the 12th February, 1875, in the twenty-ninth year of Our Pontificate.

The Archdiocese of Milwaukee.

On June 3, 1871, the Pallium, emblem of archiepiscopal dignity, was solemnly laid on the shoulders of Archbishop Henni, by the Papal Ablegate, Monsignor Roncetti, and Milwaukee became an Archdiocese. To the minds of all who had followed the history of the Catholic Church in Wisconsin, and particularly in Milwaukee, this was but a fitting recognition of those dauntless spirits who had pioneered the Faith successfully, in spite of obstacles which to the ordinary or only partially persistent mind must have appeared insurmountable. Yet to Milwaukee alone by no means belonged the honor, the success and final triumph of the Church in her march of progress and work of evangelization. Men of a mould equally heroic, equally self-sacrificing and self-ignoring, were to be found on every hand; fearlessly, unquestioningly and uncomplainingly doing the Master's bidding, in spite of consequences to either safety, comfort, or even life. But once before, when the location of Wisconsin's first diocese lay trembling in the balance, Milwaukee had given abundant evidence of her fitness, in location and in many other particulars, as the metropolis of the Church of Wisconsin. This further honor, then, may be said to have come to her as a matter of course, and there was no dissenting voice, only words of praise and gratulation being heard when it was known of Milwaukee's proposed advancement to the Archiepiscopate.

Of the earlier history of the Church in Milwaukee, there is much of interest to be gleaned, more particularly

(1) The province of St. Paul extending over the States of Minnesota, South and North Dakota, was erected on the 4th of March, 1888.

so, perhaps, as we note how under the spread and dominance of Christian influence her material condition became improved. This necessarily takes us back to the earlier years of the present century, when, still figuring as a French possession, Milwaukee was, according to ecclesiastical jurisdiction, a dependency of the diocese of Quebec. In 1810, however, it became a subject to the diocese of Bardstown (Louisville), Kentucky, and still later to those of Cincinnati and Detroit, which were respectively erected in the years 1822 and 1832. It was while under the jurisdiction of the latter-named diocese, however, that the history of the Church in Milwaukee may be said to have begun. For at this particular period, the place took on the form and semblance of a settlement, which after long and toilsome years has assumed the dignity and proportions of a metropolis, is known the world over as a commercial center, and is recognized as a city of homes, enterprise, benevolence and religious culture. Through all of the different phases pertaining to the growth and prosperity of Milwaukee, the Church has taken no uncertain part, sharing the trials and vicissitudes naturally pertaining to the earlier periods of Western civilization, and receiving her portion of the benefactions accruing with modern and maturer times, and thus, hand in hand, as they ever should be, religion and progress have glided down the years together; the former, through its educational influences and self-sacrificing devotion to humanity, broadening the mind of man, strengthening his purpose to do good to others as well as to self, and in so doing aiding to no limited extent in the establishment and building-up of a material welfare unsurpassed by that of any other nation in the world.

The growth of the Church in Milwaukee, as in all newly settled countries, was slow at first, and it was many years after the Word was first carried to her midst that she received her first permanent pastor. While still subject to the diocese of Detroit, Milwaukee was also subordinate to Green Bay, to whom, for a number of years, she looked for spiritual aid and assistance, either at the hands of priests residing there or from those visiting the Bay from Detroit. Necessarily these visits were few and far between, for the way was long and dangerous and the times treacherous at best, so that those godly, self-sacrificing men who ventured to make the journey veritably took their lives into their own hands.

The first Mass said within the limits of Milwaukee was celebrated by the Rev. Father J. Bonduel, in August, 1837, at the house of Solomon Juneau, which stood on the spot now occupied by the Mitchell building on East Water street. During the same year, the Rev. Patrick O'Kelly arrived and became the first resident pastor, in which position he remained for the following five years. For some time subsequent to the arrival of Father O'Kelly Mass was said regularly at the Court House, where also the various other denominations held their services. Then Solomon Juneau donated lots 10 and 11, block 73, for church purposes, the deed conveying them to the Rt. Rev. F. Résé, Bishop of Detroit, bearing the date of July 13, 1837. The property thus secured to the Church is situated on Martin street at the corner of Jackson.

Two years later, Father O'Kelly built an unpretentious little chapel on this land, the same afterwards being dedicated to St. Peter. The subsequent history of this building is interesting, as it was afterwards enlarged so that a portion might be used for school purposes. The main portion of this building, however, served as cathedral for Bishop Henni. Afterwards, from 1863 to 1866, it was used by a Bohemian congregation during its period of organization, and still later, was a place of gathering for the Sunday School. A few years ago, this building, with the ground upon which it stood, passed into the hands of the Right Rev. L. Batz, who transferred it to another location, where it still remains. "It will forever be regretted," writes Father Schinner, "that the chapel was separated from the site to which it had been wedded, and that the ground which was hallowed by the sweat of the early missionaries and the sacrifices of the early settlers, must fulfill the prosaic office of supporting tenement houses. Still, the Catholics are grateful that so much has been saved and the cradle of the infant Church preserved." During Father O'Kelly's time, the Rev. Thomas Morrissey is also mentioned in connection with the parish. The history of the church was made memorable in the year 1841 by the arrival of the Right Rev. P. O. Lefevre, of Detroit, who was the first Bishop to visit these parts. He was accompanied on that occasion by Father Kundig, who afterwards became so closely allied with the growth and progress of Catholic interests in the State. One of the first things done by Father Kundig after his permanent settlement here, in June, 1842, was to establish a school, which was placed in charge of a Mr. Murray, who was aided in the work by his sister. Thus this work of Christian effort grew and prospered to a remarkable degree, so that it was not long before the name of Milwaukee became well and favorably known throughout the rapidly increasing settlements. Then arose the question of a Bishop for the Territory, but still other places were mentioned in that connection as the possible site of the episcopate. The entire enthusiasm was aptly turned in

favor of Milwaukee, the importance of which as a religious, as well as commercial center, was rapidly becoming recognized. So it was designated as the Cathedral City of the diocese of Milwaukee, being erected May 16, 1843. Of this diocese, the Right Rev. John Martin Henni was appointed first Bishop, he being consecrated to that office on March 14, 1844, and assuming the duties of his office in person on May 3d following.

The Most Rev. John Martin Henni, Archbishop of Milwaukee, was a native of Switzerland, having been born at Oberstantzen, in the canton of Graubuenden, on June 13, 1805. After acquiring his rudimentary education at the gymnasia of St. Gall and Zurich and becoming satisfied that his future vocation was that of the priesthood, he went to Rome, where in 1824 he began the study of philosophy and theology. It was during this particular period that his career may be said to have been mapped out, for it was at Rome that he, in 1827, met Bishop Fenwick of Cincinnati, with whom young Henni volunteered to return to America. Shortly after making this decision, he came with the Bishop to the United States and at once entered the seminary at Bardstown, Kentucky, where he was ordained priest on February 2, 1829. He was now assigned to the spiritual charge of the German Catholics of Cincinnati as well as to the professorship in the Athenæum in that city, a Catholic High School which has since been developed into St. Xavier's College. He remained in these positions, however, but a short time, being sent by the Bishop to Canton, Stark County, Ohio, from where the territory under his immediate supervision extended throughout the greater portion of the northwestern part of the State. In 1834, Bishop Purcell, successor to the lamented Fenwick, recalled him to Cincinnati, placing him in charge of Holy Trinity congregation and making him Vicar-General of the Diocese. During the following year, Father Henni paid a hurried visit to Europe, and while there issued a pamphlet in German setting forth the

Archbishop John Martin Henni, Milwaukee.

unusually promising condition of the Church and its affairs in Southern Ohio. In 1836, Father Henni founded the "Wahrheits-Freund," a German Catholic paper, of which he was for some time editor. He was in every respect a faithful and energetic worker in the cause of religion, and during his residence in Cincinnati, which extended over a period of ten years, aided largely in advancing the religious and material welfare of German-speaking emigrants who flocked to that section of the country.

In 1843 Father Henni attended the Fifth Provincial Council at Baltimore, as theologian to Bishop Purcell. That organization, readily recognizing a future of almost illimitable possibilities for the Territory of Wisconsin, petitioned the Pope to erect a new See at Milwaukee, recommending Father Henni for the Episcopate. The request was granted, and on March 19, 1844, in the Cathedral at Cincinnati, John Martin Henni was consecrated Bishop of Milwaukee by Bishop Purcell, assisted by Bishops O'Connor of Pittsburg, Pennsylvania, and Miles of Nashville.

From the moment of his arrival in Milwaukee, Bishop Henni's entire life consisted in one grand effort to build up the Church, strengthening its general condition, enlarging its field of usefulness and expanding to the utmost its influence throughout the length and breadth of the territory consigned to his keeping. In all of this, he was unqualifiedly successful, although the duties to perform and obstacles to overcome in its accomplishment were of a character to overwhelm a man of even his determination. Three years from the time of his arrival the number of priests had been increased from four to thirty-four, and still the Catholic population so far outstripped them that more had to be secured. At about this time St. Mary's was opened and work in earnest begun on the new Cathedral and hospital, the latter being placed in charge of Sisters of Charity. In 1848 the Bishop, during his visit ad limina, went to Munich, Bavaria, where he secured a colony of School Sisters of Notre Dame for the purpose of establishing a house of their Order in Milwaukee. On his return, he at once set about the erection of St. Gall's and Holy Trinity, while still urging along with unabated vigor the completion of the Cathedral. In futherance of this, he made a tour through Mexico and Cuba, thereby securing enough funds to finish the work. At last it was done, and on July 31, 1853, the Papal Legate, then in this country, consecrated the new building. A year later, and this tireless and indefatigable worker was engaged, heart and soul in the erection of the Salesianum, which was opened in 1855.

Nor was this all, for, during this marvelous tendency to progress in a local way, the Church was making giant strides throughout the entire See; so much so, in fact, that, at the Second Plenary Council of Baltimore, held in 1866, Bishop Henni suggested the necessity of two new Episcopal Sees in the State, which were erected at Green Bay and La Crosse, respectively, two years later. This being accomplished, Milwaukee was raised to the dignity of a Metropolitan See, the Pallium being conferred on Bishop Henni in July, 1875, by the Papal Ablegate, Monsignor Cesare Roncetti. For a little over six years, he enjoyed what may in a measure be called the full fruition of his life's labors, passing finally to his everlasting reward on September 7, 1881.

Archbishop Henni died full of those honors which the accumulation of years but vivifies and strengthens. From a mere existence, he brought the Church into a condition of permanent success, healthful progressiveness and limitless resources. By his own acts of marked devotion and unswerving confidence in the cause, he built up a corresponding faith in the hearts of others, a stronger bulwark of protection and guarantee of work yet to be done than an unlimited store of material aid could have alone accomplished. As evidence of these achievements, this lamented prelate left behind a powerful commonwealth, consisting of three dioceses, one hundred and eighty-five priests, two hundred and fifty-eight churches, one hundred and twenty-five schools, twenty-five religious and charitable institutions and two hundred thousand Catholics.

At the time of his coming, the Bishop was accompanied by his friend and secretary, the Rev. Michael Heiss, who afterward succeeded him. He also met here with his old-time friend and companion, Father Kundig, both having been born and educated in the same country, besides being fellow-students at St. Gall and Rome. Both also decided to devote their lives and services to the American missions, coming to this country together. "If Bishop Henni, at his arrival, was in doubt as to the life that awaited him," says Father Schinner, "his doubts were quickly to be dispelled; his life was to be an almost continuous exemplification of the words of the Scripture: 'I mingled my bread with weeping.' Whilst he was taking his first repast in his new home, a note was presented for payment. Before departing from Cincinnati, he had received a purse of $500 from his former parishioners, and that just sufficed to cancel the note, leaving him penniless. The incident was a forecast of the future. Ever ready to alleviate the wants of others and offering his notes when money failed, he was constantly in financial embarrassment. Still, he was not disheartened. A great work was

before him; great in suffering, but great, also, in opportunities. His diocese comprised the Territory of Wisconsin; the Catholics numbered about five thousand; for this extensive field he had six priests. And so, amidst the ever-varying scenes of this growing Western metropolis, he took up his life's work, devoting his entire time and energies to the fulfillment of his multitudinous duties as head of the Church in Wisconsin. The tide of immigration also began to increase, a large number of those coming here being from Germany, so that at length it became necessary for the establishment of a church for German-speaking Catholics. For this purpose, a subscription was taken up during the latter part of 1845, by means of which a church was erected. This edifice, when completed, was dedicated to St. Mary, on September 12, 1847, the Rev. M. Heiss, at that time private secretary of the Bishop, being appointed its first pastor.

"The Church being cosmopolitan," says Father Schinner, "adapts itself to the different countries and peoples. Aware that her mission is 'to minister, not to be ministered unto,' her duty to avoid offense, she has always been anxious to preach the Gospel in the tongue most familiar to the respective peoples, the tongue, moreover, which recalls the scenes, the innocence and fervor of childhood. Hence, the separate churches throughout the United States for the various languages. When these languages shall have been immersed in the one tongue, the English, these churches shall have accomplished their end."

Bishop Henni attended the Sixth Provincial Council at Baltimore, which convened May 10, 1846, and to him on that occasion was awarded the duty of preparing an address of thanks for kindnesses already rendered, and a request for future similar recognition to the Leopoldine Society of Vienna. This society was organized by the Cardinal Archbishop of Olmutz, on May 13, 1829, its purpose being to aid and establish missions in foreign countries. In this direction it did an immense amount of good, as also that similar society named after Louis I. of Bavaria. In these benefactions Milwaukee, and indeed the entire diocese, prospered to a noticeable degree. During the year 1847, there was celebrated at Milwaukee the first synod of the diocese, on which occasion twenty-seven decrees were promulgated. And so the Church developed in spiritual strength, a feeling of certainty obtaining in all of the deliberations which mark the further advancement of the cause. It was at about this time that Bishop Henni's own peculiar theme—to which in hope he had clung through times of greatest depression, on which his greatest energies had been expended—took form, and the new Cathedral became an assured fact. And so, one good but heralds the advent of more to come. While visiting Europe, intent upon securing the necessary means with which to carry out his project, he resolved to erect within his own diocese a seminary for the education of priests, which afterwards found an active existence in the now world-famed Salesianum at St. Francis. He also, when at Munich, gained the assistance of Sisters of Notre Dame, who have since done so much to advance the interests of Catholic education in America.. "In the meantime," writes Father Schinner, "besides the educational institutions, others had arisen by which Christian charity seeks to mitigate suffering and want. Whilst Catholic schools could not exist but for the religious communities of self-sacrificing women, the charitable institutions of Milwaukee are entrusted to them exclusively. In them the Church calls into action the exalted qualities, a height of nobility and perfection that was considered beyond the human frailty until the Church demonstrated its possibility. A community with the modesty of the vestal, the compassion of the Samaritan, and the discipline of the soldier, they, who are styled the weaker sex, undergo hardships and practice a neglect of self that might daunt the courage of many a stronger brother. If the Church could boast of nothing else, by these Orders alone she would be one of the benefactors of the human race."

An event to be carefully noted in the history of Catholic interests at that time, was the erection of the first hospital in Milwaukee by Sisters of Charity, which was thrown open to the public on May 15, 1848. This institution, which was located on the corner of Jackson and Oneida streets, was designated St. John's Infirmary. Then, in quick succession, followed other similar and benevolent institutions. St. Rose's Orphan Asylum for Girls and St. Aemilianus' Orphan Asylum for Boys, both of which were the outgrowth of consistent Christian effort on the part of the good Bishop and his co-laborers. The actual condition surrounding these really laborious undertakings find ready example in the words of our former authority, who says: "There was a scarcity even of chairs, so that the orphans could be seated only alternately. The Bishop was a daily visitor, and often did service at the sick beds of the homeless boys. At the same time, he was chaplain of the School Sisters of Notre Dame. One day he found them disconsolate because of their penury and the debts they had incurred in erecting a dwelling; he told them to be of good cheer—although he had not a shilling—and he would provide them with means. He appeared at a bank, and, giving his note as security, obtained the sum required. It was a time of scarcity and privation for all engaged in the work of religion."

But in this era of hard-earned prosperity, there were other difficulties aside from those of poverty to overcome.

For, anomalous as it may seem, bigotry and scepticism also found place amidst the tide of advancing civilization, endeavoring, with puerile and abortive efforts to obstruct the labors of the Church. Fortunately, this period was of but briefest duration, those most active in vituperative effort against the work finding their reward in contumely and final oblivion.

One of the most active and zealous clerics of that time was the Rev. Dr. Salzmann, who figured so prominently in the furtherance of Catholic affairs in the State.

The birth-place of this zealous pioneer-missionary is Muenzbach, in Austria, where he was born August 17, 1819, his parents being Frank Xavier and Magdalena Salzmann. The first year of young Salzmann's school life were spent at the parochial school of his native village, where he excelled in all branches taught. Even at this time, he showed, in many ways, an inclination for his future vocation, and it was his greatest pleasure to serve Mass, being in attendance almost every day in the church. In 1829 he came to Linz to pursue his studies, and there finished his classical course, obtaining the highest honors every year. His studies were finally completed under somewhat distressing circumstances, the money used by him to pay for books being earned by him as a teacher. After finishing his classical studies, he came to the Seminary at Linz, where he was ordained by Bishop Gregorius Thomas Ziegler, August 8, 1842, and on the 15th of August following he celebrated his first Mass at Muenzbach, his native place. To obtain a diploma as Doctor of Theology, he came to the Clerical Institution of St. Augustin at Vienna, where he gained admission through the special influence of Bishop Ziegler. On January 16, 1846, the title of D. D. was conferred upon him, after which he worked as assistant priest at Glienk, at Wolfgang near Ischl, and at Ried. His acquaintance with the Capuchin priest, P. Fabian Bermadinger, who was corresponding with the Rev. H. Caspar Rehrl, an American missionary, had much influence in his decision to become also a missionary in the New World. Strengthened in his purpose by the Jesuit, John N. Stoeger, he made preparations for his departure. At Ried and the surrounding places he preached about the missions in America and collected money as well as church ornaments, books and pictures. In this work he was very successful, collecting seven thousand florins in money and four thousand florins' worth of church articles. Accompanied by the Revs. H. Anton Urbanek, Mathias Gernbauer, P. Fabian, F. Fusseder, M. Wiesbauer and others, he started for America July 17, 1847, leaving Bremen on August 2d in the sailing vessel "Rhone," and reached Baltimore on September 18th. From there he came almost immediately to Milwaukee, where he was gladly welcomed by Bishop Henni and the Rev. Michael Heiss, at that time pastor of St. Mary's Church and secretary to the Bishop. On the same day he was entrusted with the missions Germantown, St. Hubert, St. Augustin, St. Joseph, St. Jacob, St. Xavier and Holy Cross. In 1849 he became assistant priest of the Rev. M. Heiss, pastor of St. Mary's Church; at the same time he organized Holy Trinity congregation on the South Side. In 1850, when the Rev. M. Heiss went

Rev. Jos. Salzmann, D. D.

to Europe on account of ill-health, Dr. Salzmann succeeded as pastor of St. Mary's Church. Through his special efforts, the corner-stone of Trinity Church was laid July 8, 1849. In order to erect this church, Dr. Salzmann traveled through the Eastern States, securing donations for the completion of the work. On September 22d, the consecration of the building took place, Bishop Henni officiating. During his pastorate at St. Mary's Church, Dr. Salzmann waged a continuous warfare upon the so-called Free-thinkers, who were more than ordinarily offensive at that time. Dr. Salzmann's name became prominent through the establishment of the "Salesianum" and "Teachers' Seminary," for which institutions he in 1853 collected large amounts. The corner-stone for the former building was laid on July 15, 1855. On returning from one of these collecting tours to the seminary, he wrote to a friend: "When I saw the building I was compensated for the many hardships I had undergone; the structure is already sixty-four feet high; when standing on

the top of the building in company with the Rev. M. Heiss I became dizzy by the thought of the great debt which was lying on my shoulders." December 16, 1859, the first ordination of priests took place, fourteen candidates taking holy orders. In 1865 Dr. Salzmann went to Europe to take up collections for the Seminary, and he was again very successful. When the Rev. M. Heiss became Bishop of La Crosse, September 6, 1868, Dr. Salzmann succeeded him as rector of the Salesianum. With indefatigable zeal he urged on the spiritual labors of his students, though at no time losing sight of or neglecting their material welfare. In the interest of erecting a teachers' seminary he had also worked for many years, raising funds for its completion and endowment whenever practicable. This institute was consecrated January 2, 1871, and he thus became the spiritual father and benefactor of two institutions of almost immeasurable value to the Church. He died January 17, 1873, after a life heroic in deeds and full of noble results. According to his wish his remains were placed under the Sanctuary of the Salesianum.

The Catholic population of Wisconsin was now showing a marked increase in numbers, a result soon felt, owing to the first great scarcity of priests in the diocese. A partial relief from this difficulty, however, was found in the "Seminary," which was dedicated and opened with twenty-five students January 29, 1856. During the same year, Milwaukee made a most important acquisition in the establishment of the Society of Jesus in the city. This was arranged for at the First Provincial Council of St. Louis, which convened on October 7, 1856, the Superiors of the Order yielding to the earnest entreaties of Bishop Henni, who was present at their deliberations. So they came to Milwaukee and took charge of St. Gall's parish, which had been organized in 1849, having as an additional incentive for so doing the promise that a college for higher education should also be conducted by them. And so, amidst trials and privations, the work continued, the arduousness of the task telling severely upon the physical resources of the Bishop. Referring to this, he at one time was wont to exclaim: "Our hair, whitened more by the continuous cares and embarrassments than through old age, does not bear the imprint of easy days. God knows it."

In 1863, the first Polish congregation was organized in Milwaukee by the Rev. B. Buczynski, the original movement having been brought about by the Rev. J. Palack during the preceding year. Three years later, these people purchased a church on Grove and Mitchell streets, dedicating it to St. Stanislaus. A Bohemian congregation was also organized in March, 1863, the first pastor of which was the Rev. J. F. Zastera, and place of worship St. Peter's Chapel. Five years later, the members of this organization purchased the property still occupied by St. John Nepomucene's congregation, which is situated on the corner of Fourth and Cherry streets.

Some relief was now obtained by Bishop Henni, owing to the action of the Second Plenary Council at Baltimore, convened in 1866, at which it was decided to erect a diocese of Green Bay and La Crosse, in Wisconsin. Three years later, in the month of March, this revered prelate celebrated the twenty-fifth anniversary of his ordination, amidst great rejoicing, felicitations pouring in from all parts of the country. Toward the end of the same year, the Bishop went to Europe, where he participated in the Vatican Council, the first to be convoked since that of Trent, which was summoned to meet at Rome on December 8, 1869. In the meantime, affairs were progressing favorably at home, another educational institution with Normal School of the Holy Family at St. Francis being begun and partially completed.

When, on September 6, 1868, the Rev. Michael Heiss was consecrated first Bishop of La Crosse, Dr. Salzmann became rector of the Salesianum. Here he at once threw new life and vigor into the work entrusted to his fatherly care. But not content with having provided for the education of an American Catholic clergy, he now, too, turned his attention to the welfare of the Catholic school by providing for the erection of a Catholic Normal School. In this he met with innumerable difficulties, in spite of which, however, he succeeded, the corner-stone of the building, in the absence of Bishop Henni, being laid by the Right Rev. J. Melcher, first Bishop of Green Bay, June 12, 1870. On its ultimate completion, the building was dedicated by Bishop Henni, on January 2, 1871. There were now of the regular clergy in Milwaukee, a number of members of the Society of Jesus, while in the year following (1869), the Capuchin Fathers also established themselves there. Of the first of this Order to come were the Rev. Bonaventura Frey and the Rev. Ivo Prass, who built a frame church on Fourth street and annexed a convent to it.

As it was now giving every evidence of healthfulness and progressive activity the diocesee of Milwaukee was deemed deserving of more extended recognition, in consequence of which it, together with those of Philadelphia, Boston, and Santa Fe, was made an archdiocese. The provinces thus created included the dioceses of Green Bay, La Crosse, Marquette, Michigan, and all of Minnesota and Dakota. Of this vastly increased ecclesiastical territory Bishop Henni—now Archbishop—was made the head. Then followed a season of increased activity, a number of new religious orders locating in the archdiocese and numerous build-

ings being erected there, among them St. John's Institute at St. Francis, for the instruction of deaf mutes, the House of the Little Sisters of the Poor, a refuge for aged persons, St. Vincent's Asylum, the House of the Good Shepherd, and others of lesser note.

Surrounding the latter days of Archbishop Henni's life, there was much that was beautiful to remember, yielding, as they did, so many evidences of absolute and well-directed purpose, and culminating in the expression of affectionate regard on the part of those among whom he lived and labored that could alone have emanated from hearts spirited by the utmost veneration. Of this period, Father Schinner writes: "The night was preceded by a beautiful sunset; being draped in darkness, the lowering horizon appeared in glowing splendor. It was the Golden Jubilee of Archbishop Henni, the fiftieth anniversary of his ordination to the priesthood. Everyone knew it was the last opportunity one would have to give expression to one's love to render the venerable prelate and make him forget the sorrows of a long life. On Sunday, February 2, 1879, the real anniversary day, the Archbishop said a low Mass in the convent chapel of Notre Dame; Father Kundig, also a jubilate, having been ordained with Archbishop Henni, celebrated Mass at the Cathedral. The 6th of February was fixed for the solemnity at the Cathedral. Archbishop Purcell, who had proposed Father Henni for the archbishopric of Milwaukee, and consecrated him, pronounced the Jubilee sermon. In the afternoon, the Sisters of Notre Dame entertained the guests with a musical and declamatory programme. In the evening, a torchlight procession of unprecedented dimensions filed past the residence of the Bishop and cast its lurid light on the feeble frame of the metropolitan. In a voice trembling with emothion, the Archbishop expressed his thanks, and concluded saying: 'It is time that I depart from you. Therefore, tell my people that I am grateful for this brilliant proof of their affection, and that I pray for them that all my children may persevere to the end in their old faith. But, pray also for me, that I may be worthy to celebrate the eternal Jubilee of Heaven, where I hope we shall see one another again.'

"It was the last time the people beheld him. The shadows of death were deepening about him. A month after the celebration, on March 6th, the death approached and snatched from his side the companion of his youth, the sharer of his labors in manhood, the solace of his old age, his Vicar-General, the saintly Father Martin Kundig."

The Rev. Martin Kundig was one of the seven priests who administered to the wants of the Catholics of Wisconsin when Bishop Henni was elected, in 1843, to the Episcopal See at Milwaukee. He was born November 19, 1805, at Schwyz, Canton Schwytz, Switzerland. His classical and theological courses he acquired at Einsiedeln and Lucerne. In 1827 he went to Rome to continue his theological studies, and there became acquainted with the late Archbishop, John Martin Henni, who was also studying theology there. During that time Bishop Edward Fenwick, of Cincinnati, came to Rome on a visit and persuaded the two young candidates for priesthood to follow him to his diocese and both consented to become missionary priests in America. Christian Brentano, a brother of the celebrated poet Brentano, who had conceived a great interest in the American missions, also advised them to do so. In June, 1828, they came to New York and

Rev. M. Kundig.

went at once to Cincinnati, where Bishop Fenwick sent them to the Priests' Seminary at Bardstown, Kentucky. There Father Kundig was ordained deacon and subdeacon by Bishop Flaget of Bardstown. On February 2, 1829, he was ordained priest by Bishop Fenwick. For one year after he was rector of St. Peter's Church at Cincinnati, and afterwards for two years mission-priest in Wayne County, which is now in the diocese of Cleveland. Here he erected two churches and a school. Up to the death of Bishop Fenwick in 1832, Father Kundig was a traveling missionary, visiting Catholic families in the diocese in localities where, at that time, no resident priest was located. Towards the end of 1833 he came to Detroit, where he was pastor of St. Ann's congregation for nine years; in Detroit he erected St. Mary's Church and also began the erection of Holy Trinity Church. When in 1834 the cholera broke out, he adminis-

tered spiritual and material help to the poor, visiting places where others, fearful for the consequences, absolutely refused to go. At the beginning of 1842 he came to Milwaukee, the greater part of which was at that time no better than a wilderness. Here he completed the erection of St. Peter's, the first Catholic church in Milwaukee. From this point he attended to the spiritual wants of the Catholics within a radius of thirty miles. Through his special efforts Milwaukee became the metropolis of Wisconsin, although Prairie du Chien, which already had a stone church, expected to get the Episcopal See. To accomplish this, the Rev. Father Kundig arranged a great demonstration on St. Patrick's Day, to which all Catholics were invited in order to show their preference for Milwaukee. He attained his end, when Milwaukee was elected as metropolis at the Fifth Plenary Council at Baltimore in 1843. He was also most pleasantly surprised upon learning that his old-time friend, John Martin Henni, was to become the first Bishop. When Bishop Henni entered on his duties in 1844, the Rev. Father Kundig was made Vicar-General of the diocese. In this position he worked till his death, organizing many congregations and erecting churches for them. Thus he built the churches at Racine, Kenosha, Waukesha, Oak Creek, Menomonee, Hartford, Horicon, Beaver Dam, Elba, Burlington, Waterford, Geneva, Beloit, Franklin, Greenfield, Granville, Cedarburg, and so forth. Also a number of ecclesiastical institutions were established by him. The Rev. Father Kundig led a strict and holy life. Every day he arose early in the morning and was absorbed in prayer before the altar in the Cathedral till he said Mass. After a laborious life, he died March 6, 1879, at 10 o'clock in the morning. Monsignor L. Batz administered the Last Sacraments in presence of Archbishop Henni. According to his last request, the remains of this Reverend Father were interred at the Calvary Cemetery.

As successor to the deceased Vicar-General, came the Very Rev. Leonard Batz, pastor of St. Peter's Church. At the same time, also, the Rev. Patrick Donahoe was created Vicar-General, the functions of which office, owing to extreme age, he conducted for but a short while. He was born at Kingston, Dublin County, Ireland, in 1810. When twenty-four years of age, he came to America and was ordained to the priesthood in Philadelphia on September 8, 1837. After accomplishing considerable work in the East, he removed to Milwaukee in 1852, where he was made rector of the Cathedral, remaining as such until July, 1880. He died on the morning of July 16, 1889.

On March 14, 1880, the Right Rev. Bishop Heiss, of La Crosse, was appointed Coadjutor to Archbishop Henni, with the right of succession. As a matter of fact, he was practically the ordinary, increasing infirmities confining the venerable Archbishop to the house. On August 28, 1880, Archbishop Heiss consecrated the Right Rev. Kilian Flasch his successor as Bishop of La Crosse, while on the 15th of the same month of the year preceding, he had blessed the corner-stone of Marquette College. In the interim, and immediately succeeding this period, numerous improvements were made to the diocesan property, among them the erection of Holy Trinity Church, St. Joseph's, the Immaculate Conception, St. Hedwig's, St. Anthony's, Holy Name, St. Patrick's, and, in 1883, a second hospital, St. Joseph's, which was opened by the Franciscan Sisters on Fourth street. After the death of Archbishop Henni, his successor at once assumed the responsibilty and multifarious duties accruing to that office. Of his eminent fitness for that exalted position everybody seemed convinced, as he was regarded by many as the most learned of the American prelates, a distinction of extraordinary merit among so many of known quality and worth.

Archbishop Michael Heiss, one of the first pioneer missionaries and a most important factor in spreading the Catholic faith in the Northwest, was born April 12, 1818, at Pfahldorf, in Bavaria. When nine years of age, he commenced the study of Latin and finished his classical course at Neuberg on the Danube. In 1839 he visited the University at Munich, where he studied philosophy and theology under the eminent Professors Goerres, Moehler and Doellinger. On October 18, 1840, when but twenty-two years of age, the future Metropolitan of Milwaukee was ordained priest by the subsequent Cardinal Reisach. When Bishop Purcell from Cincinnati was visiting Munich in 1838, the young candidate of the priesthood became familiar with the idea of spending his future life in the mission field of America. The commandment of the divine Lord, "*Ite in universum mundum*"—"Go ye into the whole world"—stood always before his mind. Having received the permission from his Bishop, who was Prefect of the Propaganda in Rome, an institute to which the Church affairs of America were subjected, Father Heiss embarked November 3, 1842, at Havre and reached New York December 17, after a prolonged and dangerous voyage of forty-five days. At first he went to Louisville, Ky., and afterwards to Covington, where he began his missionary work. At the urgent request of Bishop J. M. Henni, he came to Milwaukee on May 3, 1844, and there began his missionary life in Wisconsin, his sphere of action comprising fifty-six miles north and west of Milwaukee. In 1846 he erected St. Mary's Church in Milwaukee, the first building of brick and stone erected here. St. Mary's

congregation consisted of German Catholics who had belonged so far to St. Peter's Church. Finally, ill-health induced him to make a visit to his native country in search of repose and strength. He left Milwaukee in 1850, but returned again to his field of labor in 1852. Dr. Joseph Salzmann became his successor as pastor of St. Mary's Church. Having returned from Europe, he was entrusted with the foundation of that institution of learning from which so many young priests have come forth. At first a house was rented where Father Heiss instructed the candidates for priesthood; afterwards the Seminary found a permanent place where the Salesianum now stands. The Rev. M. Heiss became the first rector and spiritual father of this great institution whilst Dr. Salzmann provided the material means for erecting the building by collecting throughout the United States and even Europe, in which undertaking he endured many hardships and distresses. Like soul and body, the two founders of the Seminary worked hand in hand. Besides, the Rev. Father Heiss became famous through his celebrated works, "The Four Gospels," and "On Matrimony." When the new See at La Crosse was erected, the Rev. M. Heiss was chosen by the Holy See as first Bishop of this place. On September 6, 1868, he was consecrated and immediately took up his residence at La Crosse. But what a residence! Here he found the same poor circumstances which prevailed in Milwaukee when Martin Henni came there as Bishop. His residence was a crude frame building and his Cathedral hardly any better. Bishop Heiss was not only a man of great learning, but also of great business talent. Thus the diocese of La Crosse grew rapidly in spiritual and material welfare. During the twelve years of his administration a great number of churches and religious institutions were erected and the benevolent influence of his wise administration was felt throughout the whole diocese. But his activity was not limited by his diocese. Already as priest he took part in the consultations of the Council of Baltimore in 1849, at St. Louis in 1855 and at Baltimore again in

Archbishop Michael Heiss.

1866. He was also appointed member of the Committee on Dogmatic Questions in the Vatican Council in 1869-70, this being a great honor for the Bishop as well as for the diocese. In the year 1880 Bishop Heiss was elected Coadjutor of Archbishop M. Henni with the right of succession to the Archiepiscopal See and the title of Archbishop of Adrianople, I. P. I. In September, 1881, Archbishop Henni died and was succeeded by the Most Rev. M. Heiss. With great zeal and fervor he performed his responsible duties, doing his best to promote the growth and spiritual welfare of Catholic life. In 1883 Bishop Heiss went to Rome again to take part in the consultations to which all Archbishops were invited by Pope Leo XIII. In the year 1884 he attended the Council of Baltimore, and in May, 1886, he presided at the Provincial Council held at Milwaukee. In the beginning of the year 1890, he went to La Crosse on account of ill-health, where he died March 26. He was well prepared for the final change, and was well aware of the near approach of death. With great resignation to the will of God, he gave up his spirit to Him to whom his whole life had been devoted. The funeral services took place in St. John's Cathedral, attended by a great number of archbishops, bishops and priests. His remains found their last resting place in the Chapel of the Salesianum by the side of his intimate friend, Dr. Joseph Salzmann. Archbishop Heiss was a man of science and extraordinary piety. The whole course of his life was full of noble deeds and pious actions.

The first great effort put forth by Archbishop Heiss and Vicar-General Batz was to reduce the indebtedness of the Archdiocese, for which purpose a meeting of the diocesan clergy was called in 1882. The plan there agreed upon was that each pastor should contribute a stipulated sum annually for this purpose, to which both the Archbishop and Vicar-General donated their entire salaries until the full amount should be paid. So admirably did this plan work, and so readily did the clergy respond, that by 1887 the entire indebtedness had been removed—the Archdiocese was in verity free. Soon after this undertaking had been accomplished, the Archbishop removed his place of residence to a property on Jackson street, which he had purchased out of his own personal means, with the exception of a few voluntary contributions made by the diocesan officials and other bureaus.

Among other matters pertaining to the interests of the Archdiocese at this time, Father Schinner tells us that, preparatory to the Third Plenary Council at Baltimore, the Archbishops of the United States were summoned to Rome in the year 1883 for preliminary arrangements and deliberation. After leaving Rome, Archbishop Heiss was taken seriously ill; there was much anxiety, but his strong constitution, though weakened by age, was powerful enough to overcome the malady. The Third Plenary Council was held the following year. The learning that Archbishop Heiss evinced at this meeting astonished even those who knew him well and appreciated his ability.

It was one of the enactments of the Plenary Council that Provincial Councils should be convoked to promulgate the Baltimore decrees and make such provisions as were necessary for the peculiar conditions of each province. The Provincial Council of Milwaukee (the first) began its sessions under the direction of Archbishop Heiss, May 23, 1886; it ended May 30. Five bishops, one administrator and one abbot attended; they were: Bishops Seidenbusch, Ireland, Vertin, Flasch and Marty; Administrator of Green Bay, the Very Rev. F. X. Katzer, now Archbishop, and the Abbot Edelbrock.

The first Provincial Council of the Archdiocese of Milwaukee was held in the city of Milwaukee, from the 23d to the 30th of May, 1886. On the 20th of the preceding month, Archbishop Heiss prepared and forwarded to the bishops, vicars-apostolic, abbots, superiors of religious orders and convents, rectors of the priests' seminaries of the Province of Milwaukee, and to all ecclesiastical dignitaries, whose duty it is to be present at such times, a letter inviting them to be present at a council the principal object of which was to take under consideration the advisability of promulgating certain decrees which had been adopted by the Plenary Council at Baltimore, and recognized by the Holy See.

The preliminary meeting of the bishops was held on the morning of May 22, all with the exception of the Right Rev. Thomas L. Grace, senior Bishop of the Province of St. Paul, being present. There was, also, in attendance at this council, the Rev. F. X. Katzer, Administrator of the diocese of Green Bay. At this gathering Archbishop Heiss, as praeses of the council, spoke at length concerning the principal object of the convention, proposed the names of the ones he desired named officers of the council and read to those present a telegram received, in which his Holiness, the Pope, sent to the council his benediction. On the afternoon of the same day, all of the delegates assembled in the Cathedral, there being present: Archbishop Michael Heiss, praeses of the council; the Most Rev. Rupert Seidenbusch, vicar-apostolic of Minnesota; the Most Rev. John Ireland, bishop of St. Paul; the Most Rev. John Vertin, bishop of Marquette; the Most Rev. Martin Marty, abbot of the Benedictine Order and vicar-apostolic of Dakota; the Right Rev. Kilian Flasch, bishop of La Crosse; the Right Rev. Frederick Xavier

Katzer, administrator of the diocese of Green Bay; the Right Rev. Alexius Edelbrock, O. S. B., abbot of St. John's, Minnesota; Msgr. Leonard Batz, vicar-general of the archdiocese of Milwaukee; the Very Rev. Francis Haas, provincial of the Capuchin Order; the Very Rev. F. John Gaffron, praeses of the Order of the Franciscan Brothers; the Very Rev. F. Dixehan, prior of the Dominican Order; the Rev. Stanislaus Lalumiere, S. J., superior of the Jesuits; the Rev. Anselm Leiter, S. J., superior of the Jesuits; the Rev. William Corby, superior of the congregation of the Holy Cross; the Very Rev. August Zeininger, rector of St. Francis Seminary; the Very Rev. Thomas O'Gorman, rector of St. Thomas Seminary, St. Paul; the Revs. Lawrence Conrad, Adolph Birkhaeuser, James J. Keogh and Thomas Fagan, theologians for Milwaukee diocese; the Revs. Joseph Buh and Frederick X. August Stemper, theologians for the vicar-apostolic of Minnesota; the Revs. Aloysius Plut and John Shanly, theologians for the bishop of St. Paul; the Revs. Edward Jacker and Frederick Eis, theologians for the bishop of Marquette; the Right Revs. Georgius L. Willard, vicar-general, and Otto Zardetti, theologians for the bishop of the vicar-apostolic of Dakota; the Right Rev. James Schwebach, vicar-general, and the Rev. Charles F. X. Goldsmith, theologians for the bishop of La Crosse; the Revs. Nicholas July and Elzear De Wilt, theologians for the bishop of Green Bay. The officers of the council were: Promoters, the Vicar-Apostolic of Dakota, and Bishop of Green Bay; Judges of Complaint, bishop of St. Paul, bishop of Marquette, the Right Rev. Alexius Edelbrock, O. S. B., abbot of St. John and Msgr. Leonard Batz; Notary, the Very Rev. August Zeininger; Secretaries, the Revs. P. M. Abbelen, Joseph Rainer and Simon Lebl; Deputy Notaries, the Revs. Charles F. X. Goldsmith and John Shanly, and the Right Revs. Edward Jacker and Otto Zardetti; Masters of Ceremonies, the Rev. J. J. Keogh, William Neu and J. M. Naughtin; Master of Chants, the Rev. Charles Becker; Prefects, the Revs. Dominick Thill, J. M. Naughtin and John Morrissey; Committee of Bishops, vicar-apostolic of Minnesota, bishop of La Crosse and Msgr. Leonard Batz; Committee of Theologians to Revise Chapters 1, 2 and 3 of the Schematism, and to consider and pass upon questions proposed at the council, but not contained in the former: Praeses, vicar-apostolic of Minnesota; Vice-Praeses, the Rev. William Corby; Notary, the Rev. Charles F. X. Goldsmith; Theologians, the Revs. Stanislaus Lalumiere, S. J., Lawrence Conrad, Nicholas July and the Very Rev. P. A. Dixehan, O. P. Committee to Revise Chapters 8, 9, 10 and 11 of the Schematism, and questions not contained in same: Praese, bishop of Marquette; Vice-Praeses, the Very Rev. Francis Haas, O. M. Cap.; Notary, the Rev. Edward Jacker; Theologians, the Revs. Elzear De Wilt, Frederick Eis, Joseph F. Buh and John Gaffron, O. S. F. Committee to Revise Chapters 12, 13, 14 and 15: Praeses, bishop of La Crosse; Vice-Praeses, the Right Rev. James Schwebach, vicar-general of La Crosse; Notary, the Right Rev. Otto Zardetti; Theologians, the Right Rev. A. Leiter, S. J., the Very Rev. George L. Willard, vicar-general, and the Rev. F. X. August Stemper.

Public sessions of the council were also held on the mornings of the 4th and 5th Sundays after Easter, while on Friday morning preceding the latter a Requiem High Mass was celebrated in memory of the deceased bishops of the Province. On the afternoons of Tuesday, Wednesday and Thursday during the convention, special meetings were held by the theologians present, while general meetings of all of the delegates convened during the afternoons of Wednesday and Friday. The bishops also went into private sessions each day, Friday excepted. A special session was held on the 4th Sunday after Easter, on which occasion Archbishop Heiss celebrated High Mass and Bishop Ireland preached the sermon. The services concluded, the Professio Fidei was proclaimed, all the members of the council being present.

The first private session of the council was held on Monday morning, all of the bishops assembling at the bishop's house. At this meeting was formulated and dispatched a letter to Archbishop James Gibbons, congratulating him upon his elevation to the cardinalate. Matters of graver import were also taken under consideration. There were seven private meetings in all during the entire session, at which principles outlining the Church policy set forth or endorsed by the council at Baltimore were duly considered. In addition to this, the following questions were also brought under discussion: First, at what age can children be admitted to their First Holy Communion; second, whether it would be best for collections taken up at Mass to form part of the pastor's salary, or whether his services should be recognized by a stipulated sum, to be paid out of the general funds of the parish; third, whether the collections taken up on Christmas Day and upon Easter should belong to the rector of the congregation; fourth, whether the salaries of priests in cities should be fixed at $1,000 per annum, and those conducting country pastorates at $800. The first of these propositions passed unchallenged, but regarding the second it was decided that collections taken up in church should belong to the church. The remaining questions were also satisfactorily disposed of, including, also, that of parochial schools, which was vigorously considered and

discussed in all of its phases. The last session of the council was held on the 5th Sunday after Easter, on which occasion High Mass was celebrated by Bishop John Vertin, of Marquette, and the sermon preached by the Rev. Father Fitzgerald, S. J., rector of Marquette College, Milwaukee. The council concluded its session with an announcement made by Archbishop Heiss, who declared the decrees of the Third Plenary Council at Baltimore as valid and binding for all the dioceses and vicariates apostolic in his province as well as the decrees of the Oecumerican Vatican Council, which treat concerning the primacy and the infallibility of the Pope.

During the council at Milwaukee the degrees of precedence in the clergy were also defined as follows: 1, Vicar-Generals; 2, Consultors; 3, Rectors of the Clerical Seminaries; 4, Deacons; 5, Immovable Rectors and Professors of a Clerical Seminary; 6, Rectors of Congregations; 7, Vicars. Within these degrees precedence is taken according to the time elapsed since the date of ordination.

Of the duties of deans, the Third Plenary Council at Baltimore decided as follows: It is the duty of the deans to visit the churches and schools of the congregations of their district and to investigate the temporal condition of the same each year; also to consider the spiritual welfare of the members of those congregations. The dean is expected to make a report of the spiritual and temporal condition of his district to the bishop of his diocese once each year.

Regarding the examination of clerics, the same rules were observed, or rather, decided upon, as those provided by the Second Plenary Council at Baltimore; while similar sentiments prevailed concerning regulations providing for the support of the clergy. Additional rules promulgated by the Third Plenary Council and adopted by the Milwaukee Council as valid referred to the management and conduct of parochial schools, celebration of feasts and holy days, church songs, cemeteries and funerals, church property and secret societies. All of these decrees, having been adopted by the Council, were read to the public in the Cathedral at Milwaukee on May 30, 1886. The decrees thus adopted were approved by the Holy See April 26, 1888.

The period covering the administration of Archbishop Heiss is marked by a number of notable improvements to the property and general condition of the church. Thus, there were built, in addition to those already mentioned: St. Hyacinth's Church (1882), St. Michael's and St. Wenceslaus' (1883), Holy Rosary (1885), St. Augustine's, St. Rose's and St. Vincent's (1888), St. Boniface's, St. Josaphat's, St. Lawrence's and SS. Peter and Paul's (1889). And so, with the knowledge of a life's duty well performed, having worked tirelessly and zealously for the lasting good of the Church, seeing around him so many evidences of much that had been accomplished, and feeling beyond all those twin elements of strength and unity of purpose, and an abiding faith, Archbishop Heiss passed into the great beyond, his death occurring March 26, 1890. His passing occurred at the most critical moment in the history of the Church, when warring elements made vigorous, yet futile, battle against those sacred rights of liberty to obtain which the country had made a great and noble sacrifice.

For some time following the death of Archbishop Heiss, the administration of the Archdiocese remained in the hands of the Right Rev. August Zeininger, whom the dying prelate had named as his administrator. In December, 1890, however, the Right Rev. F. X. Katzer was promoted to the Archiepiscopate, although for some months following he remained at Green Bay. So it was not until June 30th of the following year that he assumed the duties of his office. In July, 1892, Archbishop Katzer convoked a synod "intended to supplement the Provincial Council of Milwaukee as that had supplemented the Plenary Council at Baltimore." At this, the second, though first formal, gathering at Milwaukee, regulations were provided for more uniform practice in both churches and schools. When Archbishop Katzer first came to the city, he was without a home, that formerly occupied by Archbishop Heiss having been donated by him towards a fund for the maintenance of disabled priests. Before long, however, the new prelate secured an ideal and delightful location on Chestnut street, the grounds of which extend to Cold Spring avenue and from Twenty-second to Twenty-third streets.

Since the elevation of the present incumbent to the Archiepiscopate of Milwaukee, the work of progress has gone on, the spirit and life of a genuine enthusiasm marking the growth and upbuilding of the Church throughout the entire extent of his jurisdiction.

Frederick Xavier Katzer was born February 7, 1844, at Ebensee, a town of Upper Austria, son of Charles and Barbara (Reinhardtsgruber) Katzer. The father was a native of Moravia, but emigrated at the age of twenty-two to another province of the Austrian Empire, of which he was a resident for many years. Most of this time he was located at Gmunden, where he was for years a trusted and valued employe in a cotton factory. It was here, too, that young Katzer obtained his earlier education, attending, first, the primary, and, later, the High School at that place. At the age of twelve he was sent to Linz, where he began his classical studies at the gymnasium under the direction of the Fathers of the Society of Jesus. Here his brilliant abilities soon attracted the

attention of the faculty, who still hold him in kindly memory and highest repute. Whilst studying he read the urgent call of an American missionary, then visiting in Austria, for candidates to the priesthood, and follow-

Archbishop Frederick Xavier Katzer.

ing the invitation, he left Linz and came to America, arriving in May, 1864. Here his intention was to enter the Society of Jesus, but, instead, completed his studies at the Seminary of St. Francis, Milwaukee, and was ordained to the priesthood on December 21, 1866. He then accepted the Professorship of Theology at the Salesianum. In this he proved more than successful, his happy methods of imparting information lending a charm to subjects which otherwise might have appeared both dry and uninteresting. While at St. Francis, he also developed an unusual amount of poetic and dramatic ability, particularly emphasized in a religious drama, written at that time, in which the struggle of the Church against its enemies was tellingly portrayed. This drama has been twice presented by the students of the Salesianum, once soon after its completion, the second time not many years ago, in honor of the author's promotion to the Archiepiscopal See of Milwaukee. In 1875 the Rev. Professor Katzer became secretary to Bishop Krautbauer, and rector of the Cathedral of Green Bay. Four years later he was appointed Vicar-General of the diocese of Green Bay, and on the death of Bishop Krautbauer, December, 1885, became Administrator. In May, 1886, he was elected Bishop, being consecrated September 21, 1886. In this new and difficult field he speedily gained the esteem and attachment of the priests for his uniform sense of justice and regard for the rights of others. His work also soon became visible in the well-regulated affairs of the diocese, the flourishing condition of the churches, and the general harmony existing throughout his domain. His promotion to the Archdiocese of Milwaukee, made vacant by the death of Archbishop Heiss in December, 1890, was an event for many earnest and heartfelt congratulations from those who, though missing him sorely, became willingly reconciled in so marked a distinction shown to one whom they both loved and admired. The Pallium, emblem of this new dignity acquired, was conferred with all due solemnity on August 21, 1891. Here, too, his work, though of limited duration, is already showing the most gratifying results. One of his distinguished characteristics is clearness of thought and purity of style. Years of study and labor amid men and scenes of national importance has enriched his mind and strengthened his powers, so that now, as Archbishop, he is in the zenith of his fame.

Archbishop Katzer particularly enjoys the study of theological principles and their application. He studies the literature as well as philosophy of theology, and in so

Archbishop Katzer's Residence.

doing his learning strengthens the argument his logic inspires. He works out his results as a religious student as the artist works out his conceptions from the quarried marble, leaving no field unexplored that can shed light upon his pathway.

The Rev. A. F. Schinner, present secretary to Archbishop Katzer of Milwaukee, was born in that city, May 1, 1863. He acquired his education for the priesthood

Rev. A. F. Schinner.

at St. Francis Seminary, and was ordained by Archbishop Heiss, March 7, 1886. Following ordination he was appointed pastor of the Catholic parish at Richfield, Wis., remaining there in charge until July, 1887. He then became a professor in St. Francis Seminary, continuing as such until the time of his present appointment.

The Right Rev. Msgr. Augustine Zeininger, Vicar-General of the Archdiocese of Milwaukee, is a native of Austria, in which country he was also educated. He was, in fact, a student at Linz in Upper Austria at the time when the late Father Salzmann visited that country in 1866. Father Zeininger, with a number of other students, returned with Dr. Salzmann to St. Francis, Wis., and was ordained to the priesthood from the seminary at that place in December, 1868. For eighteen years following ordination he remained at the seminary as Professor of physics, procurator and rector. In these varying capacities he showed himself a man of decided activity and progressive ideas, which made him remarkably popular with both colleagues and students. It was his zealous and energetic efforts to place the seminary on a safe financial basis that undoubtedly more than any other thing caused him to be selected as chancellor of the Archdiocese, to which position he was appointed by Archbishop Heiss in 1886. Two years later he visited Europe, in company with Bishop Katzer of Green Bay, visiting the city of Rome on that occasion for the first time. Subsequently he was made a monsignore. Owing to the untimely death of Archbishop Heiss, Msgr. Zeininger found himself in charge of the Archdiocese as administrator during the memorable Bennett Law campaign of 1890, and here, too, he displayed an unusual amount of prudent generalship and unceasing zeal, which unquestionably aided to a great extent in defeating that tribute to bigotry and intolerance.

The Archdiocese of Milwaukee—City of Milwaukee.

CHAPTER II.

St. John's Cathedral, Milwaukee.

A LASTING monument alike to Milwaukee's progress, growth and devotional zeal, stands the grand old Cathedral of St. John. True, it may be that both art and science have developed many charming and desirable innovations since its first foundation stone was laid, yet throughout the fleeting years it has proved sturdy and true to the Master's cause, an ark of refuge to the sin-tossed spirit.

To the world it stands to-day a memento of the tireless energy and persistent effort of those whose lives, during the earlier periods of the country's development, were devoted to the cause of Christianity, while to those who have spent a life's devotion at its altars it bears a relation too hallowed for the uninspired pen to express. But time cannot dim the luster of its achievements, and though seared and stained by many a passing storm, its walls still echo to those undying truths which tell of comfort, peace and of eternal rest.

Here, then, beneath its sacred arches youth reads aright the story of a work well done, and strives in emulation to do its share in battling for the cause, while, tottering amid a wealth of tender, clinging memories, age calmly awaits the final summons.

But aside from these ties, which, naturally enough, enshrine this sacred structure within the heart of every consistent devotee, the relation of St. John's Cathedral to history has a still greater significance, for, letting alone the mere question of sect or creed, it is a recognized landmark in the history of the city. As such the native-born citizen recognizes it, oft-times with pardonable pride, pointing it out as one of the most noticeable and interesting relics in our midst. This is but just, however, for in spite of time's material changes, rapid increase of population, and the necessary erection of numerous additional churches, it still maintains its prestige as a work of ecclesiastical architecture and a home of all that is recognized as the best in Catholic worship.

In designing and building St. John's Cathedral, Archbishop Henni gave indisputable evidence of that soundness of judgment and strength of conviction which are so necessary under all such circumstances to overcome the well-meaning yet over-cautious objections which are certain to arise. His was no ephemeral dream born of super-apostolic fervor, but an earnest, masterful conviction that the future of the Church in this erstwhile wilderness could be gauged by no metes and bounds. To him the cause of the Church was paramount, and in its struggling infancy he recognized the shackled torrent which e'er long must pour in volumes of conviction over the civilized world. That theory has long since become a fact, as witnessed in the many noble edifices which have since been erected in the cause to which his life was wholly dedicated.

Nearly seven years before John Martin Henni set foot in Milwaukee, as its first Catholic Bishop, Mass was celebrated by Father Fleurimont Bonduel, in Solomon Juneau's house. In the fall of the same year the Rev. Patrick O'Kelly came from Detroit, Mich., holding his first services in the Court House. Somewhat later, Solomon Juneau donating two lots, Father O'Kelly raised sufficient funds to erect a small frame building, familiar for years after to the Catholics of Milwaukee as St. Peter's Church. For nine years following, this humble building, which was situated on Martin street, between Jefferson and Jackson streets, served as the first Cathedral of Milwaukee and the great Northwest.

Father O'Kelly, who is recognized as the first permanent pastor in Milwaukee, was ably assisted in his missionary labors by Fathers Thomas Morrisey and Peter McLaughlin, who in and around the city worked hard and conscientiously to build up Catholicity.

For a long period following, the labors imposed as well as the many obstacles to be met with were almost beyond their strength, for with the addition of the lamented and saintly Father Kundig, they composed the entire working force in the diocese over which Bishop Henni presided. But they were men of apostolical mould and unwonted zeal, so that, in spite of adverse circumstances, under their fostering care the Catholic interests of Milwaukee strengthened and progressed.

From that time affairs prospered and both State and City grew apace. A tide of immigration—largely German—poured into Wisconsin, and soon it became evident that existing accommodations were entirely inadequate to the demands made upon them. From

St. John's Cathedral, Milwaukee.

four parishes in 1844 there had come to be thirty in 1847, and in a like proportion the number of the Catholic laity had increased. So a new Church had to be built, one which would in every way be fitting for the service of a Bishop.

A site, therefore, for a Cathedral was selected—the present one—and none have yet disputed the wisdom of that selection. It is indeed an ideal location, being, though in the heart of the city, far from the hum of disturbing elements, the war of commerce, the strife and turmoil of hurrying throngs. Stretching away on either hand, the quiet and serenity of home life prevails, while before its very doors the well-groomed lawns and handsome foliage of the Court House Park increase many-fold the artistic beauty of the surroundings. To the east of the Cathedral, but a few blocks away, the wavelets of Lake Michigan patter an endless orison upon the yielding beach, while from the same direction, during the summer days, cooling breezes come to soothe and content.

The work on St. John's Cathedral was begun in the summer of 1847, the corner stone being laid by Bishop Henni on the fifth day of December following. Four years elapsed, however, before the building was under roof, during which time the city's first hospital was opened by the Bishop, and placed by him in charge of the Sisters of Charity. This building stood on the corner of Jackson and Oneida streets, the site where the residence of Dr. William Fox now stands.

In 1848 Bishop Henni visited Europe, and while there secured several paintings which can to-day be seen hanging in the Cathedral. They are beautiful examples of religious art, and elicit the warmest praise from those who have seen them.

In 1849 the Bishop returned to Milwaukee, and three years later undertook a trip to Cuba and Mexico, with a view to raising funds for the purpose of completing the end of 1852 the structure was under roof, and at the building of his dearest hopes—his Cathedral. By the same time the private residence of the Cathedral and St. Rose's Orphan Asylum were also in course of construction.

The happy day at last arrived when Bishop Henni saw one of his fondest hopes realized. On July 31, 1853, took place the dedication of his cathedral. It was consecrated by Mgr. Bedini, Bishop of Thebes and Papal Nuncio to Brazil, assisted by Dr. Salzmann as deacon and Father Donahoe as sub-deacon. Dr. Ives was master of ceremonies. The celebrated Bishop Hughes, of New York, preached the sermon on this occasion, and in the evening Bishop Purcell, of Cincinnati, held the evening discourse, preaching on the "Real Presence." There were also present on this occasion Bishop O'Connor, of Pittsburg, Bishop Lafevre, of Detroit, Bishop Vandevelde, of Chicago, and some seventy priests. It was, indeed, a memorable day and occasion, and one that lived long in the minds of those who were present. Referring to it, a writer in The Milwaukee Sentinel of the following day says: "I could not help thinking that when this beautiful city of Milwaukee will have grown to, perhaps, fifty times the size it is now, when our children's children shall be forgotten, its inhabitants, then, looking on this building, may say, 'this was the flood mark here of the religion of Jesus Christ in 1853.'"

From 1853 to 1860 the parish made steady and gradual gain, its sphere of influence for good becoming appreciably widened. But on September 8, 1860, a dark shadow hung over it, paralyzing its every energy for the time, and creating such intense and general gloom that one was almost led to believe it would surely succumb under its awful and oppressing influences. On that date the steamer "Lady Elgin" was lost on Lake Michigan, and, as a result, hundreds of homes in the parish were made desolate. The blow was both terrible and sweeping, for but few homes, indeed, were to be found in the old Third Ward which had escaped a visit from the Angel of Death on that memorable and never-to-be-forgotten night. So deeply has the horror of that occasion entered into the hearts of the congregation, that even now, after nearly forty years have passed away, its memory is as fresh and vivid as if the disaster had happened but yesterday. Each recurring year a Mass is said in the Cathedral for the repose of the souls of those who were lost on the "Lady Elgin." But there was more trouble in store for the people of this parish, for no sooner had they somewhat recovered from the effects of the first terrible shock of this frightful disaster, than the Civil War began, and fresh demands were made upon them for still further sacrifices. In Bishop Henni the cause of the North found an active ally. In his Cathedral he preached loyal and soul-stirring sermons, and encouraged those who could bear arms to offer their services in aid of their imperiled country. And as if to accentuate the earnest and loyal sentiments propounded by him, from the tower of the Cathedral there floated out the Nation's emblem, the Stars and Stripes, giving, as it were, to the world an eloquent, though silent, proof of the love of the good Bishop and his flock for the land whose honor and safety they were ready to defend.

So it would seem that the birth and progress of the Cathedral parish is not only an incident in the history of the Catholic progression, but may be regarded in a

broader and more general sense, as being a factor and veritable part in the history of the country itself, bearing the marks of generous and judicious handling, wearing the scars of innumerable tribulations and disasters, yet through these successive periods of sorrow and joy, being continuously upheld by the courage, good will and generous disposition which as a whole marks the policy of the people of the country.

In July, 1875, an event occurred that brought a special joy of the parishioners of the Cathedral parish. Their beloved Bishop was made an Archbishop, and was invested with the pallium by the Rt. Rev. Michael Heiss, who was then Bishop of La Crosse. The pallium was brought from Rome by Mgr. Cesare Roncetti. Bishop Ryan, then Coadjutor, Bishop of St. Louis, preached the sermon. Only one month from the time of this joyful celebration, and sorrow took possession of many a heart in the parish. Its cause was the death of Father Kundig, who was the pastor of the Cathedral and Vicar-General of the diocese. This sad event occurred on March 6, 1879, a month after the celebration of his and the Bishop's fiftieth anniversary of their ordination to the priesthood. Father Kundig had endeared himself to everyone of his spiritual flock—young and old. They not only loved him, but revered him as a saint. Never, indeed, lived a truer, more devoted, and zealous priest of God than he. His life was spent in the service of his Maker. The poor, the sorrowful, the despondent—all knew that in turning to him they would find a friend. No wonder, then, that they shed bitter tears when he was called away to his reward. Father Kundig was succeeded by Father Donahoe as pastor of St. John's. Father Donahoe was born in County Dublin, Ireland, in 1810, and his education was principally attained in his native country, although completed and ordination conferred after his arrival in America. In 1834 he came to the United States, and after various pastoral labors settled in Milwaukee in 1853.

Rev. James J. Keogh.

From this time until the day of his death he resided in Milwaukee, although owing to continued ill health and increasing infirmities he was not engaged in the performance of active duties during the whole of that period, being compelled to resign his pastorate of St. John's Cathedral some time prior to his decease, in which position he was succeeded by the present rector, the Rev. James J. Keogh.

Prior to his death,[1] that is, in 1878, Archbishop Henni received as his Coadjutor the Rt. Rev. Michael Heiss, who thereafter virtually conducted the affairs of the diocese. The death of the venerable Archbishop, although it had been expected for some time, came with a shock to his old friends and parishioners, many of whom had known him for a great number of years. Not a few of these had virtually grown up with and into the Church under his administration, having been baptized and confirmed by him, and very few, indeed, were there among the whole number who had not recognized in him a substantial and lasting friend.

Always believing in his great goodness and kindliness of heart, still they never, perhaps, fully realized how firm had been his friendship and reliant their demeanor towards him, until he had been taken away, and they were brought face to face with the fact, that in his going they had lost a counsellor and friend whose place could never be filled. It is by no means belittling the memory of others, or character of those who are still with us, to say that but few indeed are the instances where men are so warmly and generally appreciated as was he, and but rare the occurrence indeed where such deeply-rooted and enduring ties had been severed, as those which linked the venerable Bishop Henni and his parishioners in a bond of indissoluble amity.

Bishop Henni's last resting place is in a vault in the chapel of the Cathedral he loved so well. Archbishop Heiss succeeded to his work, and upon good and noble shoulders it was placed. It was, indeed, a deep pleasure, as well as a source of fervent piety, to see him amidst the impressing ceremonies in his Cathedral. Archbishop Heiss died in La Crosse in 1890, his remains being brought to Milwaukee for interment. He was succeeded

(1) Archbishop Henni died September 7, 1881.

as Archbishop by the Rt. Rev. F. X. Katzer, upon whom the pallium was conferred in St. John's Cathedral on August 21, 1891. Since that time the Archbishop has made great inroads into the affections of the priests and laity of the Archdiocese, and has endeared himself to the Cathedral parish by his uniform kindness of heart and the many other qualities of a zealous bishop of souls which are his.

The present rector of St. John's Cathedral, the Very Rev. James J. Keogh, has been identified with that edifice and the Cathedral parish the greater part of his life,

Rev. David J. O'Hearn.

having in earliest youth attended regularly at Divine services in St. John's, where he officiated as altar boy. To him, it may in all sincerity be said, is due a large proportion of the prosperity which this parish at present enjoys, as well as the costly and notable improvements which have gone to give a name to the Cathedral, second to but very few, if any, similar structures on this continent. His name has become, in fact, synonymous with every good work wrought out of the congregation, as well as of every movement of importance in Catholic circles in this section of the country. Day by day, year by year, he has modestly wrought upon this great work to which he has devoted his life, until, while still a young man for the position of responsibility and importance which he holds in the church's administration, he has seen each effort brought to a successful culmination, strengthened and confirmed by the willingness and unequivocal commendation of his people.

A man of remarkably quiet and retiring disposition, he has, nevertheless, by his modest and unassuming manner, won to himself a large number of influential friends, who, though not Catholics, are ever ready to acknowledge, admire and support the undertakings of one with such a breadth of character and liberality as he.

Father Keogh is a native of County Wexford, Ireland, where he first saw the light on August 15, 1847. He was still quite a youth, being but nine years of age, when he came to the United States with his parents, who settled at once in Milwaukee, so that, to all intents and purposes, he may be recognized as a scion of the Badger State. Naturally of studious habits, and with a predisposition for the Church, it was not surprising that he should as soon as practicable enter St. Francis Seminary, which he did in 1864, at once taking up a course of studies with a view to finally acquiring Holy Orders. After completing the necessary course in a thorough and highly commendable manner, he was finally ordained to the priesthood on December 20, 1871, celebrating his first Mass on the day following, on which occasion he was assisted by all of his classmates, who were ordained at the same time with him. While speaking of this occasion, it is interesting to note that the Rt. Rev. Bishop Hennessey, who in 1896 preached the jubilee sermon on the occasion of Father Keogh's twenty-fifth anniversary as a priest, was also one of the number to assist him in the celebration of his first Mass.

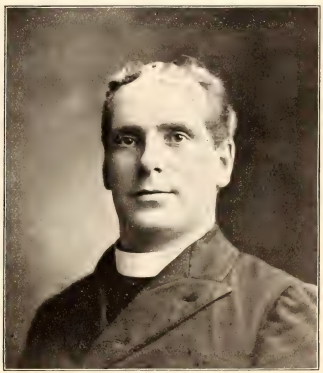
Having received ordination, Father Keogh was first appointed to the assistant pastorship of St. Patrick's Church, Janesville. From Janesville he was transferred to the parish at Monches, Waukesha County, which pastorate he resigned at the end of fifteen months, to accept the chair of English Literature at St. Francis Seminary. In this position, he labored earnestly until receiving his appointment as assistant pastor at St. John's, the duties of which he assumed on August 23, 1875. Here a still greater field of usefulness spread out before him, for, being eminently fitted for the position, he was immediately placed at the head of the Cathedral schools. But this was not the only duty falling to his lot which called for an exhaustless amount of energy, patience, and executive ability. Not only were the pastoral cares devolving upon him a test for the grandest physical capacity, but there was also a large debt, amounting to $30,000.00, resting upon the property, which had proved a source of much disquiet to his predecessors, as well as to the people of the congregation. Fortunately for all concerned, Father Keogh proved himself more than equal to the occasion, and although on the surface there was no appearance of haste or extra efforts being made in that direction, within five years the entire amount was wiped out, not

to mention the number of necessary improvements made and expenses incurred during the same period. This really remarkable undertaking was most properly celebrated by a special service, which was made still more memorable by the presence of Mgr. Capel, of London, England, who presided on that occasion.

At the time that Father Keogh became assistant pastor of St. John's, Father Donahoe was still in charge, although rapidly failing health made it evident that his period of active service would be limited. He made a valiant fight, however, remaining steadfastly at his post until a short time prior to August 1, 1880, at which time Father Keogh was advanced to the pastorship of the Cathedral parish. We have deemed it advisable to particularize regarding the date, as from that time begins the active and independent administration of the present rector, proving beyond a doubt his remarkable executive capacity, and setting forth the wonderful results achieved by him. From a summary of receipts and disbursements in this parish covering the period from August 1, 1880, to August 1, 1885, we find the total receipts to have amounted to $82,550.68, while the total disbursements for the like period amounted to $82,262.04. Of these sums it may be interesting to learn that $28,015.69 represented the total amount of the old debt, as it stood on August 1, 1880, with interest to the time of payment. Other items for the like period (five years) were: Choir, $4,198.46; heating church and school, $7,382 62; repairs and improvements, $6,787.26; gas, $1,117.12; insurance, $907.75. In addition to these amounts, $3,160.70 was expended in conducting the Orphan Asylum, $1,596.00 for the Seminary, holy Fathers and Missionaries; $2,748.15 vestment, altar linens, etc.; stations, sanctuary lamp, etc., $2,248.50; school expenses, not including fuel, $14,599.80. These amounts, with pastor's and assistant pastor's salaries, as well as expenses for janitor, sexton, special taxes, printing, and sundries, include the entire expenses.

One source of worry and anxiety to Father Keogh during the earlier days of his rectorate, was the Cathedral tower, which, racked by time and the elements, had become an absolute menace to life. It was due to his efforts, then, that a move was set on foot to tear down this unreliable portion of the edifice, and replace it with a more imposing and appropriate structure. This proved to be a somewhat costly undertaking, so much so, in fact, that it is doubtful if the project could have been carried to a successful issue, had it not been for the spontaneous generosity and progressive instincts of the Hon. John Black, who, seeing the necessity for the work, came forward and made a voluntary donation of $10,000.00 for that purpose. This, at the time, was deemed fully sufficient to complete the entire work, but, as has been evidenced in the erection of many another structure, the cost of the work by far exceeded the original estimate, the total amount expended in completing the work being $16,500.00. This was accomplished in the year 1892.

Of the Cathedral itself it may be briefly stated that the general style of architecture adopted in its construction is what is known as Grecian, which, as far as its exterior appearance is concerned, until the erection of the present tower, gave to the structure a striking resemblance to the Jesuit mission churches, which are frequently met with in Southern California and Mexico.

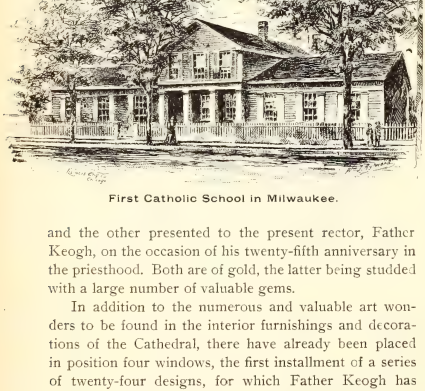


Rev. M. J. Huston.

The interior effects are particularly pleasing, for, while of a noticeably rich character, there is an absolute and utter avoidance of anything approaching display, the entire effect being particularly chaste. The existing mural decorations were done in 1892, by a celebrated Polish fresco painter. The effect of this work is described as follows: "At the four corners of the ceiling, much simplified for decorative effect from the fact that the church is a basilica, and consequently has no transept, are fine figures of the four Evangelists, and at either side in the center two groups, one representing Christ with the poor, the blind, and the lame, and the other, the Nativity. Over the high altar is a remarkably fine crucifixion, together with the Communion of the Blessed Virgin, by St. John; over the south side altar, Christ with the discipline of Emmaus, and over the north side altar, St. Francis Xavier, baptizing the heathen.

All of these were procured by Archbishop Henni from Munich, and they are remarkably fine works of art. In the sacristy chapel is a St. Charles Borromeo by the same painter, rightly considered one of the finest pictures in this city, although at present it is badly hung, and loses from the fact that only at certain hours of the day is it well lighted. In the same chapel are two other noble canvases, one of St. Catherine, and the other 'The Agony in the Garden.'"

Among the art treasures belonging to the Cathedral, are two beautiful chalices, one of which was presented to Archbishop Henni a short time prior to his departure from Cincinnati, to take up his new charge in Milwaukee,



First Catholic School in Milwaukee.

and the other presented to the present rector, Father Keogh, on the occasion of his twenty-fifth anniversary in the priesthood. Both are of gold, the latter being studded with a large number of valuable gems.

In addition to the numerous and valuable art wonders to be found in the interior furnishings and decorations of the Cathedral, there have already been placed in position four windows, the first installment of a series of twenty-four designs, for which Father Keogh has already made arrangements. Regarding those already placed, as well as those to come, a better description cannot be given than by reproducing one by Mr. Edwin C. Eldridge, as it appeared in The Milwaukee Sentinel of Sunday, November 21, 1897:

"There are at present four of these beautiful translucent pictures, two in a window in compartments, they being part of a series of twenty-four designed for the church, but not yet executed. The scheme or order of thought followed in this series of windows designed by Messrs. John Hardman & Co., of London, was suggested by Father Keogh, and is in harmony with the beautiful mural paintings on the ceiling. It has been considered of the first importance toward attaining complete success—in relation to the canons of art—that the style and character of the architecture of the building they are to adorn, should be faithfully regarded, both in feeling and method in all their various parts, and that care should be taken to ensure that the massive, reposeful and withal eminently graceful interior of classic design should by no means be touched by any note of discord in the embellishment of its windows, however beautiful in themselves these might otherwise be. Hence we find in all their details, as well as broader lines, not the cruder conventionalities or archaic features which are the legitimate and expressive characteristics of earlier mediaevalism, but the more free and delicately developed method of drawing in which Raphael and the great exponents of his school lifted religious art in their day as completely beyond the art of their fathers as did Giotto more than two centuries previously in that which was known to the men of his time.

"Wonderfully beautiful as are the thirteenth century windows of Chartres, Canterbury, and Lincoln, those which form the subject of this article are of another school; not less deeply religious in feeling, composition and thought, but conceived and carried out with all the tenderness of graceful drawing and delicate expression which is the highest development of an art practiced and gradually perfected through the many centuries during which the Catholic Church has fostered and encouraged its best use in the adornment of her sanctuaries.

"Art in her turn has ever been the handmaid of religion, devoting herself to the clearer as well as more beautiful exposition of thoughts which fill the mind in meditating on the mysteries of the Faith, ever recollecting and recognizing anew types and similes interwoven again and again in varying forms throughout the stories of the patriarchs and holy women in the old law, and their true meaning unfolded in the Gospels. And the architectural form of the large windows in St. John's Cathedral well lends itself in every desirable way to the representation in the order of type and anti-type, to such an epitome of the history of the Fall and Redemption, as has been chosen for the subjects of the 'storied panes' to fill them.

"Each of the twelve tall windows, measuring 22 feet 4 inches by 6 feet 11 inches, is disposed in two main divisions or panels entirely surrounded by a bordering space of substantial width, twenty inches.

"The lower panel in each case will be filled with a great type of the Old Law or Testament, and the upper with its corresponding anti-type in the New. Thus in the beautiful windows put in last week and with which the series begins, we have the Fall of our first parents and the promise given of a Redeemer, that is to say,

the story of the first and second Eve, while the last of the series on the window of the opposite side will represent the Resurrection.

"Strictly speaking, the designation of type and antitype may hardly apply to the composition of the first. It is rather a preface to the story in those which follow. But it is a theme which almost exceeds them all in the fascination of its beautiful unfolding and the greatness of its import, beginning in sadness inexpressible, and crowned with unspeakable joy.

"The large group below represents the expulsion of Adam and Eve from the gates of Paradise; and the coloring, as well as the depiction of the subject, is made to tell in symbolic language the lesson of the story told. All within the portals, symbolized by great classic columns on either side supporting an arch, is resplendent with golden light which streams out of the 'Paradise of Pleasure' upon the thorny path, and into the darkness which prevails outside. Clothed in their coats of skin, of penitential purpose, Adam leads Eve by the hand, extending an arm, as it were, in protection over her, as, stricken with grief, they are driven out by the angel who floats above, wielding the flaming sword 'turned every way to keep the way of the Tree of Life.' The serpent is present, exulting in their fall, and, in the shadow of the outer darkness, thorns, and the apple by which they fell, strew the way. All this part of the composition is rich in color, its deeper and lighter shades by contrast heightening the strength and value of each. But the border space surrounding it, happily provided by the architectural members, is filled with a more uniformly light treatment, subordinate alike in color as well as form to the main subject, giving strength and value to its color, and explanation, in its rich symbolism, to its meaning. The ornamental foliage work at either side of the large group of the expulsion is composed of the thorn and the apple in reference to the Fall, and the sorrow thereby created. On an escutcheon in the center of each of these spaces, are represented the Doors of Paradise closed and barred by Pride and Disobedience, solemn words which are inscribed across them.

"But in alleviation of the sorrow and presaging the joy to come in the subject above, we have beneath the main group the words of promise, held by two angels, 'She shall crush thy head,' and immediately over it, across the central transom, the words of Our Blessed Lady, the second Eve, 'Behold the handmaid of the Lord.' This text is the subject of the upper part of the window, which contains in substance the fulfillment of the promise to the first Eve, and the reversal of the penal decree. So we have now in the outer borders, not the thorn, or the apple, entwined as they are below with the word of banishment, 'Eva,' but the lily as emblem of innocence and joy entwined with 'Ave's' (the reversal of Eva), and signifying hope and promise. On the escutcheons in the center, are depicted the gates of Paradise now reopened by the virtues of humility and obedience (written across them) and the light of Heaven streaming through.

"The scroll held by the angels across the upper transom contains the words of the prophet Isaiah, 'Behold, a virgin shall conceive.' Our Blessed Lady, in a rich mantle of blue, is seated in meditation beneath a ruby canopy (the depiction of the whole subject in all its parts aiming in no way to be literal or naturalistic, but wholly symbolical); on the open book before her, are written the words, 'He that made me rested in my tabernacle.' The Holy Spirit in the form of a dove hovers over her. The Angel Gabriel, with the lily of purity now in place of the flaming sword, gracefully floats downward, holding a scroll with the words, 'Ave gratia plena'; and doves and lilies are freely introduced as subordinate details of enrichment emblematic of purity and innocence.

"In the second window we have the Nativity, in the announcement of the angels to the shepherds on Christmas night. The typical subject below is Jacob's vision of the Angels of God ascending and descending on the ladder which 'stood upon the earth, the top thereof touching Heaven.' This subject has reference to the Incarnation of our Lord, inasmuch as it is typical of His divine and humane nature, the ladder reaching Heaven to earth. The patriarch's words, 'Truly the Lord is in this place, and I knew it not,' are written on the scroll held by the angels in the lower transom. The foliage in the lower side panels is composed of the olive, from which is produced the oil (of salvation), with the word 'Holy' on the scrolls, and the escutcheons contain angels' faces as emblematic of holiness. In the upper and middle transoms, the texts are the words of the angel to the shepherds, 'Behold, I bring you good tidings of great joy, for this day is born to you a Saviour'; in the sides, the foliage is of the plant called the 'Star of Bethlehem,' with the word 'Peace' on the interwoven scrolls; and on the escutcheons is reproduced a glorious star; all in reference to the scene near Bethlehem depicted in the upper panel of the window, where the shepherds on the hills keeping watch over their flocks by night are surprised by the vision of the angels singing, 'Glory to God in the Highest.' The brightness of the angel announcing to them the birth of our Lord, is in contrast with the gloom of night which is marked in the rest of the group, and is pierced by the ray of light descending upon the stable in Bethlehem. In like manner, in the group below, the brightness of the vision of Jacob is enhanced by the deep tone of the trees and clouds on either side, making the golden ladder and the angels in white to have a value in effect greater than

could otherwise be attained even in so luminous a material as glass.

"But the end sought to be attained in the coloring of these windows has not been such as would darken or dim the present lightsome interior in the Cathedral. Daylight has been most properly regarded as of priceless value; and while the pure tones and bright and rich coloring of the glass in the main panels will greatly add to and harmonize with the color-decoration of the walls, which are already embellished with many paintings, the glass has been so carefully selected and arranged with regard to its translucent qualities as to maintain, with the aid of its broad and silvery white borders, a degree of light which will always admit of prayer-books being easily legible, while to such, if any there be, among the worshipers in the church to whom the reading of a book in any light is a difficult or irksome task, they are calculated to afford abundant food for reverent and pious contemplation.

"The two beautiful windows above described, which have been erected in St. John's Cathedral on the occasion of the jubilee of this sacred and noble edifice, will take a high place among the art treasures of Milwaukee. Conceived with such artistic feeling and theological learning, we can imagine the brilliant effect the whole series will produce when the entire edifice is filled with them.

"In studying these windows, one should endeavor to discover the devout spirit of reverent and true religious expression, as well as the artistic ingenuity displayed in their design. Without such a spirit in the observer, the charm of Christian art, a sacred art, is lost, for it was in the spirit that the early Christians, who were the primitive Christian artists, conceived their subjects, which have ever since been objects of veneration in the

"These windows are really on probation for the approval of the congregation or their representatives. They are, as above intimated, not of that sort of stained glass with which the midiaeval cathedrals were filled, and which has now become a lost art, but of the sort known as fired glass, the design being thus fixed after the painting is made upon it. Many of our finest modern windows are made in this way, and while it can in no way compare with the old thirteenth century glass, it is very beautiful, and has its advantages over others in readily lending itself to the correct delineation of figures produced in harmonious colors.

"About three years ago, Mr. Roger Watts, of London, visited Milwaukee, to learn the artistic possibilities of the Cathedral, and to confer with Father Keogh as to the design of these windows. Thus did the priest and designer then practically decide upon the work of art which we see to-day realized in part. With his usual zeal, Father Keogh has conducted the work in a most enterprising manner, which, when finished, will be most satisfactory to all."

The Cathedral also contains an organ of remarkable quality and tone. This instrument, although always a grand one, was practically rebuilt about five years ago, its many original and exceedingly valuable qualities being still further enlarged and emphasized. There are now twelve stops on the great organ, with 870 pipes; thirteen stops on the swell organ, with 870 pipes; eight stops on the choir organ, with 464 pipes, and six stops on the pedal organ, with 180 pipes, which, with eleven mechanical movements, make a grand total of fifty stops and 2,384 pipes, in addition to ten pedal movements. One stop, an 8-foot "dopple floete" on the great organ, has probably no equal in America.

The choir, also an interesting feature of the Cathedral parish, was organized on a permanent basis a decade ago, Miss Elizabeth Black being elected its first president. At the present time, the interests of this organization are administered by Miss Mary L. Furlong, under whose tactful and energetic management it has been brought to a most promising condition. The choir, which consists of a really fine collection of voices, numbers among its members fifteen sopranos, ten altos, eight tenors and eight bassos.

The Cathedral schools, which at the present day are recognized as being equal to the best of their kind in the country, were established in the year 1842, by Father Kundig. At the outset, the classes were held in the basement of old St. Peter's Church, on Martin, between Jackson and Jefferson streets, where the limited number of scholars attending were under the immediate supervision and personal direction of the pastor himself. The work of education, however, increased with amazing rapidity, so that but four short years had passed since the organization of the schools, when the largely increased number in attendance made it absolutely necessary that additional provisions should be made for the care and instruction of the children. To this end, and with the permission of his Ordinary, Father Kundig went East, with a view to securing a sufficient number of School Sisters from the convent at Emmitsburg, Maryland, to satisfactorily conduct the business. In this he was successful, six members of the Order returning with him to Milwaukee, where they at once took up their temporary residence in a dwelling at 595 Jefferson street. As soon as settled, they began the work of education, continuing to conduct the classes in the basement of St. Peter's Church, where Catholics and Protestants alike were received for instruction. The fees for an education at that time were remarkably small, amounting to from two to four dollars a quarter. But the thoroughness of the teaching and

the beneficial results obtained from the careful administration of the Sisters, soon gave to the institution a reputation which is maintained in the schools to the present day. For seven years this school, which was then known as St. Joseph's Select Academy for girls only, was conducted in the basement of St. Peter's Church, but at the end of that period removed to Van Buren street into a partially completed building, to which the Sisters added as their means permitted. A year later the Brown property was purchased, to which the Sisters removed.

It was in the year 1872 that Father Kundig took still another forward step in the interests of education, by erecting Bishop's Hall for the boys' school, which was founded in 1857, and was, at the time of its inception, as well as some considerable time following, in charge of the Sisters. About a year later, a band of Brothers of the Holy Cross came from Notre Dame, Indiana, and located in Milwaukee, taking charge of the boys' school. These were five in number, who were under the leadership and guidance of Brother Camillus, C. S. C., Superior, who was subsequently succeeded in that office by Brothers Gabriel, Philemon and Cyprian, each of whom is still gratefully remembered for the deeds of good and of beneficence performed by them during the periods of their administration. The Brothers of the Holy Cross remained in charge of the boys' school until 1895, when the Dominican Sisters came from Sinsinawa Mound, in Grant County, and under the direction of Sister Camilla, Superioress, relieved them of that duty.

A notable event in the annals of education transpired during the earlier administration of the Brothers, and which undoubtedly marks an epoch in the school history of the Archdiocese. During 1873 the entire school was held in one building on Van Buren street, the boys and girls being taught in separate apartments. Two years later, that is, in August, 1875, when Father Keogh took charge of the schools, Sister Bernardine assumed control of the senior department. In 1879 the Sisters removed to their present quarters on Van Buren street. Two years later Sister Bernardine became Superioress, and in the same year the schools were made free, the former tuition fee of fifty cents per month being abandoned.

Connected with this school, was an Orphan Asylum, which was first established on Jackson street, where it remained for many years in charge of the Sisters, and in fact until 1888, when it was transferred to its present location at North Point. Additional zest was given to school affairs in 1893, in September of which year a High School for girls was opened. This department has proved exceptionally successful, there being twenty-five young ladies under direction of the Sisters in charge. Taken together, there are in the neighborhood of seven hundred scholars in the entire school, all of whom are given the advantage of an education which follows out a line of instruction corresponding with that observed in the city schools, and, therefore, there being eight grades, graduates are entitled to enter the High Schools on diplomas issued by the faculty of the Cathedral school.

The Dominican Sisters at present in charge of the Boys' department are, Mary Leo, Superioress, and Sisters Seraphica, Mary Alacoque, Daniela, Victorine, Matthias, Mary Nicholas, Aurelia, Angelico, Bertranda, Baptista and Leocadia. The Sisters of Charity in charge of the Girls' school are, Sister Bernardine, Superioress,

Rt. Rev. Mgr. P. J. Donahoe.
(DECEASED.)

and Sisters Gertrude, Felicitas, Mary Vincent, Ambrose, Margaret, Emily, Zita, Mary Joseph, Aloysia and Josephine.

Of the more recent labors of Father Keogh and the good accomplished by him as rector of the parish, a slight idea may, perhaps, be obtained by briefly reviewing the parochial statement of expenses incurred, and the object to which they were applied. We learn, then, that from 1885 until 1895, a period of ten years, a total amount of $78,043.44 has been applied on improvements and additions to the Cathedral property. Of this amount, $27,500.00 was expended between the years 1885 and 1892; $5,500.00 being employed for house improvements; $12,000.00 used in the purchase of property, and $10,000.00 in rebuilding the girls' school. Of the remainder of the total amount, $50,543.44, which was expended in improvements during the years 1892-93-94,

an itemized account is given, the principal features of which are as follows: Brothers' house, $6,960.96; Cathedral tower, $15,844.54; frescoing, $6,250.00; rebuilding and enlarging organ, $4,200.00; vestibule, $3,361.25; new pews, $2,166.00; electric light, installation and fixtures, $1,409.58; new roof on Cathedral, $1,296.96; new roof on Sisters' house, $372.92; new roof on pastor's house and painting Bishops' hall, $471.51; renovating and covering steam pipes, $389.37; general repairs and improvements in 1892, $839.72; new floor in Cathedral, etc., in 1893, $1,001.48; other and sundry improvements, $19,079.25.

The present assistant pastors at St. John's Cathedral are the Rev. David J. O'Hearn and the Rev. M. J. Huston. The former is a native of Milwaukee, where, with the exception of the years he spent at college, he has lived all his life. His elementary education was acquired at the Cathedral schools, after which he entered St. Francis' Seminary, near Milwaukee, in 1882. Having completed the necessary course of studies at that institution, he was ordained to the priesthood in 1889, after which, having decided to take a higher post-graduate course in theology, he spent three years at the Catholic University at Washington, D. C., at that time an institution but recently founded. Father O'Hearn assumed his present duties as assistant pastor of St. John's Cathedral in 1892.

Father M. J. Huston was born in Ireland, which country he left for the United States while still a very young man. His earlier education was acquired at the schools of his native country, but he completed his studies for the priesthood and was ordained a priest at St. Francis' Seminary, near Milwaukee, in 1893. In the year of his ordination, he was appointed assistant pastor at St. John's Cathedral, which position he still occupies.

Of others who have filled like positions, there are the Rev. William Mahoney, who acquired his philosophical and theological education at St. Mary's Seminary in Baltimore, where he proved a proficient and brilliant scholar. He was of a decided literary turn of mind, and during his somewhat brief, though busy career, wrote a number of books. After laboring in his calling for a few years in the East, Father Mahoney was appointed to a pastorate at Cedarburg, from which place, where he spent a number of years, he was transferred to a parish in Minnesota. He came to Milwaukee in March, 1881, as assistant at St. John's Cathedral, remaining as such until October, 1884. He then went to Dakota, where he died a few years later, as a result of over-application. A work of Father Mahoney's which called for more than passing comment, was a book entitled "Rights of the Clergy Vindicated," a plea for the establishment of a canonical law. This work caused quite a sensation at the time, being regarded as somewhat premature, although later years have developed the fact that he had evidently arrived at a perfect understanding of what would naturally be the outcome of the then existing conditions. He was regarded as one of the most brilliant men of his calling in the West, and was an energetic and tireless worker.

Another of the assistant pastors at St. John's' was the Rev. William F. McGill, present rector of Holy

Solomon Juneau.

Laurent Solomon Juneau, pioneer settler, who donated considerable property and means to the Catholic cause in Milwaukee. Born at L'Assumption Parish, near Montreal, Canada, August 9, 1798, came to Milwaukee in September, 1818, and died at Shawano, Wisconsin, November 14, 1856. On the 28th of the same month his remains were removed to Milwaukee and buried in the old cemetery on Spring Street. Later, they were transferred to Calvary Cemetery where they now rest.

Rosary Church, Milwaukee. He assumed his position at the Cathedral in February, 1879, remaining as such until 1885. Father John Naughtin, present rector of St. Raphael's Church, Madison, was another and very popular member of the Cathedral clergy. He was appointed as assistant pastor at St. John's in 1884, and remained as such until 1892. Still another is the Rev. John T. Morrissey, now rector of St. John's Church, South Oshkosh. He was appointed assistant pastor of St. John's Cathedral in 1886, and remained as such for seven years.

An imposing ceremony was witnessed in the presence of several thousands at St. John's on Sunday, December 5, 1897, it being the fiftieth anniversary of the

Cathedral. It was naturally an occasion of great rejoicing to the rector, Father Keogh, who had been for many years identified with the spiritual and material welfare of the parish, as well as to the Most Rev. Archbishop Katzer, who, since his elevation to the Archiepiscopate, has brought himself into such close and friendly relations with the clergy and people who are under his care. Of his own sentiments as regards the matter, the Archbishop spoke most feelingly, when, after having celebrated Pontifical Mass, he remarked: "I have just celebrated this solemn Mass of thanksgiving, and I have, indeed, endeavored, both in your name and in mine, to give thanks to God Almighty from the depths of my soul for all the favors bestowed upon this Diocese and this Congregation in the past fifty years, and for all the good which has been accomplished through the erection of this See and this Cathedral, and in this Church, by its Bishop, the indefatigable labors of its pastors, and the exemplary and most faithful coöperation of its parishioners. I have asked the dear Father if it is to be His adorable Providence to allow this venerable building to stand for many years to come, as a monument of the courage and energy and hardships undergone of the pioneer Bishop of Wisconsin, and as a place in which His own greater glory and salvation of men will be worked out."

A large number of ecclesiastical dignitaries were present at the celebration, among whom, besides the Most Rev. Archbishop F. X. Katzer, were the Most Rev. John Ireland, of St. Paul, Minn.; Bishops John Vertin, D. D., of Marquette, Mich.; John Hennessey, D. D., of Wichita, Kan.; John Shanley, D. D., of Fargo, N. Dak.; Joseph Cotter, D. D., of Winona, Minn.; James McGoldrick, D. D., of Duluth, Minn.; S. G. Messmer, D. D., of Green Bay, Wis.; Thomas O'Gorman, Sioux Falls, Ia.; and the Revs. P. M. Abbelen, of this city; J. Rainer, of St. Francis; H. F. Fairbanks, L. Bushart, S. J., William McGill, P. H. Durnin, H. Willmes, F. C. Ryan, A. F. Schinner, A. Hayden, S. J., George Durnin, J. J. Ryan, M. J. Huston, David J. O'Hearn, of Milwaukee; John M. Naughtin, of Madison, Wis.; James Cleary, of Minneapolis, Minn.; John Morrissey, of Oshkosh, Wis.; J. Selinger, D. D., J. S. La Boule, Richard Smith, J. J. Ryan, N. Kersten, of St. Francis; Thomas Flynn, of Madison, S. Dak.; E. J. Blackwell, of Fox Lake, Wis.; Thomas Fagan and Stephen Trant, of Racine; Charles F. Becker, S. Lebl, D. D., Louis Peschong, of St. Francis; Francis Schmit, of Milwaukee.

Of Catholic organizations in St. John's parish, to some of which a majority of the members belong, there are the following: Cathedral Choir: Raphael Baez, organist and director; Miss M. L. Furlong, president; Miss Alice Furlong, secretary; George Howe, treasurer; E. L. Byron, librarian. Cathedral Choral Society: Raphael Baez, conductor; Miss Ellen T. Aylward, president; Benjamin J. Dela Hunt, vice-president; Miss Clara Phillips, secretary; Fred Calhoun, treasurer; Miss Mary Mittendorf, librarian. Cecilian Choir: Miss Ellen Aylward, organist and teacher; Elizabeth Roache, president; Miss Lucy Bilo, vice-president; Miss Agnes Chambers, secretary. Tabernacle Society: Father Keogh, director; Miss Lucy Dore, president; Miss Elizabeth G. Marshall, treasurer; Miss Anna Marie Conroy, secretary; Mrs. M. J. Reilly, Mrs. Edmund Burke, Mrs. Frank J. Peacock, Mrs. George R. Nash, Mrs. P. J. Savage, Mrs. John F. Linehan, Miss Katherine Hackett, Miss Lillian Carpenter, Miss Alice Furlong, Miss Jennie Graham, Miss Eva Birkel, active members. Mary and Martha Society: Rev. David J. O'Hearn, director; Mrs. M. Reilly, president; Mrs. M. Graves, vice-president; Miss Esther Welsh, secretary. Married Men's Sodality: Rev. M. J. Huston, spiritual director; P. J. Quinn, prefect; P. Johnson, first assistant; R. O'Callahan, second assistant; M. Dullea, secretary; P. Dunn, treasurer; N. Hayes, instructor of candidates; M. Donnelley, P. Dyer, M. J. Foran, J. W. Brown, P. Keogh, Eli Wood, consultors. St. Ann's Society for Married Women: Rev. J. J. Keogh, director; Mrs. Thomas O'Hearn, prefect; Mrs. J. J. Crilley, first assistant; Mrs. F. G. Birkel, second assistant. Young Men's Institute: Rev. David J. O'Hearn, chaplain; James J. Eiff, president; Joseph M. Crowley, first vice-president; John M. Hurley, second vice-president; James H. Fisher, recording secretary; John B. Toner, financial secretary; Robert F. Dore, corresponding secretary; John H. Ryan, treasurer; John J. Rice, marshal; John J. Code, inside sentinel; Michael J. McCann, outside sentinel; Rev. David J. O'Hearn, Dr. Charles J. Coffey, Thomas J. Dela Hunt, Paul P. Keiley, John T. O'Hearn, executive committee. Young Ladies' Sodality: Rev. J. J. Keogh, director; Miss Ellen Finan, prefect; Miss Julia Rice, first assistant; Miss Susan Clark, second assistant; Miss Mary Desmond, secretary; Miss Mary Behrend, treasurer; the Misses Mary Hannen, Nellie Kelly, Marie Keogh, Nona Murry, Alice Reilly and Marie Sullivan, consultors; Miss Ellen T. Aylward, musical director. Senior Boys' Literary Society: Rev. M. J. Huston, director; P. J. Phillips, president; C. J. Conroy, vice-president; R. Gregory, recording secretary; L. Conway, corresponding secretary; E. Horrigan, treasurer; F. Eiff, J. C. Reilly, M. Keogh, committee on literary exercises. Children of Mary Society: Rev. J. J. Keogh, director; Miss Ellen Gregory, president; Miss Clara Phillips, vice-president; Miss Alice Clarke, secretary;

Miss Helen Birkel, treasurer; Miss Anna Costello, organist; Miss Anna Mittendorf, Miss Georgia Webber, Miss Catharine Aylward, Miss Laura Birkel, consultors. St. Aloysius Sodality for Boys: Rev. M. J. Huston, director; George Fay, president; William Finan, vice-president; Arthur Bruder, secretary; Sister Matthias, O. S. D., treasurer. Angels' Sodality: Rev. David J. O'Hearn, director; Miss Ellen Burns, president; Miss Ellen Mulligan, vice-president; Miss Violet Welch, treasurer; Miss Mary Collopy, secretary; the Misses Alice Mittendorf and Ellen Malone, consultors. Boys' Sanctuary Society: Rev. M. J. Huston, director; John Fitzgerald, president; William Galgey, vice-president; William McDermott, recording secretary; William Dumphy, corresponding secretary; Sister Matthias, O. S. D., treasurer; Edward Flynn, James Murphy, Newton More, Charles Fay, promoters. Catholic Order of Foresters, St. John's Cathedral Court, No. 71: Rev. J. J. Keogh, chaplain; John J. Gregory, court ranger; George M. Driscoll, vice-ranger; Dennis B. Hurley, recording secretary; Pierce Kennedy, financial secretary; John H. Collopy, treasurer; Dr. J. S. O'Brien, court physician; John T. O'Hearn, senior conductor; Edward J. Maguire, junior conductor; John B. Reiter, inside sentinel; Henry McCabe, outside sentinel. Catholic Knights, Branch No. 7: Rev. J. J. Keogh, chaplain; Michael J. Walsh, president; John J. Reilly, vice-president; John J. Malloy, recording secretary; Maurice J. Dullea, financial secretary; Richard Dunn, treasurer; Dr. J. S. O'Brien, physician. Ancient Order Hibernians, Division No. 3: Rev. David J. O'Hearn, chaplain; John H. Collopy, president; T. P. Fitzsimmons, vice-president; Thomas McDonough, recording secretary; John T. Lynch, corresponding secretary; John O'Rourke, treasurer. St. John's Benevolent Society: Dennis B. Hurley, president; George M. Shurr, vice-president; George M. Driscoll, treasurer; M. J. Malloy, recording secretary. League of the Sacred Heart: Rev. J. J. Keogh, director; Mrs. Daniel McGrath, secretary; Miss Anna McHugh, treasurer. Cathedral Alumni Association: William Carroll, president; John Finan, vice-president; Benjamin J. Dela Hunt, secretary; Joseph Hurley, treasurer; Miss Georgia Webber, Miss Julia Graves, John B. Toner, Otto Gressing, William Wood, committee on programme.

St. Ann's Church, Milwaukee.

A FEW years ago, the Catholic residents in the northwestern part of the city of Milwaukee had increased so rapidly that it became necessary to prepare for the establishment of an additional parish in that locality. As a result of this remarkable growth, a number of Catholic families, formerly belonging to St. Michael's congregation, concluded to purchase a tract of land on the corner of Wright and Thirty-sixth streets, upon which to erect a church and school house, while a spacious dwelling

St. Ann's Church, Milwaukee.

house, being part of the property acquired, serves up to the present time as a parsonage. In the fall of 1894 work was begun on a structure to be used for the dual purpose of church and school. The corner-stone of this building was laid November 17th of that year by Mgr. A. Zeininger, and in the spring of 1895 the building was completed and dedicated on May 19th by the Rev. A. F. Schinner, present secretary to Archbishop Katzer, but at that time administrator of the Archdiocese of Milwaukee. The first floor of this building is used for a school, while the second has been finished off and furnished for a church.

The first resident pastor appointed to the charge of St. Ann's was the Rev. August B. Salick, who still maintains that position. At the present time, the congregation numbers about two hundred and seventy-five fam-

ilies, while the parochial school, which is in charge of Sisters of Notre Dame, has an average attendance of two hundred and seventy-five pupils. The present trus-

Rev. A. B. Salick.

tees of the congregation are Anthony Ewens and Jacob Hausmann.

The Rev. August B. Salick, rector of St. Ann's, was born July 29, 1859, at Watertown, Wisconsin. After acquiring an ordinary school education, he entered the Seminary of St. Francis, near Milwaukee, at which place, after having completed the necessary course of study, he was ordained to the priesthood on June 24, 1884. He was then appointed as assistant pastor to the Rev. J. Holzhauer, of St. Joseph's congregation, Milwaukee, and afterwards taught at Pio Nono College from 1885 to 1888, and was made rector of SS. Peter and Paul's congregation at Addison, Wisconsin, where he remained until April, 1895, when he was transferred to his present pastorate.

St. Anthony's Church, Milwaukee.

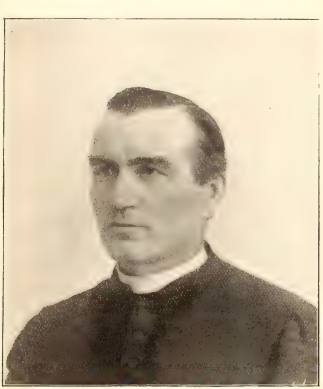
THE organization of this parish took place in 1872, it being the second German congregation established on the south side in Milwaukee. The organization was perfected by the Rev. A. Decker, assistant pastor to the Rev. L. Conrad of Holy Trinity Church, who was commissioned by Bishop Henni to organize a new congregation from those Catholic families living in the extreme southwest portion of the city. In this work he was ably assisted by Father Conrad. It was in April, 1872, after the work of organization had been well begun, that ten lots were purchased on the corner of Mitchell street and Fourth avenue, for which $3,000 was paid, and at a meeting held subsequently it was decided to erect upon this property a two-story building, 44x80 feet, to be used for a school as well as a church. On the completion of this structure, and thereafter until November, 1882, services were held regularly in the second story of the building, which had been fitted up especially for church purposes. In spite of every economy, however, the expenses incurred by the congregation for the first eighteen months amounted to $15,000. The first service was held on Nov. 3, 1872, some three months prior to which work was begun on a two-story frame parsonage, 22x44 feet. A parochial school was opened in connection with this congregation on Nov. 18th, the attendance at this time numbering one hundred and forty children. The foundation for the first church was laid in 1877, the building being completed in 1881 and 1882.

On and after Nov. 19th of the latter year, regular

St. Anthony's Church, Milwaukee.

Sunday services were held in the new church, although the arrangements of the interior were to a considerable extent incomplete. The building, however, was entirely finished in 1886, from which time services have been held

there daily. In 1891 the old school building was thoroughly renovated and at the same time an additional wing was added to that building. At present it is still incomplete, but when finished will have a front on Mitchell street of 109 feet and on Fifth Avenue of 111 feet. The building will be divided into sixteen school rooms, in addition to which there will be a hall 50x80 feet. Of the interior furnishings of the church the stations cost $83.00, the pulpit $800.00, the main altar $3,600 and the organ $3,600; besides this, a hot water



Rev. A. Decker.

heating apparatus necessitated a further outlay of $2,500. The entire expense of St. Anthony's congregation, in the construction and furnishing of the church and other buildings, occupying the period from April 20, 1872, to January 1, 1896, amounted to $206,000. Of this sum the congregation received $2,500 from outside benefactors. Since 1892, however, the entire parish expenses have been provided for by the immediate members of the congregation. An additional value was given to the church property of this parish in 1896, when an elegant parsonage was erected on the south side of the church. At the present time the congregation of St. Anthony numbers in the neighborhood of seven hundred and fifty families, while the parochial school has a regular average attendance of eight hundred children, who are in charge of one lay teacher and ten Sisters of Notre Dame Convent. Since Father Decker assumed the pastorate of St. Anthony's he has been assisted successively by the following reverend gentlemen: Rev. J. M. Kasel, seven years; the Rev. Father Bach, ten months, and the Rev. J. P. Pierron, now professor at St. Francis Seminary, and the Rev. J. Schlitz, who is the present assistant. Catholic societies connected with this congregation are: St. Anthony's Society, organized in 1872; Sacred Heart of Jesus Society, St. Augustine's Society; St. Michael's Society, Married Ladies' Society, and Young Ladies' Society.

The Rev. Anton Isidore Decker was born December 27, 1844, at Folscheid, Luxemburg. On August 10, 1846, he came to America with his parents, who bought a farm near Dacada, Ozaukee County, Wisconsin, where Father Decker spent his early life. He prepared himself for the priesthood at St. Francis Seminary, where he was ordained priest December 20, 1871, by Bishop John Martin Henni. He said his first Mass on Christmas day, 1871, at St. Nicholas Church, Dacada, Sheboygan County, Wisconsin, and then was appointed assistant priest to the Rev. L. Conrad of Holy Trinity Church, Milwaukee, with whom he remained until 1872, when he was commissioned to organize St. Anthony's congregation, of which he was afterwards made pastor. Since that time he has worked zealously for the welfare of his flock. December 25, 1896, he celebrated his twenty-fifth anniversary in priesthood. Father Decker is a hard and conscientious worker and has brought his congregation to a most promising condition.

St. Augustine's Church, Milwaukee.

THE site selected for the Church of St. Augustine was purchased on or about June 12, 1887, the congregation being incorporated on the 17th of the same month. The present pastor, the Rev. P. A. Schumacher, was first appointed to this charge in February, but did not assume his duties as such until August 16, 1888. The church was dedicated by the Most Rev. Archbishop M. Heiss and the congregation actually established on September 23, 1888. The structure not yet being finished, the first Mass was celebrated in one of the unfinished school rooms, August 25. A new bell for the church was also consecrated on the afternoon of the same day. Two days later a parochial school was opened, the attendance at that time numbering eighty scholars, who were in charge of two Sisters. In March, 1889, the interior of the church was frescoed throughout and two side altars added. The original trustees of St. Augustine's congregation were: Messrs. Adam Krill, August Hermes and Elias Stollenwerk. There are now two hundred and ten families in the congregation, and the school, in charge of four Sisters of Notre Dame, has an enrollment of two hundred and twenty-eight scholars. The following Catholic societies

are represented in the congregation: St. Mary's Altar Sodality, organized January, 1888; reorganized September, 1888, ninety-seven members; St. Peter's Benevolent

St. Augustine's Church, Milwaukee.

Society, organized November 26, 1888, thirty members; St. Mary's Young Ladies' Sodality, organized January, 1889, thirty-one members; St. Augustine's Young Men's Sodality, organized in 1890.

The Rev. P. A. Schumacher was born in Eischen, Grand Duchy of Luxemburg, on February 20, 1844. He

Rev. P. A. Schumacher.

came with his parents to America in 1856, and entered the Seminary at St. Francis, near Milwaukee, in 1864, where, after completing his studies, he was ordained to the priesthood on December 18, 1869. He celebrated his first Mass in Holy Cross, Wis., on Christmas of the same year, and was appointed pastor of Newburg and missions on January 6, 1870. On March 18, 1871, he was transferred to St. Kilian, Wis., where he remained for six years, finally resigning to accept the pastorate of Waterford, where he built a new church. From there he was called to Milwaukee, to take charge of the new congregation of St. Augustine.

St. Boniface's Church, Milwaukee.

THE parish of St. Boniface, which is located in the northeastern part of the city of Milwaukee, was organized by the Rev. Leopold Drexel in 1888, the site selected being on Eleventh street near Center. Here a suitable brick building was erected, the first floor of which was used for school purposes and as a pastoral dwelling, while the upper story was finished off and arranged for a church. A few

St. Boniface Church, Milwaukee.

years later, the congregation having by this time assumed a reasonably prosperous and healthy condition, a large frame building was erected, which is being used for school purposes. The parish of St. Boniface at the present time consists of about five hundred families, while the parochial school, which is under the direction of Sisters of Notre Dame, has a regular attendance of more than five hundred scholars.

Father Drexel, who promoted and organized this congregation, remained as its pastor until 1892, when he was called to a professorship in the Salesianum at St. Francis, he being succeeded in the pastorate of St. Boniface by the Rev. J. H. Koetting, who is still in charge. Father J. Henry Koetting was born in Cincinnati, Ohio, attended parochial school in Milwaukee, and received a

classical education at St. Louis University, St. Louis, Missouri. Early in the '80's, however, he entered St. Francis' Seminary, where, after completing the necessary courses, he was ordained to the priesthood in 1885. Following ordination, he was for several years secretary to Archbishop Heiss, remaining as such, in fact, until appointed to his present charge.

St. Casimir's Church and School, Milwaukee.

ON September 11, 1893, lots were purchased on the corner of Bremen and Clarke streets in the city of Milwaukee, and on July 11 of the following year the erection of a large building was begun. This building, intended eventually solely for school purposes, was so constructed that it might, for the time being, be used both as school and church. On November 11, 1894, the building was blessed by the Most Rev. Archbishop F. X. Katzer, and it may be said

St. Casimir's Church and School, Milwaukee.

that since that day the parish of St. Casimir has been in existence. The first priest appointed to this congregation was the Rev. Aegidius Tarasiewicz, who in the first year of his pastorate began the erection of a church at an expense of $6,500. In January, 1895, he bought three bells for $1,644, and on July 11, 1896, purchased a house and lot for the school Sisters. There are now four hundred families in the congregation. The school, with an attendance of about five hundred and twenty, is in charge of six Sisters of Notre Dame. The first society in this congregation—that of St. Casimir's—was organized on December 14, 1894, with a membership of two hundred and fifty. The president of this society is John Kosindworski; secretary, Frank Herkorski, and treasurer, John Schramka. The Knights of St. Ladislaus are also represented, with L. Pozoeski as captain and F. Kosecki and F. Herkorski as first and second officers. Besides these, there are the St. Stanislaus Society for Young Men and Boys, the Society of the Holy Rosary and Young Ladies' Sodality.

The Rev. Aegidius Tarasiewicz was born on August 29, 1852, at Lipsk, Poland (Russia), his parents being Paul and Elizabeth (Bartoszewicz) Tarasiewicz. His

Rev. A. Tarasiewicz.

earlier education was obtained in the school and gymnasium of his native place, from whence, after several years of diligent study, he went to the city of Augustowo, in the educational institutions of which he entered upon his classical and philosophical course. When about twenty-one years of age, that is in 1873, he entered the Russian army, serving with the same for three years. At the expiration of that period he retired from a military career and removed to Rome, Italy, where he remained in further pursuit of his studies for the priesthood for over five years. From Rome he came to America in 1881, arriving at Chicago on June 3 of that year. He then went to Canada, where he entered St. Francis' College, at Berlin, Ontario, where he completed his course in theology and afterwards served as professor. He was ordained to the priesthood at Chicago on September 12, 1886, and remained there until the latter part of 1889, when he removed to Milwaukee, Wisconsin, and became assistant pastor of St. Hedwig's Church. After serving in that capacity for nearly five years, he was appointed pastor of St. Casimir's congregation upon its organization in 1893.

SS. Cyril and Method's Church, Milwaukee.

THE SS. Cyril and Method's Polish congregation, corner of American and Windlake avenues, Milwaukee, was organized by the present pastor, Father J. F. Szukalski, on May 11, 1893. At the time of the establishment it drew its strength principally from the congregation of St. Hyacinth and St. Josaphat. It is now in a very satisfactory

SS. Cyril and Method's Church, Milwaukee.

and prosperous condition and consists of about four hundred families. The parochial school, which was started at about the same time, is in care of a lay teacher and five Sisters of Notre Dame. The present enrollment numbers four hundred and fifty, for the accommodation of whom eight class rooms are necessary. The St. Cecilia Choir, St. John's Society, Branch No. 159, Catholic Knights of Wisconsin, Polish Cadets, St. Barbara's Young Ladies' Sodality, and Married Ladies' Rosary Society, are the Catholic societies connected with this congregation.

The Rev. John F. Szukalski was born in the German part of Poland, in 1853. He came to this country with his parents in 1868, and settled in Manitowoc County,

Rev. Jno. F. Szukalski.

Wis. He entered the Seminary of St. Francis in 1879, and after taking a nine years' course in the classics, philosophy and theology, was ordained to the priesthood on June 24, 1888. He was at once placed in charge of St. Michael's Polish congregation, at Beaver Dam, Wis., from which place he was transferred for the purpose of organizing his present congregation.

Church of St. Francis of Assisi, Milwaukee.

THE site on which the church and monastery stand was purchased August 24, 1865, by Rev. Bonaventura Frey, O. M. Cap., now Provincial of the Order, who had been sent to this city by the Rev. Francis Haas, O. M. Cap., Commissary of the Order, at Mt. Calvary, Wis., to collect means for acquiring the grounds and erecting a monastery in which the students of the Order might pursue their theological studies and receive Holy Orders. Father Bonaventura being soon after sent to New York on more urgent duties, the project of building a monastery at Milwaukee was abandoned until July, 1869, when the Rev. Ivo Prass, O. M. Cap., arrived from Mt. Calvary to revive and carry into effect the plan of his predecessor. On July 7th of that year, Father Ivo laid the corner-stone of the monastery, which building occupied an area 107x30 feet.

The chapel attached was 66x22 feet. These buildings were dedicated December 8, 1869.

Whilst the monastery was in course of erection, Father Ivo was repeatedly requested to organize a parish.

Rev. Ign. Ullrich,

At last, when a petition of one hundred and seventeen names was presented, he gave his consent, and with the permission of Bishop Henni, in June, 1870, erected a frame church which had seating capacity for six hundred persons. This building was dedicated July 21, 1870. In 1871 the southern wing was added to the monastery, and a frame structure built to serve as a parochial school.

On February 6, 1873, the Rev. Lawrence Vorwerk, O. M. Cap., became guardian of the monastery and ex-officio rector of the church. During the fall of 1876 he caused the erection of a new church of brick and cut stone, which was in the purely Roman style of architecture and after plans by Mr. Wm. Schickel of New York. The interior was tastefully decorated by A. Muer of the same city, and adorned with several historical paintings from the brush of the artist Wm. Lamprecht of Brooklyn, N. Y. The entire cost of the building was $42,000, although the harmony of the dimensions and the purity of the decorations are such that this church has been estimated at almost twice that value. It was dedicated Feb. 8, 1877, by the Most Rev. Archbishop Henni, who, after the consecration of the altar, celebrated Pontifical High Mass in the presence of the Rt. Rev. F. X. Krautbauer, Bishop of Green Bay, the Rt. Rev. S. Seidenbusch, Bishop of St. Cloud, and about forty priests. The old church was moved beside the school house, alterations being made in it so as to provide additional room for the scholars. On July 8, 1878, Rev. Anthony Rottensteiner superseded Father Lawrence as rector of the church. He was followed by Rev. Luke Rasch, O. M. Cap., on October 19, 1882, who was in turn succeeded by the Rev. Jerome Henkel, O. M. Cap., on October 15, 1885.

On the 15th of March, 1888, the Rev. Ignatius Ullrich, the present[1] pastor, took charge of the parish. He was born December 4, 1847, at Tuttweiler, Bavaria, and came to this country in his early boyhood. Here he attended the parochial schools of Brooklyn, N. Y., until

St. Francis Old Church and School, 4th and Harmon Sts., Milwaukee.

(1) Transferred September, 1897, to the pastorate of St. Joseph's congregation at Appleton, Wisconsin.

Church of St. Francis of Assissi, 4th and Harmon Sts., Milwaukee.

he entered St. Vincent's College in Pennsylvania, December 25, 1870. He received the habit of the Capuchin Order at Mt. Calvary, Wis., and continued his studies there, and later at the monastery in Milwaukee, where he was ordained Sept. 21, 1877. Father Ullrich had already held several important charges in the Order, when he was called to his present position.

On August 18, 1889, a new and spacious school was dedicated, costing about $28,000. In 1892 a third wing was added to the monastery, 113x29 feet, thus completing the square formed by the church and convent. On April 19, 1893, an incendiary fire destroyed part of the church, a total loss only being avoided through the extraordinary efforts of the fire department. The damages, as it was, amounted to $10,000, the entire

present four philosophical and fourteen theological students.

The following confraternities and societies are connected with the Church of St. Francis: The Third Order of St. Francis, six hundred members; Confraternity of the Sacred Heart, seven hundred members; Confraternity of Our Lady of Perpetual Help, seven hundred members; Adoration Society, one hundred and fifty members: Officers, director, Rev. Ignatius Ullrich, O. M. Cap.; vice-president, Miss Elis. Baasen; secretary, Miss Amanda Suess; treasurer, Miss Julia Marzolf. Society of the Holy Infancy (for the school children). St. Cecilia Society, forty-two members: Mr. John Meyer, director of choir. St. Lawrence Library Society. St. Bonaventure's Aid Society, four hundred and thirty-five members:

Old Hall—St. Francis of Assissi, Milwaukee.

church having to be redecorated. At about this time a new altar was placed in St. Anthony's Chapel, much visited on Tuesdays by the clients of St. Anthony, and a series of historical paintings representing the most important events in the life of St. Francis, by the artist, Wm. Lambrecht. The church is considered one of the most beautiful in the State. The fathers of the monastery aid the pastor in his ministry, besides, whenever necessary, assisting those of the several parishes in the city. They are also engaged in missionary work, and the records of many parishes in Wisconsin, Minnesota, Illinois, Iowa, and Michigan, give evidence of their labors.

The congregation at present consists of six hundred families, and the parochial school has an attendance of eight hundred and forty pupils. Attached to the church is also the Clericate or House of Studies for the Province of St. Joseph of the Capuchins, where there are at

Officers, president, Chas. H. Stehling; vice-president, Phil. Dornuf; treasurer, John V. Schmitt; financial secretary, Alois Steinberg; corresponding secretary, Jacob Scharfenberger. Henni Court, No. 142, Catholic Order of Foresters, ninety-five members: officers, chief ranger, George Zander; vice chief ranger, Stephen Burkhardt; corresponding secretary, Chas. Gottschalk; financial secretary, M. J. Pauly; treasurer, Jos. Meuser. Catholic Knights of Wisconsin, Branch 89, seventy-five members: officers, president, Phil Dornuf; vice-president, J. Oberbrunner; secretary, J. B. Wendl; treasurer, J. J. Gaspar. St. Elizabeth Married Ladies' Sodality, four hundred members. St. Anthony's Young Men's Society, one hundred members: officers, president, M. Schmidt; vice-president, Geo. Marzolf; secretary, Jos. Neubauer; treasurer, J. Schomer. St. Francis Independent Cadets, thirty-five members: commander,

P. Poeller. Immaculate Conception Young Ladies' Sodality, ninety members. St. Aloysius Boys' Sodality, eighty members. Loyola Zouaves, forty members: Commander, P. Poeller. St. Rose Girls' Sodality, one hundred and twenty-nine members.

The Rev. Alphonsus Baeumle, guardian of the Franciscan Convent, Milwaukee, and who succeeded Father Ullrich in charge of the congregation of St. Francis of Assissi in September, 1897, was born in Milwaukee in 1856. After attending the parochial school of St. Joseph's congregation in that city until his fourteenth year, he entered the Capuchin Order, where he completed an entire course of the studies prescribed, and was ordained to the priesthood in 1879. Father Baeumle celebrated his first Mass in the Capuchin church at Milwaukee, the sermon on that occasion being delivered by the Rev. H. J. Holzhauer. He then became a professor at St. Lawrence College at Mt. Calvary, and was also for several years rector of that institution, in which position he showed unusual qualifications. He was appointed guardian of the Franciscan Convent in Milwaukee, in September, 1897.

The Gesu Church, Milwaukee.

IT was just fifty years ago that Bishop John Martin Henni established the original organization of this church community in Milwaukee, and the records show that at that time he purchased some lots on the corner of Third and Sycamore streets, upon which was erected a modest frame church. This building was completed and dedicated in honor of St. Gall, during the month of October, 1849. The congregation of St. Gall's at that time consisted of the English-speaking population residing on the south and west sides of Milwaukee, their spiritual wants being attended to by the Rev. Father Beauprey and his assistant, Father P. Callanan, the former having been appointed as first resident pastor of the new congregation. During the succeeding year Father Beauprey was succeeded by the Rev. Father Bradley, who had for his assistant the Rev. Edward Putnam. In October of the same year—that is, 1850—the Rev. M. E. Smith took charge of the parish, remaining until May, 1851. His successor was the Rev. Joseph Smith, whose administration lasted until September, 1852. In that year, Father Beauprey became a victim of the cholera epidemic, which at that time prevailed to an alarming extent throughout the West. Father Smith was followed successively by the Rev. W. O'Brien and John Norris, D. D., each of whom, however, stayed but for a few months. Then from January until August, 1853, the Rev. James M. Doyle had charge of the parish. For a short period following his departure, the Rev. Fathers Lynch and Kendeler fulfilled the necessary duties of the pastorate, after which the Rev. Charles Tierney became incumbent, remaining from October, 1853, to January, 1854. From the following April to June, 1855, Father Keenan administered the duties, the interval between his arrival and the departure of his predecessor being supplied by Fathers John Norris and Bonduel. In June, 1855, the Rev. Father Kundig became pastor of St. Gall's and remained until September 14, on which date the church and parish were transferred by Bishop Henni to the care of the Jesuits, Fathers F. J. De Smet and F. X. De Coen taking possession of the property in the name of that Order. The circumstances connected with this change of ownership and by means of which the property passed into the hands of the Jesuits, were as follows: While visiting Europe in 1848, in the interests of his Diocese, Bishop Henni met the Chevalier J. G. De Boeye, of Antwerp, Belgium, who proffered him as a gift some $16,000 with which to endow an institution to be governed and directed by the Jesuits. Five years later the Jesuit Fathers J. L. Gleigel and I. J. Boudreaux, while holding a Mission at St. John's Cathedral in Milwaukee, were informed of this project by the Bishop, and gladly acceded to his request to bring the matter to a successful termination. Having first decided that this institution should be devoted entirely to the teaching of the higher branches, a portion of the funds already at command were therefore applied to the purchase of a number of lots in block 199 of the Second Ward, and again, in 1863, a further purchase of property adjacent to that already secured was made, thus giving to the Order the entire block which is to-day bounded by State, Prairie, Tenth and Eleventh streets. Some little time prior to this Father De Smet was succeeded by the Rev. Dionysius Kenny. Before that time, however, or, to be more particular, in 1857, a brick residence was completed for the use of the Society, the old one being removed to another part of the property, where it was raised one story and used for school purposes, being known as St. Aloysius' Academy. Another change was made in the administration of the parish in 1861, when Father Lalumiere, S. J., and Father Beckwith, S. J., took charge. In August, 1863, Father Beckwith died, thus ending a zealous and benevolent career of many years' standing. His successor as assistant pastor was the Rev. Ignatius Maes, who remained until April 20, 1871, when he also died. From this time on and until 1880 the position of assistant pastor was at various times filled by the Rev. Fathers Nogues, Sweere, Masselies, James G. Walsh, Diels, Garesche, Charropin and Korpman.

In the year 1868, the Jesuits began the erection of a church, the corner-stone of which was laid during October of the same year. This structure was built in the Byzantine style, of Milwaukee brick, and was 170 feet in length, 70 feet in width and 90 feet in height. The extreme distance from the ground to the top of the cross which surmounts the spire is just 214 feet. The building was capitally arranged within, offering an unobstructed view of the altars and pulpit from all points and affording comfortable seating facilities for over one thousand people. The church was finally dedicated with most impressive ceremonies, on March 6, 1870, by the Rev. Martin Kundig, then Vicar-General, assisted by a number of priests, as well as the students of the Salesianum. The sermon on this notable occasion was delivered by the Rev. Father Garesche. At the time of its completion this church was one of the largest and most costly in the State, it having been built at an expense of $95,000.

The Gesu Church, Milwaukee.

While the church was in the course of completion, the educational interests of the community were also receiving a due amount of attention at the hands of the zealous priesthood. Thus, as a temple of learning, as has already been noted, the original residence of the Fathers, removed, enlarged and thoroughly renovated throughout, served its purpose well, until 1864, when a new and altogether more appropriate building was substituted. For a greater portion of the period here referred to instruction was given by the Jesuit Fathers and Candidates of the Order under the immediate supervision of Father Lalumiere. Nor was this merely a primary school, as the course there taken covered a period of several years, in which considerable knowledge of the classics as well as of rhetoric was obtained.

During the summer of 1870 the old frame church was remodeled into a two-story frame structure and used as a school for girls. This new departure, which proved an unquestionable success from its very beginning, was placed in charge of School Sisters of Notre Dame Convent, the first term commencing in September of the same year.

In 1875 a new frame church and schoolhouse were built by the Jesuits, in the Second Ward, on a portion

of the property purchased by the Order in 1855. This church was dedicated in honor of the Holy Name, in October, 1875, and the school was placed in charge of Sisters of Notre Dame, and was opened during the same year. The first pastor appointed to attend the congregation of the Holy Name was the Rev. Father Van Goch, who remained until 1877, when he was succeeded by Father Logal. He was followed in 1878 by Father James Walsh.

The corner-stone of Marquette College was laid on August 15, 1880, by Archbishop Heiss of Milwaukee, who on that occasion was assisted by a large number of priests. The occasion was one of unusual interest to the Catholics of the Diocese, and the brilliant and impressive ceremonies were witnessed by a vast concourse of people. A year later the college building was completed, blessed and its doors thrown open for the reception of students. For the first year the faculty of Marquette College consisted of five professors, the Rev. Jos. F. Rigge being president. These professors also administered to the spiritual wants of the parishioners of the Holy Name. During this period, and, in fact, until 1887, Father Lalumiere continued pastor of St. Gall's, when he became president of Marquette College and rector of the Holy Name congregation, and as such he remained until November 11, 1889, when the Rev. Joseph Grimmelsman assumed the duties of this office, in which he was assisted by fourteen professors. Two years later he was succeeded by the Rev. R. J. Meyer and he in turn by the present incumbent, the Rev. Leopold Bushart. Upon Father Bushart's assumption of the office, Father Lalumiere was transferred to the pastorate of the Holy Name, the Rev. Father J. D. Foley becoming pastor of St. Gall's congregation.

During the year 1892 steps were taken towards the erection of a beautiful and stately church edifice on Grand Avenue, the site selected for that purpose being on the corner of the Avenue and Twelfth street. This was done with a view of combining the two congregations. This proposition meeting with the hearty approval of clergy and laity alike, the church property on Sycamore street was sold and the erection of Gesu Church at once begun. On May 21, 1893, the corner-stone of this magnificent edifice was laid by Archbishop Katzer, assisted by a large number of priests. The ceremonies were most imposing, some hundred Catholic societies being in the procession which marched to the place where they were performed. The festival sermon on this occasion was delivered by the Rt. Rev. Thomas A. Burke, Bishop of Albany, N. Y. On October 21, 1894, divine services were held for the last time at St. Gall's, when Archbishop Katzer celebrated Pontifical High Mass. From that date until the dedication of Gesu Church services were held in the chapel of St. Gall's. The new edifice was duly dedicated by the Archbishop December 16, 1894, the sermon being preached by the Rev. Father Fitzgerald, S. J.

Gesu is at once one of the largest and most imposing church structures in the West. In architectural design it is purely Gothic, the strength of that particularly beautiful style being considerably enhanced by a grandly sweeping frontage of 150 feet. The front is flanked by two towers, one of which rises to a height of 250 feet, the other 215 feet. Between the two is the main gable,

Rev. James D. Foley, S. J.

which is ornamented with a magnificent rose window. In the center of the front is the main entrance, which is made through a projecting vestibule. The front of this vestibule is composed of three Gothic arches, the one in the middle being larger than those on either side. These are supported by clusters of granite columns, there being four in each cluster. The arches and walls are of richly ornamented cut Bedford limestone. Behind the arches is a flight of stairs, 48 feet wide, by which an entrance to the body of the church is made. On entering the church, the eye is greeted by a view of the long nave, which is flanked on either side by massive granite columns with richly decorated capitals and heavy moulded bases, covered by a ribbed and vaulted ceiling beautifully painted and ending in a deeply re-

cessed sanctuary where a magnificent altar stands revealed by the softened lights falling upon it from the windows above. The nave is 50 by 138 feet and 70 feet high; the transept is 50 by 120 feet and 36 feet deep. The granite columns between the nave and aisles are monoliths 18½ feet high and 2½ feet in diameter. The four standing at the intersection of the nave and transept are 3½ feet in diameter. They stand on moulded bases and are crowned with heavy capitals from which spring the arches of the clere-story wall and the ribs of the ceiling. The ceiling of the nave is vaulted to the sills of the clere-story windows. Over these windows the ceilings are vaulted, intersecting the nave ceiling at right angles, and thus producing a series of groined arches. These are heavily ribbed and ornamented at the point of intersection. The aisles are each 18 feet in width and 65 feet long, their ceilings, which are 37 feet high, being decorated with scenes of Biblical portent. The choir gallery and organ loft are in the front of the church and immediately over the entrance. The former occupies a space 30 by 48 feet, and in front of it is a sloping gallery 85 feet wide and 16 feet deep.

There are five altars, the main one being in the sanctuary and two in each transept. There is a sacristy to the rear of the side altars connecting directly with the sanctuary. The floors of the church are of marble and the walls are wainscoted in the same material to the height of the window sills. The foundation of the entire structure is a solid square of stone and concrete, 50 by 50 feet and 8 feet thick. The total width of the interior of the building is 125 feet and the length 200 feet.

The Gesu congregation has for its pastor the Rev. James D. Foley,[1] S. J., he being assisted in the multitudinous duties devolving upon him by the Revs. F. A. Moeller, S. J., and A. Hayden, S. J. There are about seven hundred families in the congregation. The parochial school connected with this church is conducted by eleven School Sisters of Notre Dame Convent, who are under the immediate direction of the Rev. William F. Hoffend. S. J. The regular attendance at this school numbers seven hundred.

Of Catholic societies in the Gesu congregation, there are the following: Married Men's Sodality, seventy-eight members, the Rev. A. Hayden, S. J., spiritual director, James O'Connor, prefect, Edward Mellon, secretary; Married Ladies' Sodality, three hundred and forty members, the Rev. James D. Foley, S. J., spiritual director, Mrs. J. J. Oswald, prefect, Mrs. James A. Goetz, secretary, Mrs. J. W. Martin, treasurer; Young Men's Sodality, two hundred and eighty-seven members, the Rev. H. Calmer, S. J., spiritual director, A. J. Smith, prefect, Thos. E. Merrity and A. E. Muth, secretaries, James Conroy, treasurer; Young Ladies' Sodality, three hundred and thirty-four members, the Rev. Ferdinand A. Moeller, S. J., spiritual director, Miss Kate McCabe, prefect, Miss Frances Dolan, secretary, Miss Annie Goetz, treasurer; St. Thomas Society, one hundred and fifty-eight members, the Rev. William Hoffend, S. J., spiritual director, Valentine Zimmerman, president, Francis J. Maguire, corresponding secretary, Joseph Weber, financial secretary, James Conroy, treasurer; Gesu Altar Society, one hundred and ninety members, the Rev. James D. Foley, director; Gesu Sanctuary Society, forty-one members, the Rev. James D. Foley, S. J., director, Mrs. Robert A. Johnston, president, Mrs. W. Denning, secretary, Mrs. Charles Schuetz, treasurer; St. John's Society, sixty members, Mr. Albert F. X. Esterman, S. J., president, Henry F. McCann, secretary, Edward A. Baggeler, treasurer; League of the Sacred Heart of Jesus, the Rev. James D. Foley, director, Miss B. V. O'Brien, secretary; Gesu Relief Corps, two hundred members; Boys' Sodality of the Blessed Virgin Mary, one hundred and thirty-six members; Girls' Sodality of the Blessed Virgin Mary, two hundred members.

Rev. M. P. Dowling, S. J.

The Rev. James D. Foley, S. J., first pastor of the Gesu, was born in Cincinnati, Ohio, on February 4, 1854. He was educated at St. Xavier College in Cincinnati, and, after completing his course there, in 1872

(1) Transferred to SS. Peter and Paul's Church, Detroit, Michigan, September, 1897.

entered the Society of Jesus. Here he followed the course of studies prescribed by the Society, namely, rhetoric, philosophy, science and theology, at Florissant, Missouri, Woodstock College, Woodstock, Maryland, and St. Louis University. He was for some years professor in St. Xavier College, Cincinnati, and Marquette College, Milwaukee, Wisconsin. He was ordained to the priesthood by Archbishop Kenrick of St. Louis, on January 31, 1885, and said his first Mass in the St. Louis University Chapel on February 2 of the same year. He was vice-president of St. Mary's College, Kansas, Creighton College, Omaha, Nebraska, and Marquette College, Milwaukee, Wisconsin, and also pastor at St. Mary's Kansas, and Cincinnati, Ohio. While Vice-President of Marquette College, he was, in 1889, appointed to succeed the Rev. S. P. Lalumiere as pastor of the Holy Name Church, and when the two churches of St. Gall and Holy Name were united, he became pastor of the new church, the Gesu, which position he held until he was transferred to the pastorship of SS. Peter and Paul's (Jesuit) Church, Detroit, Michigan, August 23, 1897.

The Rev. M. P. Dowling, S. J., who succeeded Father Foley as rector of the Gesu, is in his forty-seventh year, having been born in Cincinnati, Ohio, June 14, 1851. After completing a course at St. Xavier College in his native city, he continued his studies at St. Stanislaus Seminary, Florissant, near St. Louis, Missouri; Woodstock College, Woodstock, Maryland, and Frederick, Maryland. During this accumulative period, he also devoted a portion of his time to teaching, having been professor of poetry and rhetoric in St. Xavier College and St. Louis University before his ordination, and in Detroit College after having received his ordination, which was conferred upon him by Archbishop Elder of Cincinnati, in 1881. Father Dowling was rector of Creighton College, Omaha, from 1885 to 1889, during which time he built the St. John's Church attached to Creighton College, and a wing to the latter institution. He was also rector of Detroit College from 1889 to 1894, during which time he built the new college on Jefferson avenue and renovated, to the extent of $25,000, the old church of SS. Peter and Paul, formerly the Cathedral, but now attached to Detroit College as a Jesuit church. Following this, he was pastor of the Holy Family Church, Chicago, until his removal to the Gesu last summer. During his active association with church work, Father Dowling has developed executive and administrative abilities of a very high order. As a preacher and public speaker, he is also regarded with much consideration, his natural bent for literary work exhibiting itself in the practical, yet thoroughly artistic, character of his discourses. And he is a well-read man, besides having a thorough grasp of the multitudinous social and economic questions in which the public, as a general thing, are so much interested at the present time. Personally, he is an exceedingly genial character, and has succeeded in making himself remarkably popular wherever, in the performance of his priestly duties, his lot has been cast.

St. Hedwig's Church, Milwaukee.

IN order that they might consistently fulfill their religious obligations, the Polish Catholics residing in the northeast part of Milwaukee were for a considerable period compelled to attend the church of St. Stanislaus, which necessitated a journey of nearly four miles. This most unsatisfactory condi-

St. Hedwig's Church, Milwaukee.

tion of affairs maintained until 1871, when, the number of families in the settlement having increased to forty-six, it was decided to organize a congregation of their own. They, therefore, purchased a number of lots on

the corner of Brady and Racine streets, the business pertaining to the purchase of the same, as well as to the organization of the congregation, being done under the personal direction of the Rev. John Rodowicz, at that time rector of St. Stanislaus parish. So. the new parish was organized, although the fact still remained paramount that the people comprising it, individually and collectively, were so poor as to make the carrying out of the project an almost impossible undertaking. However, in this they were materially aided by the liberality of Mr. Aug. Rudinski, a member of St. Stanislaus congregation, who became actively interested in their undertaking. The first pastor of the new parish was the Rev. Father Knocz, who remained in charge for a period of six months. His successor was the Rev. John Rodowicz, and his, the Rev. Father Kralezynski, O. M. Cap., who remained until 1875. It was during the administration of this pastor that the parsonage was erected. Then, once again, the Rev. John Rodowicz assumed the pastoral duties, remaining in charge of same for a number of years. Finally, however, he was succeeded by the present rector, the Rev. C. Rogozinski, whose assistant is the Rev. L. Mscisk. The first church erected by this congregation was a brick edifice 83x44 feet, which was replaced in 1888 by a larger and altogether finer structure. The school was established in the parish in 1872, in a small building which was purchased by the congregation and moved on to the church property, where it was used until 1879, when it was replaced by a larger and more appropriate one of brick. At the present time, St. Hedwig's congregation consists of about six hundred families, while the parochial school, which is under the direction of seven Sisters of Notre Dame, has a regular attendance of six hundred and twenty-five scholars.

The Rev. Clemens Rogozinski is a native of Poland, in which country he was born in the year 1836. It was also in the public and parochial schools of his native place that he obtained his rudimentary education. Subsequently, at other institutions he completed his studies for that after-life which it was his intention to devote in entirety to the saving of souls and service of the Church.

He was finally ordained to the priesthood, afterwards for several years continuing in active pastoral service in the land of his nativity. In 1871 he came to the United States, locating in the State of Texas. In 1877 he came to Milwaukee, and having associated himself with that archdiocese was assigned to the pastorate of St. Hedwig's congregation in Milwaukee. His present efficient assistant in conducting the numerous pastoral duties of this extensive parish is the Rev. L. Mscisz.

Holy Rosary Church, Milwaukee.

THIS parish was organized by the Most Rev. Archbishop Heiss, in 1885, by whom Father McGill, the present pastor, was appointed. The church, which is situated on Oakland Avenue, was dedicated on March 14, 1886. The first school was organized in this parish by Sisters of Charity, B. V. M., of Dubuque, October 12, 1885, and proved so successful under their management that

Holy Rosary Church, Milwaukee.

a second building was erected in 1893. Holy Rosary congregation now numbers some two hundred and seventy families, and at least three hundred children are in attendance at the schools. There are a number of Catholic societies in this congregation, among them being the following: Catholic Knights of Wisconsin: E. J. Mausur, president; Timothy Keleher, treasurer; Thomas Clifford, secretary. Catholic Order of Foresters: E. J. Mauser, chief ranger; P. H. Reilly, secretary; J. Langlois, treasurer; Holy Name Society, Sr.: C. F. H. Hintze, prefect; A. N. Ritz, secretary; Father W. F. McGill, director. Holy Name Society, Jr.: F. Weber, prefect; C. Trapschuh, secretary; Father W. F. McGill, director. Altar Society: Miss Carroll, prefect; Mrs. Berthelet, vice-prefect; Miss Dunn, treasurer; Father W. F. McGill, director. St. Ann's Society: Mrs. Frey, prefect; Mrs. Bohan, vice-prefect; Rev. W. F. McGill, treasurer and director. Children of Mary Society: Miss Fanny Berthelet, prefect; Miss Lucy Flood,

first assistant; Miss Annie Foley, secretary, and Father W. F. McGill, director.

The Rev. W. F. McGill, pastor of Holy Rosary congregation, was born in Canada on October 12, 1851. Two years later he came with his parents to the United States, locating in Dodge County, Wisconsin. He was

Rev. Wm. F. McGill.

educated for the priesthood at St. Francis Seminary, near Milwaukee, being ordained on June 24, 1878. For seven months following his ordination he was assistant pastor at St. Joseph's Church, Fond du Lac, Wis., and for the next seven years assistant at St. John's Cathedral in Milwaukee. He then assumed the duties of his present position.

Holy Trinity Church, Milwaukee.

THE organization of Holy Trinity congregation, the second oldest German congregation in Milwaukee, took place in 1849. In the same year the Rev. Dr. Salzmann was appointed assistant priest to the Rev. Michael Heiss, rector of St. Mary's congregation. At the same time he was commissioned by Bishop John Martin Henni to erect a new church for the Catholic residents on the south side. He took immediate steps to execute the work with which he was entrusted, and for that purpose collected money from the Catholic families in Milwaukee, as well as contributing liberally from funds which he brought with him from Austria. The corner-stone of the church was laid July 8, 1849, the Catholics of the city marching in a body to the corner of Greenbush and Park streets, at which point the new church was to be erected. In his sermon on that occasion, Bishop Henni expressed his great satisfaction at the success of the undertaking. On September 22, 1850, the church was dedicated in honor of the Most Holy Trinity. "Tears stood in my eyes," wrote Dr. Salzmann, "when, at the altar, I thought of the many who had so freely and uncomplainingly given towards the completion of this great work." The Rev. Joseph Sadler was appointed first rector of the young parish. In the fall of 1850, Father Salzmann, still deeply interested in the welfare of the Holy Trinity, started on a tour of the Eastern Dioceses, his object being to secure contributions with which to clear off the balance of debt still resting on that property. On this journey he was accompanied by Mr. Charles Ott, who remained his faithful companion until his return to Milwaukee, February 2, 1852. In the meantime, the rector, Father Sadler, was engaged in a similar errand in the South. Father Sadler remained at Holy Trinity until 1859, when he was succeeded by the Rev. Lawrence Conrad, who took charge of the congregation May 8, 1859. This energetic and pious priest has now labored for nearly forty years in this congregation and has done a great deal to bring it to the present flourishing condition. In 1862 an imposing steeple was added to the structure, at a cost of $3,397, and in the following year, 1863, the church was renovated at an expense of $1,765. Father Conrad has always taken a great interest in promoting the welfare of Catholic schools and it was through his personal strenuous endeavors that the present school house was erected in 1867. This building cost the parish $19,208.53. In 1868 the priests' house was rebuilt and completed, and at the same time the church was repaired and improved to the amount of $800, and a dwelling costing $2,500 was built for the accommodation of the School Sisters. In 1869, a clock as well as three large bells were added to the church property, at an outlay of $1,670. In 1874 the interior of the church was renovated throughout at an expense of $6,618. In the same year six acres of land were bought as an addition to Trinity cemetery. In 1878 the church was provided with a new organ which cost $3,500. On June 18, 1879, Father Conrad celebrated the twenty-fifth anniversary of his elevation to the priesthood, on which occasion the congregation of Holy Trinity church made every effort to show their love and appreciation for their good rector. He also received numerous magnificent and costly presents. Among those present on this occasion were the Bishop of Green Bay and thirty-five members of the clergy. In thankful remembrance of this day, Father Conrad caused the erection of the present chapel in Holy Trinity cemetery, the cost of which amounted to

$2,000. The statue, "Mater Dolorosa," on the altar, in this chapel, is a work of art and was made at Munich. In 1888 the church was frescoed and provided with three handsome altars, costing altogether some $10,000. The present priest's house was erected in 1892; it is ele-

Holy Trinity Church, Milwaukee.

gantly furnished, the expense in all amounting to $15,000. The congregation at present comprises some five hundred families. The parochial school is attended by four hundred and fifty children, who are instructed by one lay teacher and seven Sisters of Notre Dame. The officers of the congregation are: John Girmscheid, treasurer; Wenzel Janka, secretary; Leopold Wallemann, vice-secretary.

The Catholic societies established in this congregation are: St. Anthony's Society: F. W. Miller, president; Anthony Schumacher, vice-president; Jacob Barbian, secretary; John Haas, treasurer. St. John's Society: William Goetz, president; P. J. Rinzel, vice-president; Leopold Wallemann, secretary; William Lammers, treasurer. Catholic Order of Foresters: Adam Plein, chief ranger; William Bosh, vice chief ranger; Mathias Pelt, recording secretary; John Michels, financial secretary; Joseph Obenberger, treasurer; Dr. J. H. Huennekens, medical examiner. Catholic Knights of Wisconsin: John Girmscheid, president; John Sanhuber, secretary; Emil Deuster, treasurer. Family Protective Association: Peter Joseph Rinzel, president; Leopold Wallemann, secretary; Math. Burbach, treasurer; St. Stanislaus Young Men's Society: Oswald Lochemes, president; Martin Kutchera, secretary; August Harmeyer, treasurer. Married Ladies' Society and Young Ladies' Society.

At various times during the existence of Holy Trinity congregation, the following priests have occupied the position of assistant pastor: Fathers Surbes, John Gmeiner, W. G. Miller, Joseph Kraemer, Goldsmith, A. Decker, N. M. Zimmer, George Woelfl, John Decker, Joseph Hartmann, Ignatius Klein, A. Rossbach, F. X. Schwinn, F. X. Hess, Joseph Koester, F. X. Schneider, and Philip Dreis.

The Very Rev. Lawrence Conrad was born August 9, 1829, at Neunkirchen, Diocese of Wuerzburg, Bavaria. He acquired his classical studies at Aschaffenburg, and

Rev. L. Conrad.

those in philosophy at Wuerzburg. At the university of the same city, he also studied theology. While attending the latter, Cardinal Hergenroether was one of his professors. He was ordained priest in June, 1854, and said his first Mass June 18, 1854. Soon after this he embarked for America, as he had long before concluded to spend his life as missionary priest in the new world. Arriving at Milwaukee, Bishop Henni at once com-

missioned him to organize a congregation among the Catholics living toward the West. After having traveled for three days, he stopped at a log-house, where he was heartily welcomed by the family. In this primitive dwelling he offered up the holy sacrifice of Mass and preached to the settlers, who came from all directions. At this point the people soon after built a log-church and a priest's house. At his first missions, at Cross Plains and Columbus, he experienced many trials. On May 8, 1859, he became rector of Holy Trinity congregation at Milwaukee. In 1864 he left Milwaukee for Waterford, in order to regain his health, but returned in 1866 and again took charge of Holy Trinity congregation; since that time he has worked unceasingly and uninterruptedly for the welfare and prosperity of this congregation. During his administration much has been done for the improvement of the church property. In May, 1896, Father Conrad made a visit to Europe, stopping at Rome, where he had an audience with Pope Leo XIII. From there he went to Assisi, Bologna, Innsbruck, Munich, Wuerzburg, Aschaffenburg and Neunkirchen, his birthplace. He also visited different places in Baden and Switzerland, returning in August to America. On his arrival in Milwaukee, he found a great demonstration awaiting him which had been prepared by his assistant, the Rev. Philip Dreis. The Rev. L. Conrad has been one of the Diocesan Consultors for many years, having been appointed to that office by Archbishop J. M. Henni.

St. Hyacinth's Church, Milwaukee.

THE congregation of St. Hyacinth, corner of Tenth avenue and Becher street, Milwaukee, is a branch of St. Stanislaus Church. This separation was effected in 1882, at a time when the older organization after years of prosperous administration, had become too large for all practical purposes. So a new congregation was established, composed of all families in St. Stanislaus parish, living west of Sixth avenue. A large property situated on the corner of Tenth avenue and Becher street was purchased, upon which were erected a church, school-house and parsonage. Work on the church was begun during the summer of 1882, the building being completed the following spring. Dedicatory services were held by the Rt. Rev. Archbishop Heiss, on April 1, of that year, he being assisted by Monsgr. Batz and the Rev. Father Kruse and Prof. Elskamp as presbyter assistants, deacon and sub-deacon respectively. There were also present on that occasion, Monsgr. Zeininger and the Rev. Fathers Hess, Dr. Zardetti, S. P. Lalumiere, S. J., P. De Meester, S. J. P., Lucas Rasch, O. M. Cap., Father Ro-

St. Hyacinth's Church, Milwaukee.

dowicz, Leo Suchy, Fathers Masielwicz, Fairbanks, Mahoney, Zielinski, Gulski and Gorski. The sermon was preached by Father Rodowicz. The church is of solid brick with sand-stone trimmings and is built in the renaissance style of architecture. The interior furnishings of the church are also handsome and substantial. This building completed, attention was at once turned towards the erection of a school-house. The structure is situated east of the church where it occupies a space of 40x80 feet. It cost, complete, about $13,000. The school-house was dedicated on Easter Sunday, by Archbishop Heiss, a number of priests witnessing the ceremonies. The new side altars of the church were also

Rev. Hyacinth Gulski.

dedicated at the same time. The congregation of St. Hyacinth's at present consists of about eight hundred families, and the parochial school connected with it, which is conducted by eight sisters from Notre Dame Convent and one lay teacher, has an attendance of one thousand and fifty scholars. Of societies in St. Hyacinth's congregation, there are: Catholic Knights of Wisconsin; Young Men's Society; Young Ladies' Sodality; Altar Society and Holy Rosary Society.

The Rev. Hyacinth Gulski was born in Culm, West Prussia, on November 28, 1847. He completed his collegiate studies at the gymnasium of his native city, after which he took a full course at the Seminary of the Diocese of Culm, where he was ordained priest in the month of September, 1873. For some time following he was teacher in the Diocesan Educational institutions in Holland. In June, 1874, he came to America and was almost at once appointed rector of the Catholic congregation at Berlin. In the following year, he was appointed assistant to the Rev. Father Gorski, at St. Stanislaus, Milwaukee, and in January, 1886, became rector of the same congregation. When St. Stanislaus parish assumed proportions, which made it impossible for the church to accommodate them, he was commissioned by the Archbishop to organize that of St. Hyacinth's, of which he was also made the rector.

Church of the Immaculate Conception, Milwaukee.

THIS congregation originated in the fall of 1870, at which time the Rolling Mill Company donated three lots to the Very Rev. Martin Kundig for a church site. These lots were located on the corner of Kinnickinnic and Russell avenues, where during the spring of the following year the church, a moderate sized though comfortable frame structure, was erected. This structure was completed in

Church of the Immaculate Conception, Milwaukee.

November, 1871, during which month it was duly dedicated by the Very Rev. Martin Kundig in honor of the Immaculate Conception of Mary. The sermon on this occasion was delivered by the Rev. Father John Kinsella. The new congregation[1] was first placed in charge of the

(1) It is a rather remarkable, as well as pleasing fact, that a number of the present congregation were active members of the original organization. Among them are the Bradley, Emerson and Noonan families.

Rev. Father Fagan, at that time professor at the seminary at St. Francis. He was succeeded by the first resident pastor, the Rev. P. F. Pettit, who remained from March, 1872, until August, 1875, during which period he built the parsonage. Father Pettit was succeeded by the Rev. J. W. Vahey, who left in 1876, his successor being the Rev. James Hegarty, who maintained the pastorate until July, 1880. (Father Hegarty died October 19, 1896.) A month after his transfer from this parish, the Rev. Thomas Fagan, the present incumbent, took charge of the congregation, and under his careful and zealous administration the parish has prospered to a marked degree. Among the numerous changes, improvements and additions brought about during Father Fagan's incumbency was the incorporation of the parish, in 1885, in which year also work was begun on a school building

Rev. Thos. Fagan.

and parish hall. This building was completed in the summer following, school being opened in September, 1886. The building is of solid brick, and cost when completed $10,000. The congregation of the Immaculate Conception at the present time numbers about one hundred and seventy-five families, and the parochial school, which is conducted by five Sisters of Mercy, has a regular average attendance of two hundred and five pupils. Of Catholic societies in the parish there are the Catholic Knights of Wisconsin, J. D. Kidney, president; Catholic Order of Foresters, W. J. Donahoe, chief ranger; Ancient Order of Hibernians; the Leo Club; St. Ann's Society, Mrs. A. McGuigan, president; Sodality of the Immaculate Conception, Miss Mary Fallon, prefect; Sodality of the Children of Mary; Altar Society, Rev. Father Fagan, treasurer; Married Men's Sodality; Boys' Sodality, and Immaculate Conception School Society, Father Fagan, president, and Miss Walsh, secretary.

The Rev. Thomas Fagan, the present rector of the Immaculate Conception congregation, was born in Jackson, Washington County, Wisconsin, January 7, 1845. In 1861 he entered the ecclesiastical seminary of St. Francis; in 1867 he was appointed a professor at the seminary, where he was ordained to the priesthood on December 19, 1868. He said his first Mass at St. Francis Borgia's Church at Cedarburg on the following Christmas day, immediately after which he continued his duties at the Salesianum at St. Francis, where he remained until 1879. When the Immaculate Conception congregation was fully organized he attended it from 1871 to 1872. In 1879 he was placed in charge of the congregation at Franklin, where he stayed for fifteen months, and on August 1 following he assumed his present duties as pastor of the Immaculate Conception. During his administration this parish, besides erecting a handsome and substantial brick school house, has also acquired nearly an entire block of land within the city limits.

St. Josaphat's Church, Milwaukee.

THE congregation dedicated to St. Josaphat by Catholics of the South Side was established in 1888, and was a part of St. Stanislaus' congregation until its increase in numbers made it advisable to create a new parish. At first the parish numbered three hundred and seventeen families, although there was not the semblance of a church in which to take care of them. The first and only pastor that this congregation has ever had is Rev. W. Grutza, who was at that time assistant pastor at St. Stanislaus. It was not a sinecure that came to him, although he entered into the undertaking with a relish and zest which spoke well for the future interest and prosperity of the parish.

To begin with, a temporary building of brick, 128x80 feet, was erected and used by the parish as a church and for school purposes. This building was destroyed by fire on May 12, 1889, becoming a total loss. But, far from being discouraged, the people, though limited in means, at once set to work to erect another. This was built on the site of the former one, and when completed cost $4,400. From that time matters progressed favorably for the parish, and as a result St. Josaphat's congregation is to-day one of the largest in the city of Milwaukee, numbering nearly one thousand families, while fully eleven hundred children attend the parochial school.

There are several Catholic organizations connected with this congregation, seven being conducted for the benefit of the men of the congregation, besides which there is a Young Ladies' Sodality of about four hundred members, and a Holy Rosary Society for Married Women, to which seven hundred members belong. In addition to the parochial school connected with the parish, there is also a high school for boys who have passed through the lower grades, of whom there are at the present time no less than sixty, who are undergoing a course of boys' training in this school. Three languages, physics, bookkeeping, shorthand and typewriting comprise the full course.

St. Josaphat's congregation is now in possession of

St. Josaphat's Church, Milwaukee.

used as a church, and will, as soon as the new edifice is completed, be converted into a school house, and partitioned off for the accommodation of twelve classes. The High School building contains eight class rooms, besides a large hall. The parsonage is also a commodious building, two stories in height, and occupying an area 82x42 feet. In addition to this, there is a house which is occupied as a residence by the professors who have charge of the school.

But the crowning glory of this parish will be the several commodious and substantial buildings, among which is a large structure which is at the present time new St. Josaphat's Church, which is fast approaching its completion. When the people of the congregation found that, owing to increasing numbers, it would soon be necessary for them to erect a larger church, their pastor, appreciating their lack of means to properly carry out such a purpose without debarring themselves from the very necessities of life, looked around for some means by which he could aid them in the undertaking. The upshot of this was that he went to Chicago and purchased from the Government authorities there all of the stone in the old postoffice building in that city. The result of this enterprise on his part was that the congregation secured sufficient material for the present magnificent structure which they are erecting at a minimum cost of $33,000, including its transportation from Chicago to Milwaukee. Even now, at the lowest estimate, the new church will cost fully $100,000, which, however, is but a small part of what the expense would have been had it become necessary to procure similar material through the ordinary channels of commerce.

The new church, which is situated at the corner of Lincoln and First avenues, will be, when completed, one of the handsomest fire-proof structures in the Northwest. The entire structure is of a splendid quality of Berea sand-stone, trimmed with brick and terra cotta. The nave of this splendid building is two hundred feet in length, and the transept one hundred and twenty-eight feet in height, the former being flanked on either side by a number of massive Corinthian columns. To the right and left of the north wing, near which form the largest sections of the church, are belfrys one hundred

feet high, which flank on either side the main entrance of the building. The main body of the church consists of three divisions. The portion in the entrance, the central portion under the dome being occupied by the main altar. The center is occupied by pews arranged with five aisles leading to the entrance through the main portico, and in the transepts the rotunda arises for seventy feet, in the form of an octagon. Surmounted from a circular cornice, from which springs the dome, eight pillars of ornamental steel rest on heavy marble bases bearing the weight of the dome, the base of which is pierced by eight windows of stained glass. Above

Rev. Wm. J. Grutza.

this second cornice, from which the dome arises to its apex, here there is a large window of stained glass, through which is shaded a mellow light upon the numerous handsome and artistic papers which decorate from base to top. Immediately above the entrance to the nave, and extending into the rotunda, is the organ loft, beside which are galleries for the choir and congregation. The south part of the main sanctuary, in which are located the main altars, is finished in granite and marble. The main altar occupies a space thirty-two feet square, while the niche above rises to a height of seventy feet. Here a handsome effect is obtaind by means of a window so placed as to throw the light downward upon the statue of the Immaculate Conception, which stands above the altar. To the east and west of the sanctuary, there is an annex for sacristies, which are connected with the whole, running back of the main altar.

Like the main one, the altars in each of the annexes are of marble and granite, the designs being of special character. The entrance to the north of the central rotunda is forty-four by eighty feet, five portals connecting from this to the portico, which is sixty-four feet in length and forty-four feet in height; three central portals connect with the vestibule, seventeen by thirty-four feet, and also connecting with the main portion of the church, while the two outside lead to entrance halls, in which there are stairways leading up into the two belfrys. Besides these, there are other entrances to the building in the east and west wings.

The arcades, pillars, caps, cornices, and other work of similar character are adorned with rich plastic and artistic stucco work, while the altar communion rail and wainscoting around the sanctuary are finished in polished marble and granite. The front gable of the edifice is adorned with the statue of St. Joseph, and the pillars are crowned with figures of the Evangelists, the Apostles, and other Saints.

The foundation of the structure is of cut stone, while the main body and wings, to a height of seventy feet, are of pressed brick, and the ornamental caps, cornices and friezes of terar cotta. All of the ornamentation above the cornices is of wrought iron, while iron, steel and copper form the sole components of the rough and dome walls.

The church has a seating capacity of two thousand three hundred people. It will undoubtedly be a number of years before the church can be viewed in a state of completeness, as no effort will be made to complete the interior decorations until the building has obtained sufficient age to guarantee the safety of such work. When finished, however, it bids fair to be one of the very handsomest houses of worship erected in the Northwest.

St. John De Nepomuc's Church, Milwaukee.

ST. John's first pastor was the Rev. T. M. Gartner, who was in turn succeeded by the Rev. Fathers August Lang, A. Heller, J. Maly, Galius Kuba, T. Zastera and T. Spunar. Then followed the Revs. Leo. Suchy, 1875 to 1885; Frank Privoznik, 1885 to 1887; Alois Heller, 1887 to 1889; Frank Kolar, 1889 to 1891; Thomas Rabsteinek, 1891 to 1892; since which later date the Rev. Alois Vychodil has been pastor. The congregation now consists of two hundred and forty members, and the parochial school, established in connection with the church, and which is in charge of three Sisters of Notre Dame, is attended by one hundred and forty children. The Catholic societies to which members of St. John's congregation belong, are: St. John de Nepomuk's Society; Knights of St. Vitus; St. Joseph's Society; Knights of St. Mary; St. Ann's Ladies'

Society; St. Ann's Altar Society; St. Mary's Young Ladies' Society, and St. Aloysius Young Men's Society.

The Rev. Alois Vychodil was born in 1856 in Premy-

St. John De Nepomuc's Church, Milwaukee.

slovice, and ordained priest at Olmuetz in 1881. He was then appointed to Mor. Ostrava, Austria, where he remained from 1881 to 1888. He then came to America and was located at Carlton, in the Diocese of Green Bay, until 1892, since which time he has been rector of St. John's in Milwaukee.

St. Joseph's Church, Milwaukee.

ST. Joseph's congregation, a branch of St. Mary's, was organized by the late Rev. Herman Joseph Holzhauer in 1855. On February 22, 1855, the Catholic families residing in the northwestern part of the city held a meeting, at which the assistant priest to Dr. Joseph Salzmann in St. Mary's Church presided. Of this meeting Mr. Wolfgang Platzer was secretary and Joseph Phillips treasurer. Bishop Henni had previously recommended the purchase of a site on Vliet and Eighth streets, deeming the present one too far west, but when, on the 8th of March, 1855, the Rev. H. J. Holzhauer entered upon his duties as pastor of the new congregation, the church property was located on three lots, 150 by 150 feet, which were bought on the corner of Cherry and Eleventh streets, and for which $2,500 was paid. On the corner of this property stood a small two-story frame house, 18 by 25 feet. The first story of this building was remodeled for a chapel, the upper story containing two rooms, being occupied by the Rev. Holzhauer. During week days Holy Mass was celebrated in the chapel and on Sundays the members of the congregation attended St. Peter's church. Soon after this purchase was made a small tower was erected on the house and provided with a bell. This bell is now in the steeple of the new church, being retained as a relic of those early days. The congregation at first consisted of fifty families. For a school room the lower part of a neighboring house was rented. This school was conducted by Elizabeth and Franziska Kundig, sisters of

St. Joseph's Church, Milwaukee.

Vicar-General Kundig, there being twenty-eight scholars in attendance. In the beginning of April, 1855, an addition, 60 by 20 feet, was made to the chapel. This building now served as church and school and was dedicated June

8, 1855, by Bishop Henni; on the same day eighteen persons received the Sacrament of Confirmation. Among the first members who took an active interest in promoting the welfare of this congregation were: Wolfgang

Rev. F. P. Grome.

Platzer, Ex-Mayor Joseph Phillips, George Ziegler, John Kastenholz, Eugene Gmeiner, Stephen Roehl, Henry Marquise, James Kern, A. Kuehne, and others. In a short time the church became too small, the congregation having increased from fifty to one hundred and forty families; so a meeting was held at which it was decided to build a new brick church, and in the month of April, 1856, the work was begun. The corner-stone of this structure was laid on Sunday, May 18, by Bishop Henni, assisted by seven priests, about eight thousand persons witnessing the ceremonies. At these services the Rev. Dr. Paulhuber spoke in German and Rev. Father Donahoe in English. The congregation now made every effort to complete the new building, although, owing to the prevailing hard times and scarcity of money, loans were exceedingly difficult to obtain. The church was dedicated November 16, 1856, by Bishop Henni, although at that time it was only partly finished. The Rev. Michael Heiss, then rector of St. Francis Seminary, preached the festival sermon. Many priests were present during the services, among them being Vicar-General Kundig, the Rev. Donahoe, Rev. Dr. Salzmann, Rev. Dr. Urbanek, Rev. P. Bonaventura Frey, O. M. Cap., Rev. M. Weiss, Rev. F. X. Weinhart and Rev. Joseph Sadler. From this time the congregation of St. Joseph's grew so rapidly that a new and larger school house soon became an absolute necessity. Two years later the congregation consisted of three hundred families. In 1867 a new parsonage was erected and in 1872 the interior of the church was painted and decorated. In 1875 a new brick school was built, 110 feet long and 60 feet wide, costing $28,000. In 1883 St. Michael's congregation was organized by the Catholics living west of Seventeenth street, and in 1889 St. Boniface congregation by Catholics living north of Garfield avenue. In 1889 St. Joseph's Church was partially reconstructed, the front part of the structure being removed and a new entrance built. Two large steeples were also erected, and the interior of the church finished with three new altars and new pews. New windows of burnt glass were also put in and the walls decorated with handsome paintings. The congregation consists at present of nearly one thousand two hundred families, and the pupils attending the parochial school number fully one thousand.

The following societies are at the present time represented in St. Joseph's congregation: St. Aloysius Young

Rev. H. J. Holzhauer.
(DECEASED.)

Men's Society, St. Boniface and St. Joseph's Societies, the members of St. Boniface, consisting chiefly of the organizers of the congregation, having recently consolidated with the latter; St. Georgius' Society; St. Joachim's Society; St. Mary Young Ladies' Sodality; St. Anna Society, and the Sodality of the Holy Rosary. An incident worthy of mention in recording the history of this

parish is to be found in the fact that sixteen priests have been ordained from St. Joseph's congregation. After the death of the Rev. H. J. Holzhauer, on April 6, 1895, the Rev. F. P. Grome, formerly of Kewaskum, Wisconsin, became his worthy successor, and under his efficient charge, assisted by the Rev. Fathers F. M. Berg and F. Ruhmann, the congregation is flourishing.

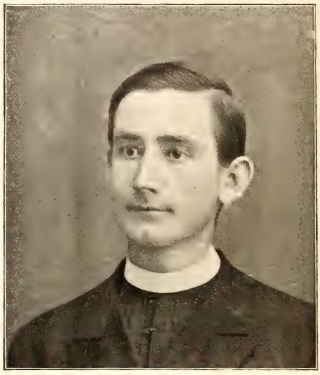
The Rev. F. P. Grome was born October 4, 1838, at Wollbach, in the diocese of Wuerzburg, Bavaria. He acquired his classical and theological education at Dillingen and Wuerzburg, and was ordained to the priesthood October 4, 1860, at Covington. For seventeen years following ordination he was rector of St. Francis' Church at Dayton, but in 1877 resigned to join the diocese of Milwaukee. He was then given charge of Holy Trinity Church at Kewaskum, where he remained for seventeen years, during which period he enlarged the church, built a parsonage and sisters' house, and when he left the congregation it was entirely free from debt. After the death of Father Holzhauer, in 1895, he was appointed rector of St. Joseph's congregation in Milwaukee by Archbishop Katzer.

St. Lawrence's Church, Milwaukee.

IN the spring of 1888, the Most Rev. Archbishop Michael Heiss appointed the Rev. Louis Barth to organize and found the St. Lawrence German congregation on the South Side of Milwaukee. In this work Father Barth was greatly aided by the Right Rev. Mgr. August Zeininger, Vicar-General, the Very Rev. Laurence Conrad, pastor of Holy

St. Lawrence Church, Milwaukee.

Trinity, the Rev. Anton Michels, spiritual director of St. Joseph's Convent, Greenfield Park, as well as a number of prominent laymen, such as Messrs. F. F. Riedel, cashier of the German American Bank of Milwaukee, Joseph Knurr, retired capitalist, and Peter and Joseph Schmitt, of the "Columbia," a German Catholic publication of Milwaukee. When first established, the parish consisted of about forty or fifty families, while to-day



Rev. L. Barth.

it numbers fully three hundred. The work of organization was naturally slow, the limited number of families making it exceedingly hard to obtain sufficient funds with which to proceed. However, the people were earnest, and by united and persistent effort, were finally enabled to purchase ten lots fronting on Twenty-first avenue, between Greenfield and Orchard streets. Upon this property they erected a church, school house and parsonage, all of which, including the real estate, are to-day practically paid for. There are now in attendance at the school some three hundred scholars, who are under the direction of five Sisters from St. Joseph's Convent, at Greenfield Park. There are several Catholic societies in the congregation, among them being the St. Lawrence Benevolent Society, Catholic Protective Association, Catholic Knights of Wisconsin, and Christian Mothers' Society.

Thus the parish of St. Lawrence has continued to prosper and grow in numbers, until recently it became a generally recognized fact than an addition of considerable proportions would have to be made to the church in order that it might properly accommodate the rapidly increasing membership. This addition, now well under way, will be completed in June of the present year

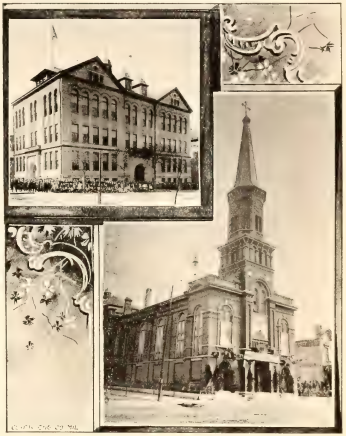
(1898), thereafter affording comfortable seating capacity for not less than eight hundred.

The Rev. Louis Barth, present rector of St. Lawrence congregation, was born September 10, 1853, at Louisville, Kentucky, in the schools of which place he received his rudimentary education. On December 7, 1872, he came to St. Nazianz, Wisconsin, where he began his studies for the priesthood. In September, 1874, he entered the Salesianum at St. Francis, near Milwaukee, where he completed his studies in the classics, philosophy and theology, and was ordained to the priesthood June 27, 1880, by the late Most Rev. Archbishop Michael Heiss.

Father Barth celebrated his first Holy Mass in St. Gregory's Church at St. Nazianz on the fourth day of July, 1880. Shortly after this, he was appointed assistant to the Very Rev. Conrad, rector of the Holy Trinity Church at Milwaukee, Wisconsin. Subsequently he was placed in charge of the Cura Animiarum at Pine Bluff, Wisconsin, with its out-missions at Perry and Vermont, in Dane County. He next had charge of the church at Kieler, with its out-missions at Dickeyville, in Grant County, and Elm Grove, Waukesha County. His next appointment was to the pastorate at Waterloo, having also in charge the mission of St. Wenceslaus, in Jefferson County. From Waterloo he was transferred to Lancaster, having in addition the mission at Fennimore, and from thence he was removed to Milwaukee, to assume the pastorate of St. Lawrence congregation, which he has maintained ever since.

St. Mary's Church and School, Milwaukee.

ST. Mary's is the first and oldest German Catholic congregation in Milwaukee, the members at the time of its organization belonging to St. Peter's Church. The founders and promoters of the new church were men of more than local prominence, who afterwards became known and celebrated, not only in the State, but throughout the whole country. Archbishop Heiss, Dr. Salzmann, and Msgr. Batz, the first pastors of St. Mary's, extended their pastoral labors far beyond the parish limitations. The congregation was organized by the Rev. M. Heiss, a man of great erudition, whose labors as a pioneer missionary and attendant of the first Bishop of Milwaukee, Rector of the Salesianum, first Bishop of La Crosse and second Archbishop of Milwaukee, place him high among the ecclesiastical lights of to-day. The corner-stone was laid on April 19, 1846, Whit Sunday, by Bishop Henni. Catholics as well as men of other denominations attended this celebration in a grand procession, the line of march being from St. Peter's cathedral, corner of Martin and Jackson streets, to the corner of Main and Biddle streets (Broadway), where Bishop Henni delivered an address in German and Vicar-General Kundig one in English. On September 12, 1847, the Feast of the Holy Name of Mary, the church was consecrated by Bishop Henni, the sermon being delivered by the Rev. Father Shaw of South Bend, Ind. The church was a two-story building, the lower part being, for the time, used as a school. The first Catholic benevolent society was organized by the men of St. Mary's congregation in 1849, under the name of St. Pius' Society. The officers were: Ferd. Sauer, president; Joseph Hoeger, secretary; Joseph Zander, treasurer; John Grott, Math. Brah, John Mear,



St. Mary's Church and School, Milwaukee.

finance committee. As rector of St. Mary's the Rev. M. Heiss was assisted in his duties as such by the Revs. M. Beitter, A. Urbanek, Joseph Sadler and Dr. Joseph Salzmann, successively. The latter, who was later entrusted with the erection of a new church (Holy Trinity) on the south side, was an eloquent speaker, and the church was crowded each Sunday with people anxious to hear his sermons. Under the direction of Father Salzmann, the parochial school connected with the congregation was opened on January 2, 1851. During a visit, made about this time, Bishop Henni made overtures to the Sisters of Notre Dame, with a view to the establishment of a branch of this Order in Wisconsin. Among the first of these Sisters to come was Sister Caroline Fries, who afterwards became Superior of the Convent. She also

conducted St. Mary's school through the earlier period of its existence. In the year 1853, St. Mary's Young Ladies' Sodality was established. Of the twelve original members of this society Miss Trunzer still remains. As pastor of St. Mary's Dr. Salzmann had associated with him, at different times, the Revs. Fabian Bermadinger, F. Fusseder, M. Gernbauer, P. DeBerge, H. J. Holzhauer, A. Schippert, and M. Wiesbauer. In 1855 the Rev. H. J. Holzhauer was entrusted with the organization of St. Joseph's congregation, and in the same year Dr. Salzmann resigned as pastor of St. Mary's Church in order to devote his entire time to the establishment of the Salesianum. He was succeeded as rector by the Rev. Fathers Paulhuber, D. D., 1855 to 1857; P. Fabian Bermadinger, 1857 to 1859, and Fathers F. X. Etschmann and Tappert. On August 19, 1859, the German Catholic Men's Society was organized, which is still in existence. The first officers of this society were: The Rev. F. X. Krautbauer, president; Rev. P. Fabian, vice-president; Ernst Andree, secretary. Father Krautbauer was president for two years, when he was succeeded by the Rev. L. Batz. In June, 1860, the Rev. L. Batz became pastor of St. Mary's Church. Under his administration was organized the Benevolent Society of St. Peter's, whose first officers were: John Traudt, president; W. Casper, vice-president; J. Hufschmidt, secretary; Joseph Heinl, treasurer; Geo. Haertel, Geo. Hautmann, L. Mayer, finance committee. He also organized St. John's Young Men's Sodality. In 1866 a new schoolhouse was erected in the parish, and during the following year the school in the lower part of the church was closed. The floor was then removed and a second gallery built; on the south side of the structure a chapel for the children was built. The church was now quite well provided with necessary appurtenances, the steeple containing three bells as well as a clock which had been purchased in Munich. A pipe organ had also been placed in the building at a cost of $5,450.36. The entire amount involved in the erection of the church, chapel and school and furnishing of the same, were as follows: Church and chapel, $36,661.42; school-house, $9,629.64; other expenses, $2,210.23; total, $70,552.58. In addition to this the bells cost $2,152.77. In 1878 a new high altar was built at an expense of $2,050, and decorative paintings cost an additional $1,500. The altar piece was a present from King Louis I. of Bavaria. On the twenty-fifth anniversary of the congregation, in 1873, a mission was held by the Jesuit Fathers Pottgeisser, Schnitzler and Camp. On the first day of this mission Bishop Heiss from La Crosse said High Mass, and on the last day Bishop Henni celebrated a Pontifical High Mass. When the Rev. L. Batz resigned, August 15, 1875, all debts pertaining to church property had been paid off. The Rev. P. DeBerge succeeded him, remaining until April, 1876, when the Rev. L. Batz returned again and stayed until 1880. On August 15 of that year he withdrew to the old St. Peter's Church, which he bought in 1875, remodeling it for a residence. When the Rev. Father Batz became House Prelate of the Apostolic See, he was invested with the insignia of Monsignor on August 15, 1882, in St. Mary's Church. On October 18, 1883, Monsgr. Batz celebrated his twenty-fifth anniversary as priest in St. Mary's Church. In 1880 the Rev. D. F. Thill became pastor of this congregation. He purchased property on Broadway, adjoining that already owned by the church, for which he paid $13,700. A building on the premises was remodeled into a parsonage, the entire expense, including land, building and furnishing,

Rev. H. Willmes.

amounting to $25,500. The assistant priests were, successively, the Revs. N. A. Thill and T. H. Stemper. In 1889 the congregation of SS. Peter and Paul was organized by Monsgr. L. Batz, the greater number of members residing north of St. Mary's Church adjoining. On November 12, the Rev. D. F. Thill resigned to become pastor of St. John's Church in Jefferson, and was succeeded by the Rev. H. Willmes as pastor of St. Mary's. At about this time several lots on Milwaukee street were purchased for the new St. Mary's school, the amount paid for them being $37,000. The building, which was consecrated by Archbishop Katzer February 4, 1894, cost $35,000. This institution is run on the free-school system, the means for its sus-

tenance being obtained from a society organized for that purpose in 1892, under the approbation of Archbishop Katzer.

On April 17, 1893, an attempt was made to burn the church; the fire was laid in the organ, which was totally destroyed, and the entire building considerably damaged. The church, however, was soon repaired, and a new organ was bought, the same costing $4,700. This was blessed by Archbishop Katzer, June 18, 1894. On December 25, 1893, the Rev. Willmes celebrated his twenty-fifth anniversary as priest, receiving many marks of consideration from the congregation. His successive assistants were: The Revs. J. Pronold and F. Pischery. On April 19 and 20, 1896, St. Mary's celebrated its golden jubilee. Sunday, April 19, Bishop Schwebach held a Pontifical High Mass, and Archbishop Katzer preached the sermon. In the evening Bishop Messmer delivered a lecture, the subject of which was, "The Catholic Church." Monday, April 20, Bishop Messmer said a Pontifical Requiem for deceased members of St. Mary's congregation. The following societies are represented in the congregation: St. Ann's Society, organized October 6, 1844, two hundred and fifty members; St. Pius' Benevolent Society, organized 1849, one hundred and twenty members; St. Mary's Sodality, organized 1853, one hundred and thirty-five members; St. Peter's Benevolent Society, organized 1864, two hundred and eleven members; St. Leo's Young Men's Society, organized October 3, 1893, eighty-seven members; Catholic Order of Foresters, St. Mary's Court, organized May, 1888, ninety-five members; Catholic Knights of Wisconsin, Branch 134, organized June 14, 1892, thirty-eight members; Children of St. Mary, organized 1888, one hundred and five members; St. John's Boys' Society, organized 1888, sixty members; School Society, organized October 2, 1892, four hundred and eighty-five members; Sodality of the Sacred Heart of Mary, organized August 15, 1849; Sodality of Jesus, Mary and Joseph, organized under Rev. F. X. Etschmann.

The Rev. H. Willmes, rector of St. Mary's congregation, Milwaukee, was born December 25, 1844, at Reichlingen, Grand Duchy of Luxemburg. His parents were Dominic and Elizabeth (Biren) Willmes. Having attended the parochial school at his native place he came to America and Theresa, Dodge County, Wis., in 1857, where they located on a farm. In 1860, Father Willmes entered St. Francis Seminary, where he acquired his classical, philosophical and theological education. He was ordained priest by Archbishop John Martin Henni, Dec. 19, 1868, and said his first Mass at Theresa on the 25th of the same month. His first field of labor was at Sun Prairie, where he organized that congregation. He remained there till May 12, 1870, when he went to Port Washington. At this place he erected a beautiful stone church and made many improvements to the church property during his residence there of twenty-one years. On November 12 1891, he was appointed pastor of St. Mary's congregation, Milwaukee. Here he erected a handsome school building and made a great number of improvements. December 25, 1893, the Rev. Father Willmes celebrated his 25th anniversary in the priesthood.

St. Matthew's Church, Milwaukee.

THE congregation of St. Matthew's was organized in 1893, and incorporated on April 23, 1894, by the Rev. J. M. Naughtin. It now consists of between five and six hundred members and is in a fairly prosperous condition. Besides

St. Matthew's Church, Milwaukee.

Rev. F. C. Ryan.

St. Ann's Society, the Young Ladies' Sodality and the Children of Mary's Society, the Catholic Order of Foresters is the only other organization represented in the congregation.

Father Francis C. Ryan, present pastor of St. Matthew's Church, was born in Fond du Lac, Wis., on October 16, 1859. He received his education at the Seminary of St. Francis, where he was ordained to the priesthood on June 24, 1884. He then taught in the Seminary until December, 1887, when he was assigned to Cedarburg. He was given charge of St. Matthew's on December 1, 1885.

St. Michael's Church, Milwaukee.

ST. MICHAEL'S congregation was organized in 1883 by members of St. Joseph's, by order of Archbishop M. Heiss. St. Francis' congregation had prior to that time been organized by families living east of Seventh street, as a branch of St. Joseph's congregation, but its numbers increased so rapidly that it was deemed advisable to make still another division. So, on March 13, 1883, the Rev. Herman Joseph Holzhauer called a meeting of the Trustees of St. Joseph's Church, consisting of John Showalter, vice-president; George Ziegler, secretary; Richard Franzen, treasurer; Seb. Kronenberger and George Fuhrman, Herman Marckwiese and John Eisenbach, to whom he made known the wishes of the Archbishop. The Trustees resolved unanimously to assist Father Holzhauer in this undertaking, and the work of construction was immediately begun. George Ziegler and Richard Franzen, appointed as committee to select a suitable site for the new church, at a subsequent meeting held on March 17, 1883, recommended the purchase of two acres of land on Vliet street west of Twenty-fourth street, and three lots from the estate of W. P. Lynde, corner of Twenty-fourth and Cherry streets. The committee's recommendation was approved, $7,950 being the price paid.

Work was at once begun on a church and parsonage, the ground floor of the former being arranged for the time being for school purposes. The church, when finished, cost $15,988 and the parsonage $2,238.50, the entire amount expended on buildings and real estate amounting to $26,177.50. Of this, St. Joseph's congregation donated $12,369.50; lots which were sold brought $4,808, and St. Michael's congregation assumed $8,000 of the indebtedness and paid in cash $1,000. The new church was dedicated by Monsignor L. Batz, November 25, 1883, the Archbishop being absent in Rome at the time. It received the name St. Michael in honor of Archbishop Michael Heiss, who was the original promoter of this congregation; at the same time it was the first church bearing this name under the administration of the Archbishop in Milwaukee. For some time following religious services were conducted at St. Michael's by the Rev. Philip Vogt, assistant priest at St. Joseph's. At the beginning, although the congregation was both small and poor, the people were earnest

St. Michael's Church, Milwaukee.

and zealous, making many sacrifices for the benefit of the cause and thus bringing about results which proved of unusual and lasting benefit to the Church. On January 3, 1884, a school was opened, three Sisters of Notre Dame having the same in charge. Notwithstanding the severe cold and the bad roads, one hundred and twenty children came on the first day.

July 3, 1884, was a day of great event for the young congregation, for upon that occasion the Rev. W. Neu, formerly rector of the Teachers' Seminary at St. Francis, entered on his duties as pastor of St. Michael's congregation. Under the able management of this zealous priest, the congregation grew rapidly. In a short time the surrounding property was taken by settlers. October

24, 1884, the erection of the Sisters' house was begun, land for the same having been bought a year previous by Mother Carolina for $2,800. Then a new school building was begun, the quarters used up to that time being entirely inadequate to the demands made upon them. In August, 1887, the school was finished, the entire expenditure for the same amounting to $10,000, and on September 1 instruction was commenced in the new building. On September 29, the school was dedicated by solemn services. In 1890 an addition to the school was built, costing $9,000. The erection of the new, elegant and costly church was commenced in 1891, and

Rev. Michael Ruckengruber.

on May 15, 1892, the corner-stone was laid by Archbishop Katzer in the presence of many priests and thousands of people. The sermon was delivered in German by the Rev. Father Holzhauer, and in English by the Rev. Father Meyer, S. J. During 1892 the church was enclosed and in 1893 the interior was finished. The splendid altars, pulpit and confessionals were erected at a cost of $6,000. The baptismal font was made after plans prepared by Mr. Brilmeyer, the fresco painting done by Mr. Klose, while the other paintings were by Mr. Zukatinsky. The beautiful stained-glass windows with which the church is decorated were made at Innsbruck, and cost $5,000. The five bells were donated by societies and private persons. The church was dedicated October 1, 1893, by Archbishop Katzer, assisted by many priests, thousands of people attending. The Rev. P. Rottensteiner, O. M. Cap., preached the sermon. The congregation comprises about nine hundred families, and the school, which is conducted by one lay teacher and thirteen Sisters of Notre Dame, is attended by nine hundred and fifty children. In 1894 St. Ann's congregation was organized as a branch of St. Michael's Church. Since 1888 the Rev. M. Ruckengruber has been rector of St. Michael's.

The Rev. Michael Ruckengruber was born July 9, 1844, at Wallern, Austria. He pursued a classical course of eight years at the College at Linz on the Danube, and in August, 1866, came to America in company with Dr. Joseph Salzmann and other pioneer missionaries. At St. Francis' Seminary he studied theology for two years and three months and was ordained priest December 19, 1869, by Bishop Henni. His first appointment was as assistant pastor to the Rev. Father Holzhauer at St. Joseph's Church, Milwaukee. He then became rector of Holy Trinity congregation at Kewaskum, where he stayed for nine months. There were also three missions connected with Holy Trinity's congregation. In May, 1870, he took charge of the Church of the Immaculate Conception at Barton, Washington County, where he erected a school, parsonage and Sisters' house. Here he had also to attend Holy Angels' Church at West Bend as a mission. He stayed at Barton for eighteen years and five months, after which he became rector of St. Michael's Church in Milwaukee, assuming the pastorate on October 11, 1888. In West Bend he erected a school and Sisters' house and renovated the church, and under his administration the beautiful St. Michael's Church was erected and the congregation brought to a high state of perfection.

St. Patrick's Church, Milwaukee.

ST. PATRICK'S parish was organized by Archbishop Henni in 1876. It was an outgrowth of the old St. Gall's parish, and was formed to meet the wants of the large English speaking population on the south side. The original church was dedicated in 1876, its first pastor being the Rev. Father Vahey. This church, together with the pastoral residence, cost in the neighborhood of $20,000. At the end of three years Father Vahey was succeeded by the Rev. Father Willard, who, however, remained only one year and eight months. His successor was the present incumbent, Father Fairbanks, who assumed the charge in 1881. During his pastorate of sixteen years, Father Fairbanks has done much to improve and beautify the property placed in his charge, besides paying off an old accumulated debt of $11,000. This accomplished, the question of a new church was at once agitated, and to such purpose, that in the spring of 1893 work was begun on the

new structure, and on August 27 of the same year the corner-stone was laid by Archbishop Katzer in the presence of a large concourse of people. The sermon of this occasion was delivered by the Rev. F. P. Reilly of St. Francis Seminary, and over thirty clergymen were in

S t. Fatrick's Church, Milwaukee.

attendance. From that date the work progressed rapidly, so that by the summer of 1895 the building was to all intents and purposes completed. This structure is built in Gothic style of the transitional period from early English to ornate Gothic, and presents a most attractive appearance, being particularly distinguished for its large and handsome tracery windows. The church occupies a space of 70x150 feet, and is built of pressed brick, the trimmings being of Bedford stone. The tower is 122 feet in height and is surmounted by a Celtic cross. A row of ornamented buttresses projects from each side of the church, and the roof is pierced at frequent intervals by dormer windows. The entire effect is exceedingly graceful and attractive. The interior is also very handsome and substantial. The chancel is fifty-seven and a half feet in width and the recess occupied by the main altar thirty-eight feet deep. There are also recesses occupied by the other altars on either side. The wood work throughout the interior is of oak, and the pews, of which there are a sufficient number to accommodate seven hundred people, are of the same material. The stained glass windows, noticeable for their handsome appearance and beauty of finish, are the work of the Tyrolean Art Glass company, which is under the direction and supervision of the University of Innsbruck. Three of these are the individual gifts of Fathers Keogh, Fairbanks and Ryan, and the others of prominent members of the congregation, while the large one immediately over the main entrance was given by the Catholic Knights and Foresters of the parish. The main altar is twenty feet high and fifteen feet wide, and the side ones each fifteen feet high and ten feet wide, all being of white marble and white onyx. The steps leading to the main altar are of polished marble and three in number. The total cost of the church, without the frescoing, but including the windows and altars, is estimated at $57,000. In addition to the church, a new pastoral residence was also built, and other improvements made at an outlay of

Rev. H. F. Fairbanks.

$10,000, thus making the total expenditure not less than $67,000. The present congregation of St. Patrick's numbers fifteen hundred souls, and the parochial school connected with it, which is in charge of five Sisters of Mercy, has an average attendance of two hundred and eighty-five scholars.

The Rev. H. F. Fairbanks was born May 25, 1845, in Leon, Cattaraugus County, N. Y., removing to Wiscon-

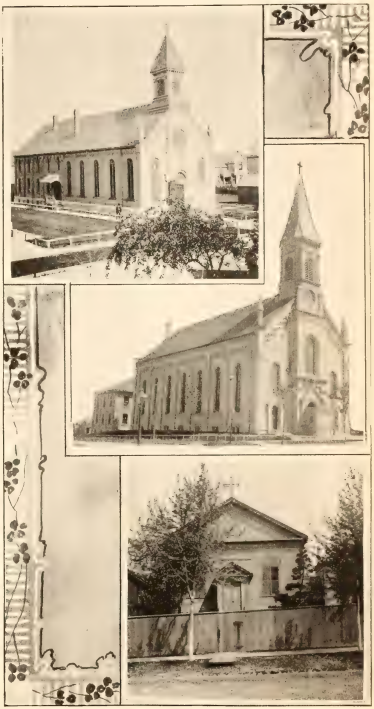
sin when but eight years of age. When but fifteen he entered Lawrence University, at Appleton, Wisconsin, where he remained for four years. He completed his studies in St. Louis University and St. Francis de Sales Seminary, and was ordained to the priesthood by Archbishop Henni on January 29, 1868. Shortly after, he was appointed assistant to Father J. M. Doyle in St. Patrick's Church at Janesville, Wisconsin, where he remained for eight months. His next pastorate was at East Troy, which he maintained for a year and nine months, after which he was located at Whitewater, Wisconsin, for eleven years. For the past sixteen years he has been pastor of St. Patrick's. Father Fairbanks is the author of a book entitled, "A Visit to Europe and the Holy Land," which is now in its fourth edition.

Of Catholic societies in St. Patrick's congregation there are the following: Catholic Knights of Wisconsin, Catholic Foresters, Young Men's Institute, St. Ann's Sodality, Young Ladies' Sodality, Children of Mary Sodality, and Boys' Sodality.

SS. Peter and Paul's Church, Milwaukee.

THE site on the corner of Bradford and Cramer Streets and Murray Avenue, Milwaukee, upon which SS. Peter and Paul's Church, the school building and pastoral residence respectively stand, was the gift of the pastor, the Rt. Rev. Leonard Batz, to the congregation. The corner-stone of the first building, a chapel, was laid on April 1, 1889, and the building was blessed on August 1 following. Two days later the congregation was duly incorporated, and in the following month a parochial school was established. The corner-stone of the present edifice was laid June 1, 1890, and the church consecrated on April 24, 1892. This church was also the gift of Monsignor Batz. The present congregation numbers about one hundred families, and the school, which is conducted by six Sisters from Notre Dame Convent, is attended by over one hundred and eighty scholars. Of the SS. Peter and Paul's Benevolent Society, which is associated with this congregation, F. Baunholzer is president, Henry J. Surges secretary and Joseph Matz treasurer.

Monsignor L. Batz is one of the pioneer missionaries of Milwaukee, and the only priest who has worked in the diocese for over forty years. He was born February 7, 1826, at Arnsberg, Bavaria. He completed his classical course at Eichstaedt and Munich and his philosophical and theological studies at Wuerzburg. On the 21st of September, 1858, he offered his services to Archbishop Henni and prepared himself for holy orders at the Salesianum. On the 18th of October he was ordained priest, celebrating his first Mass in St. Mary's Church, on October 24. Afterwards he was a professor at the Salesianum for two years and on the 3d of June, 1860, became pastor of St. Mary's Church where, with the exception of seven months and a half, he worked for



SS. Peter and Paul's Church, Milwaukee.

Lower is the original Church of St. Peter's, used as a Cathedral by Most Rev. Archbishop Heiss, and was erected through the assistance of Solomon Juneau. Was bought by Rt. Rev. L. Batz in 1870 and moved to its present location.

twenty years. The financial crisis, with which this congregation at one time had to contend, was to a great extent overcome by his special efforts. On the 1st of April, 1879, he was made Vicar-General by Archbishop

Henni. During this time the diocese was also in financial danger and it is largely owing to his unwearying energy that absolute distress was averted. On the 15th of August, 1880, he resigned as pastor of St. Mary's Church in order to devote himself entirely to the interests of the archdiocese. He renovated the old St. Peter's Church and made it his home. This building was bought by him in 1875. During the absence of Archbishop Heiss in Rome he was Administrator of the Archdiocese. For his many great services to the Church he was raised to the dignity of Monsignor by Pope Leo XIII. on June 9, 1882. On October 21, 1883, he celebrated his twenty-fifth anniversary as priest in St. Mary's Church. In 1892 he erected two churches, school and sister house on the corner of Bradford and Cramer Streets, dedicating them in honor of SS. Peter and Paul, where he is now taking charge of that congregation.

St. Rose's Church, Milwaukee.

ONE of the youngest and most flourishing of Milwaukee's congregations is that of St. Rose of Lima, whose church is situated on the corner of Thirtieth and Sycamore streets. This church is for English speaking Catholics, and comprises all that district lying west of Twenty-fourth street. To meet the demand of the Catholic population which was first settled within that territory, St. Rose's congregation was called into existence during the latter part of 1887, by the late lamented Archbishop Heiss, who intrusted the Rev. P. H. Durnin with the formation of the parish. The newly appointed pastor at once secured the historic old frame chapel known as "St. James Episcopal Mission", as temporary quarters, and there held the first services on Sunday, February 19, 1888. During the summer of that year, the congregation purchased a piece of property 135x150 feet, and in the spring following work was begun on the present church edifice. St. Rose's Church is a Gothic structure, 50 by 114 feet, with an imposing tower one hundred and fifty feet high, and was erected at a cost of about $18,000. The cornerstone was laid on Palm Sunday, 1889. On the first Sunday of September following, the structure was dedicated to Divine services. It is an instance worthy of note that this is the last church at the dedication of which the late lamented Archbishop Heiss officiated. During the same year, the parish rectory was built at a cost of about $5,000. Later on the people bought three additional lots, for which $5,000 was paid, making the present dimensions of the church property 135 by 255 feet. It was evident, however, that this was a move in the right direction, for the increase in the membership of the congregation, during the short period of its existence, was something remarkable. From sixty families at the time of its organization, it had by 1893 grown to nearly two hundred, with every prospect for a steady and rapid growth. At about this date it was also decided to begin

St. Rose's Church, Milwaukee.

the erection of the parochial school. This work, together with the building of the new house for the Sisters, was completed in August, 1893, and the school opened in September of the same year. The present building is a solid brick structure containing four large school rooms, and a hall provided with all the most modern improvements, and a seating capacity of about five hundred. This building cost in the neighborhood of $16,000, and the house occupied by the Sisters, $2,500.

The parochial school is at present conducted by the Dominican Sisters from Sinsinawa Mound, with Sister Antoninus as Superior, and has an enrollment of over three hundred and twenty-five pupils. The congrega-

tion of St. Rose's now numbers about two hundred and fifty families.

The Rev. P. H. Durnin, who organized the parish and brought it into its present flourishing condition, was born in Milwaukee on August 14, 1855. He received his early education in the public schools of that city. At the age of sixteen years he entered St. Francis Seminary, near Milwaukee, where he acquired his clas-

Rev. P. H. Durnin.

sical, philosophical and theological education, and was ordained to the priesthood on June 27, 1880. His first appointment was as assistant pastor at St. Patrick's Church in Milwaukee, where he remained for eight months. He was then appointed pastor of St. Francis Borgia's church at Cedarburg, Wisconsin, and continued as such for five years. His next charge was at Racine, whither he was called to the pastorate of a new parish for the English speaking Catholics of that city. After two years as such, he was then appointed by Archbishop Heiss to organize the congregation of St. Rose's in Milwaukee, which has remained in his charge to the present day.

St. Stanislaus' Church, Milwaukee.

THE first impetus was given to this congregation in 1862, by the Rev. John Polak, a missionary priest of Minnesota and Wisconsin. He worked assiduously among the Poles who immigrated to this country in large numbers during that year, and in so doing formed a basis upon which his immediate followers were enabled to advance and strengthen the interests of the Church among people of that nationality. In 1863 the Rev. Bonaventura Buczyaski, formerly a priest in China and Chili, was intrusted with the establishment of the Polish congregation in Milwaukee. With this object in view he labored faithfully, finding it, however, anything but an easy task. Finally his efforts were successful, and in 1866 he was enabled to purchase a church on the corner of Grove and Mitchell streets, which was used for religious services until the present church of St. Stanislaus was built. After the Austro-Prussian war in 1866, many Poles came to this country from Prussian Poland, not a few of whom found their way to Wisconsin. In 1867 the Rev. Father Buczyaski removed from Milwaukee to Berlin,

St. Stanislaus' Church, Milwaukee.

and was succeeded as pastor of St. Stanislaus by the Rev. John Jaster, who remained in charge for about one year. His successor, the Rev. John Rudowicz, maintained the charge for five years. In 1872 the present church, an imposing structure with two magnificant steeples, was built on the corner of Grove and Mitchell streets. The dedication of this church took place in 1873. Father Rudowicz was succeeded by the Rev. Kralczyrski, who

remained until December, 1876, when he died. His assistant, the Rev. Hyacinth Gulski, then assumed the pastorate, taking charge in March, 1877, and having for his assistant the Rev. Father Gonski. In 1879 a handsome clock, the gift of Mr. Horace Chase, was placed in one of the towers.

For seven years following the appointment of Father Gulski to the pastorate, he and his assistants labored earnestly and successfully together in behalf of the congregation, which under their judicious administration had assumed unexpected proportions. As a result of this, Father Gulski in 1884 organized a new congregation, of which he became rector. The church built by these people was dedicated in honor of St. Hyacinth, by Archbishop Heiss, on April 5, 1884. As successor to Father Gulski, as pastor of St. Stanislaus, came the Rev. Father Hippolite Gonski, his former assistant, During his pastorate, which extended over a period of eighteen years, many important improvements were made to the church property. A new foundation was placed under the church and the interior entirely remodeled. A large and commodious school building was also erected north of the church, which is to-day looked upon as one of the most commodious and satisfactory buildings of its kind in the state. The sorrow of these people was deep and heartfelt when in June, 1895, this Rev. Father, whose kindheartedness and zealous and consistent Christianity had endeared him to everybody, died. Over two hundred priests were present at his funeral services, which were conducted by Bishop Schwebach, who celebrated Pontifical Requiem Mass on that occasion. The pastorate now fell to the assistant priest, the Rev. Szulerecki. The first school established in connection with St. Stanislaus congregation was conducted in the frame building which was erected in 1872. Six years later another school-house was built, and this was in turn replaced by the present handsome and imposing structure in 1892. This school is at the present time attended by one thousand children, who are in charge of eleven Sisters of Notre Dame. The present parsonage was erected in 1880. The congregation now consists of over one thousand families. There are nine Catholic organizations connected with St. Stanislaus, i. e., St. Stanislaus' Society; St. Joseph's Society; St. Michael's Society; St. Francis Society; Young Mens' Society; Knights of St. Martin; Young Ladies' Sodality; Sodality of the Holy Rosary, and Sodality of the Immaculate Conception.

The Rev. Hippolite Gonski was born April 2, 1847, at Neuhoff, in the West Prussian district of Loebau. In 1875 he came to America and Wisconsin, his first appointment being as rector to the Polish congregation at Beaver Dam, which he maintained for two years. He then became assistant to Father Gulski at St. Stanislaus, Milwaukee, continuing in that position for seven years, at the end of which time, when the congregation of St. Hyacinth's was established, he became successor to Father Gulski, who had taken charge of the new congregation. Under his able management the welfare of these people was promoted in every way, the poor especially finding a kind and patient friend and benefactor in him. During his administration he made many and costly improvements to the church property. A vast number of people came to pay their last respects to the dead priest, and all of the Polish Catholic societies of the South Side, together with one thousand school children, marched to the South Side Polish cemetery, where a sepulchre was made.

St. Vincent de Paul's Church, Milwaukee.

WHEN, in 1888, it became evident that the congregation of St. Hyacinth's by far exceeded the capacity of the church, those families dwelling in the extreme western part of the parish decided to organize a congregation of their own. So they bought a number of lots on the corner of Mitchell street and Sixteenth avenue, upon which they erected a large brick building, which was arranged to

St. Vincent de Paul's Church, Milwaukee.

serve both as church and school. The first floor of this building is devoted to the educational interests of the parish, while the second has been arranged as a church, the entire building, including the furnishing of the same, costing in the neighborhood of $30,000. In 1889 a handsome and substantial parsonage was also erected in this parish, as well as a Sisters' House. And at the present time, although still young in years, the parish property entire represents a money value of not less than $60,000.

This congregation, which has been under the spiritual direction of the Rev. Vincent Lewandowski since its organization, consists of about four hundred families, while the school, in charge of five Sisters of Notre Dame, is attended by four hundred and forty-five scholars.

Father Lewandowski, the rector, was born in 1841, in Poland, in which country he was also educated. In 1875 he removed to America, to Cleveland, Ohio, and was appointed by the late Bishop Richard Gilmour rector of the Poles in Toledo, where he organized St. Hedwig's and St. Anthony's congregations. Then, in 1885, he became associated with the diocese of Milwaukee, and was entrusted with the organization of St. Vincent's parish.

St. Wenceslaus Church, Milwaukee.

WITH the aid of the departed Rev. Leo John Suchy, pastor of the St. John's Nep. Church, a piece of land was purchased by the Catholic Bohemians living on the extreme south side of Milwaukee in 1883. The spot is particularly well chosen, being in an exceptionally pleasant neighborhood, on the corner of Scott street and Ninth avenue. On this spot a building was soon erected, the first story being arranged for a school and Sisters' dwelling, the second for the church, while the basement was used as a hall by the different societies to which the members of the congregation belonged. Later, it is intended to use the entire building as a school and Sisters' residence. The church was dedicated December 16, 1883, by the Very Rev. Monsignor Batz, several priests attending the ceremonies, and the Very Rev. William Coka preaching the sermon. The trustees of the parish at that time were: Messrs. J. Paulu, Mat Smrz, J. Krofta, Mat Kocourek, and Frank Slivka. In 1884 the parish numbered one hundred and sixteen families, and the school, which opened on January 2 of the same year, had an attendance of ninety-five pupils, who were placed under the direction of Sisters of Notre Dame. Of this young but enterprising parish the Rev. Leo Suchy, who had for thirteen years been in charge of St. John's congregation, became pastor.

The merit of founding this parish, at a time when the incubus of unfavorable times was most pronounced, and where the people at best were of very limited means,

St. Wenceslaus Church, Milwaukee.

belongs to this pastor, who, shunning no hardships and ignoring all obstacles, labored with untiring energy for the welfare of his countrymen. That he succeeded is as plainly to be seen in the material evidences which he has left behind, as in the love and reverence with which his memory is preserved by the members of the congregation. Father Suchy took special pride in the growth and progress of the school, which even to the last proved a source of undiminished pleasure. In dying, this loving pastor gave one last evidence of his affection in leaving all that he had of earthly goods for the strengthening and upbuilding of the parish for which he had already done so much.

Father Suchy was born in Bohemia July 20, 1841. He was educated by the venerable Benedictine Fathers in the first Bohemian Convent erected by St. Adalbert in 993. Completing his theological studies at the Gymnasium of Prague, he was ordained in 1867, and there labored as a successful pulpit orator in the Bohemian and German languages. In 1873 he came to America, and having spent two years in La Crosse, where he built a church, Father Suchy came to Milwaukee, where he remained until his death, October 20, 1894. The successor of this lamented priest was the Rev. Charles Wotypka, a theological student in Louvaine, Belgium. Although working in the parish but a short time—less than a year—he was active, and left many traces of success. On January 20, 1886, the Rev. Father

Machan became spiritual director of the parish. He was born in Moravia April 15, 1865, receiving his education in the schools and institutions of his native city. He was ordained in Brunn by the Rt. Rev. Dr. Francis Bauer. He at once became active in Prague, Bohemia, as catechist and pulpit orator, continuing in the work until July 4, 1895, when he came to New York. After a short stay there he went to Texas, where the Rt. Rev. Bishop of Galveston appointed him pastor of Granger, Williamson County. He also attended the Mission of Corn Hill, some sixteen miles distant. Ill-health prevailing, he was compelled to move North, where he was appointed to his present pastorate by the Most Rev. Archbishop Katzer.

Rev. Chas. Wotypka.

The parish of St. Wenceslaus now consists of one hundred and fifty families, and the schools, under the direction of Sisters M. Anezka and M. Nepomuka, has an attendance of one hundred and forty pupils. The societies represented in the parish are: St. Wenceslaus' Benevolent Society, F. Saíranek, treasurer; Knights of St. Wenceslaus, J. Rotsedl, president, F. Cerny, commander, Ant. Filip, secretary, M. Krofta, treasurer; Bohemian Catholic Singing Society, Joseph Smrz, president, Jos. Kocourek, secretary, F. Ambroz, treasurer; Ladies' Sodality of the Holy Rosary, Mrs. Jos. Straka, president, Mrs. Husek, secretary, Cath. Slivka, treasurer; Ladies' Sodality of the Blessed Virgin, Mrs. E. Krizek, president, M. Flicek, secretary, A. Friedl, treasurer; Young Ladies' Sodality of St. Agnes, Miss M. Cisler, president, Ann Straka, secretary, M. Uchytil, treasurer; Altar Boys' Society, J. Kappel, president, J. Heller, secretary, and J. Benes, treasurer.

Catholic Cemeteries in Milwaukee.

THE first cemetery plotted in Milwaukee consisted of a piece of ground in the First Ward, and near to the lake, which was fenced in and otherwise appropriately arranged as a burial place for citizens of all religious denominations. At a later date, it was used exclusively by the Catholics, remaining in their possession until 1844, in which year Bishop Henni purchased ten acres of land south of Grand avenue and west of Fifteenth street, which was platted for cemetery purposes, a chapel also being erected in the center of the property. To this cemetery the remains of many buried in the First Ward were removed, among them being those of several pioneer Catholic clergymen. Of course, perhaps, none was better known than the Rev. Father Huebner, a Jesuit from Switzerland, whose original purpose in coming to this country was to found a college; but, unfortunately for the enterprise, he was taken suddenly ill and died within a few weeks after his arrival in the United States. Another was the Rev. Father Beauprez, first pastor of St. Gall's congregation.

When Milwaukee began to show those unerring indications which ever pertain to a growing commercial center, it became evident that the new cemetery was still far from being in a desirable location. This belief was emphasized by the fact that the encroachments made for business and residence purposes were already so far beyond all expectations that it had even in that time brought this burial ground within the limits of the city. Besides this, it was absolutely incapable of fulfilling the demands put upon it for a much longer period, and so a new location was sought for, resulting in the purchase of the present site of "Calvary" by Bishop Henni, who duly consecrated that property on November 2, 1857. This property, which at that time and ever since had been regarded as an ideal location, consisted of fifty-five acres. To this place, also, were brought the remains of Solomon Juneau, and other of the older settlers who found their first and temporary resting place in the cemetery south of Grand avenue.

But the city still grew apace, and, as not less than ten thousand three hundred and seven interments were made in this ground between the years 1857 and 1880, it was deemed advisable to enlarge the property already purchased; and so an additional twenty acres were secured, thus giving to the property a total area of seventy-five acres.

Among the many well-remembered members of the priesthood buried here are the Right Rev. Martin Kun-

dig, Father Donahoe, and Caspar Schaettin, each of whom has done lasting and valiant service for the Church. Opposite to the main entrance at Calvary, the Capuchins have erected a branch convent, and at each funeral a priest of the Order blesses the grave and also the remains. At the present time, Calvary is used exclusively by the congregations of St. John's Cathedral, Gesu, St. Joseph's, St. Michael's, St. Ann's, St. Boniface's, St. Rose's of Lima, St. Mary's, SS. Peter and Paul's St. Nepomucene's, St. Patrick's, St. Wenceslaus', St. Francis' and St. Matthew's.

Holy Trinity Cemetery is situated two miles south of Milwaukee, in the town of Lake. The congregation from which this property has taken its name first established a cemetery in 1859, in which year they purchased six acres of land on what was known as the New Road; then an additional six acres was blessed on July 8, 1877. For a number of years this cemetery was used exclusively by all of the Catholic congregations on the South Side; but in 1885 those of Polish birth and descent bought a piece of land south of Holy Trinity, and have since used that as a place of interment for Catholics of their nationality.

The present management, or direction, of Holy Trinity Cemetery is the congregation, who elect a Board of Trustees, to whom are given the immediate charge of this property for a term of years. The first Board thus appointed consisted of the Rev. S. Sadler and Mr. H. Millmann. The President of the Board of Trustees is the Rev. L. Conrad.

Holy Trinity Cemetery is supplied with a nice and commodious chapel, which was built at an expense of two thousand five hundred dollars by Father Conrad, and donated by him to the congregation in 1879, on the occasion of his twenty-fifth anniversary in the priesthood. Beneath the chapel is a lofty and commodious vault, built expressly as a burial place for members of the priesthood. Each year on All Souls' Day a Requiem High Mass is celebrated in this chapel. In addition to this, the cemetery has also been adorned with a remarkable life-like group of the crucifixion, in stone, which stands in the center of the property.

Vera Effigie del Volto Santo di Nostro Signore Gesu Cristo
Che si conserva, e si Venera in Roma nella Sacrosanta Basilica Vaticana di S. Pietro

The True Effigy of the Face of our Divine Lord Jesus Christ.

As preserved and revered in the Vatican Basilica of St. Peter at Rome. Presented to Mrs. Solomon Juneau by His Holiness Pope Gregory IX., in recognition of her persistent and meritorious efforts to Christianize the Indians of Wisconsin.

The Archdiocese of Milwaukee—State of Wisconsin.

CHAPTER III.

SS. Peter and Paul's Church and Mission, Addison, Wis.

THE early Catholic settlers in Addison and vicinity first received religious consolation from the hands of missionary priests. Among those who visited that place in or about the year 1840, was the Rev. Michael Heiss, afterwards Archbishop of Milwaukee. He was succeeded in these labors by the Rev. Father Rehrl, and later by Father Schraudenbach. During these visits divine services were held in the private houses of the settlers. In 1848, however, while under the administration of Father Schraudenbach, the congregation of SS. Peter and Paul was organized, and the first church built. Having completed this work of organization, he transferred his labors to another field, and was succeeded as visiting pastor by the Rev. Father Beiter. After Father Beiter, the Rev. Michael Heiss, nephew of Archbishop Heiss, came, taking up his residence at Addison, and thus becoming first resident pastor of the congregation. In 1865 the Rev. Michael Wenker took charge of the parish. He was a very active and industrious worker, for during his residence at Addison, besides attending to the pastoral duties there, and visiting the missions of St. Anthony and St. Bridget, he also found time to build a new church and parsonage at Addison. When Father Wenker resigned, he was followed successively by the Rev. Fathers Engel, Mehlmann, Moes, Wernich, Jansen, John Decker, Salick, and since June, 1890, the present incumbent, the Rev. Pancratius August Schleier.

The congregation of SS. Peter and Paul now numbers some one hundred and five families, and the parochial school, which was founded in 1845 and is at present conducted by three Franciscan Sisters from Milwaukee, has a regular attendance of about sixty scholars. Of Catholic organizations in this congregation there is but one, a Married Ladies' Society.

The mission of St. Anthony's near Allentown, Washington County, Wisconsin, which is also attended by the resident pastor at Addison, was first visited some fifty years ago by the priest from St. Lawrence. The congregation, however, was organized and the first church built in 1855. When the Rev. Michael Heiss became rector of SS. Peter and Paul's the mission was attended from that parish, as it has been regularly ever since. The congregation belonging to the mission is in a fairly prosperous condition, and now possesses a substantial stone edifice, which was erected in the year 1873. The mission

SS. Peter and Paul's Church, Addison, Wis.

at present is comprised of sixty-eight families, most of whom are descendants of early emigrants from Bavaria and Prussia. The school attached to this mission is conducted by two Franciscan Sisters, and has an average

attendance of sixty-five scholars. There are two societies connected with the mission, one for men and one for ladies.

The Rev. Pancratius August Schleier was born May 12, 1835, at Oberthulba, Diocese of Wuerzburg, Bavaria.

Rev. P. A. Schleier.

He was ordained to the priesthood August 8, 1858, at Wuerzburg, and came to the United States in 1870, was rector of St. Ann's Church, Calumet County, Wisconsin, for fifteen years, then had charge of St. Mary's Church at Sullivan, Jefferson County, and since 1890 has been in charge of the parish of SS. Peter and Paul at Addison, Washington County, Wisconsin.

St. Joseph's Church, Alverno, Wis.

ST. Joseph Church, at Alverno, Wis., was blessed October 18, 1874, from which time it was regularly attended by the Rev. Joseph Fessler and his assistants, of Manitowoc, until March 19, 1878, when the reverend father became its resident pastor. In September, 1880, Father Fessler removed to Le Roy, Wis., his brother, the Rev. George Fessler, succeeding him as resident pastor at Alverno. During his pastorate, Father Fessler built an addition as well as a steeple to the church, purchased three bells, and added many other improvements to the structure. He died May 28, 1885, lamented by all.

Father A. J. Gerhard was the next to succeed to this pastorate, remaining until September, 1885, when he accepted a professorship at St. Thomas Theological Seminary, at St. Paul, Minn. Following Father Gerhard, came the Rev. I. P. Van Treeck, who was succeeded by the Rev. H. Niehaus, December, 1887. In

St. Joseph's Church, Alverno, Wis.

February 1888, the Rev. P. H. Welbes became successor to the charge. It was during his incumbency of two years that an addition to the Franciscan Convent was made. From July 10, 1890, to November 16, 1892, the Rev. M. Oberlinkels had charge of the congregation, the

Rev. N. Dieringer.

Rev. Norbert Dieringer being his successor and present pastor of the congregation, which consists at this time of about 325 members. The only Catholic Society in this parish is that of the Confraternity of Christian Mothers, of which Mrs. Margeret Backhaus is treasurer.

The present pastor of St. Joseph's congregation, the Rev. Norbert Michael Aloysius Louis Dieringer, was born at Theresa, Dodge County, Wisconsin, on April 4, 1858. His education was acquired in the Catholic school at the same place, and he made his first Holy Communion there on May 22, 1868. In September, 1872, he entered St. Francis Seminary, was ordained by the Most Rev. M. Heiss to subdeaconship, March 13, 1880; to deaconship, June 29, 1880; and to priesthood, April 3, 1881, celebrating his first Mass at Theresa, Wis., on April 17 of the same year.

During his residence at St. Francis, Father Dieringer was professor in the Salesianum, from February, 1880, to June, 1881, and in the Pio Nono from Christmas, 1880, till the same time. He removed to Caledonia, Racine County, Wis., June 2, 1881, and from thence to St. George, Sheboygan County, October 12, 1887. He became pastor of his present charge November 16, 1892.

St. Martin's Church, Ashford, Wis.

St. Martin's Church, Ashford, Wis.

THE Parish of St. Martin's, Ashford, Fond du Lac County, was established in 1847 with the Rev. Michael Beitter as first pastor. He was succeeded in November, 1855, by Father Casper Rehrl, and he in December, 1864, by Father August Durst. Then followed the Rev. F. Spath, September, 1865, whose successor, Father H. J. Muckerhaide, was appointed in August, 1866. The pastorate was next assumed by the Rev. A. Michels, who entered upon his duties in April, 1869, but was succeeded by the Rev. J. Wellér in March, 1870. In February, 1877, Father Spath again took charge, remaining until June, 1881, when Father Peter Frieden became the pastor. Then came the Rev. B. Nuttman, from June, 1884, to November of the same year; Rev. J. H. Korfhage, from November, 1884, to October, 1886; Rev. Mathaeus Heigl, October, 1886, to October, 1890; Rev. B. Nuttman, 1890, to September, 1896, at which time the present pastor, Father Henry Blum, was appointed. The congregation consists of about seventy to seventy-five members. There is a parochial school in connection with this church, which is conducted by three Sisters of St. Agnes from Fond du Lac. There are seventy-five scholars.

The Rev. Henry Blum, present resident pastor of St. Martin's, was born in Suerth, near Cologne, in the Province of the Rhine, October 28, 1864. His earlier

Rev. Henry Blum.

studies were pursued at the Kaiser Wilhelm Gymnasium, at Cologne, after which he took a course in modern languages at the College Episcopale in Ruremonde, Holland. He then came to America in 1882 and took a four years' course in philosophy and theology at the Salesianum, St. Francis, Wisconsin, where he was ordained June 24, 1887.

There are a number of Catholic societies in the parish of St. Martin's, among them being the Catholic Knights of Wisconsin, Ladies' Society, Young Ladies' Sodality, Young Men's Society and St. Joseph's School Society.

St. Peter's Church, Ashton, Wis.

THE first Catholic church was built at Ashton, Dane County, Wisconsin, in 1861, the same being attended at stated intervals by pastors from the surrounding parishes. Some years later the congregation was given a resident pastor of its own, the following succeeding each other in that position: The Rev. Fathers Michael Deisenrieder, F. X. Sailer, O. P., J. A. Long, A. Kieser, under whose administration the church was enlarged, J. Decker, G. Wuelffing, and John N. Schmidt. At the present time the congregation comprises between sixty and seventy families, while the parochial school connected with the church has an average attendance of not less than fifty scholars. Of Catholic societies in this parish there are the Married Ladies' Sodality, the Young Men's Society, and the Young Ladies' Sodality.

St. Peter's Church, Ashton, Wis.

The Rev. August Gardthaus, present incumbent, was born at Osnabrueck, Kingdom of Hanover, Germany, in 1838. Having completed his classical education at the Gymnasium Carolinum in his native city, he continued his studies for the priesthood at Munich and Muenster, and was ordained priest at the Cathedral in Osnabrueck in 1863. Twelve years later he emigrated to America on account of the so-called "Kultur-Kampf." After serving actively in different dioceses of the United States, he entered the Milwaukee diocese in 1881, and has had charge of St. Peter's at Ashton since August 21, 1896.

Church of the Immaculate Conception, Barton, Wis.

THE congregation of the Immaculate Conception at Barton, Washington County, Wisconsin, was organized on September 12, 1857. Then for a considerable period following, as also prior to that time, the Catholics living in and around Barton were attended by either some of the traveling missionary fathers or resident priests in other localities. Among these was the Rev. Casper Rehrl, who was the first to celebrate Mass in the original church built at Barton. After him Father Pastorah of St. Peter's attended the place as a mission, and following him was the Rev. P. Wickert of Elm Grove, who, unfortunately, died somewhat suddenly after a brief pastorate. Then the Rev. Father Arnold assumed the duties, but was shortly after replaced by the Rev. B. Reindl, who remained from 1861 to 1871. For one month following the departure of Father Reindl the Rev. Father Schilling was pastor, and then came the Rev. M. Ruckengruber, whose residence extended over a period of nearly nineteen years. Then for three years and a half the Rev. P. J. Stupfel remained at Barton, the three years following being taken up by the Rev. J. H. Hellstern. The present pastor, the Rev. Michael Wenker,[1] took charge of this congregation on October 16, 1896. Of the many different improvements made on the church property in Barton since the organization of that parish may be mentioned the brick parsonage built by Father Ruckengruber at an expense of $3,500 and the school and sisters' dwelling, also built by him, which cost $8,400. As a further evidence of the exceedingly healthy and prosperous condition of this congregation it may not be amiss to mention the fact that the parish owns a block of ten

lots in one of the finest locations in Barton, on which it is proposed, at a not very remote date, to erect a handsome new church, for which $3,000 in cash is already on hand. The congregation of the Immaculate Conception numbers ninety-eight families, and the school connected with it has an enrollment of ninety-nine scholars who are under the supervision of three Sisters

Church of the Immaculate Conception, Barton, Wis.

of Notre Dame. The principal Catholic organization in this congregation is St. Joseph's Benevolent Society, which was organized on November 18, 1867. Of this, Mr. Wenzel Herbst is president; August G. Schmidt, secretary, and Andreas Schmidt, treasurer.

The Rev. Michael Wenker,[1] rector of the Church of the Immaculate Conception, was born in Alsace, France, September 26, 1839, and is a son of Sebastian and Mary Wenker, who, with their family, emigrated to the United States in 1843. On arriving, they almost immediately came West, finally settling in the town of Clyman, Dodge County, Wisconsin. Young Michael spent most of his boyhood days in the manner usual to farmer lads. Somewhat later, he attended school at Jefferson, Wisconsin, for twelve months, after which he attended Notre Dame University, Indiana, for several terms. He then went to Montreal, Canada, remaining at the Grande Seminaire in that city for a considerable period, after which he entered the Seminary at St. Francis, near Milwaukee, where he completed his theological course and was ordained a priest by the Rt. Rev. Bishop Henni on November 5, 1865. After ordination he was appointed

Rev. M. Wenker.
(DECEASED.)

to the charge of the parish of SS. Peter and Paul's at Addison, Washington County, where he remained for four years and eight months. He was then transferred to Newburg, from which place, some six months later, he was called as instructor to St. Francis Seminary As pastor at Hartford he spent ten years and a similar period at Kenosha. From the latter place he was transferred to his present pastorate at Barton. During his residence at Addison Father Wenker was instrumental in the erection of the present church and parsonage, which cost some $13,000. His work is also noticeable in Hartford, where he built a handsome $12,000 church, and again at Kenosha, where a $4,000 Sisters' house was erected during his administration.

(1) Died March 12, 1898.

St. Michael's Church, Beaver Dam, Wis.

THE Polish congregation of St. Michael's at Beaver Dam, Dodge County, Wisconsin, was established in the year 1875, when the people of that nationality who had previously belonged to St. Mary's Church erected a church and school of their own. The first pastor to administer to the spiritual needs of this congregation was the Rev. Father Gorski, whose successor was the Rev. Father Rodowiczki. Then came in succession the Rev. Fathers Rogozinski, who

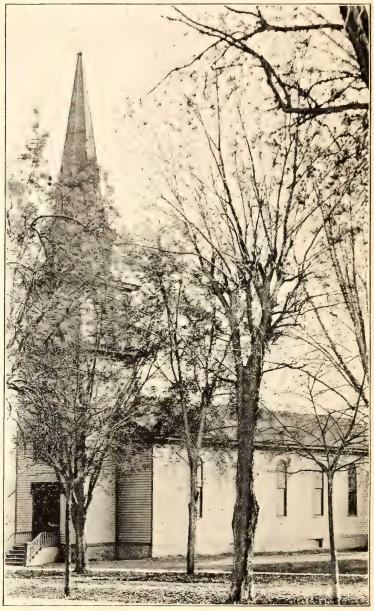
St. Michael's Polish Church, Beaver Dam, Wis.

remained for three years; Dumbrowski, two years; John Zaritowski, one year; Zielinski, three and one-half years—he built the present school house; Barcywski, one year; Skulaski, Greenholz and the present incumbent, the Rev. Father Zarenczny.

At the present time the congregation consists of about one hundred and twenty-five families. The parochial school, which is under the direction of a lay teacher, is attended by one hundred and twenty-five scholars. The church, a comfortable and substantial building, is of brick throughout.

St. Patrick's Church, Beaver Dam, Wis.

THE congregation of St. Patrick's was organized at Beaver Dam in 1860, by the Rev. J. Deberge. Father Deberge remained there until 1866, when he was succeeded by the Rev. F. Fusseder, who occupied the pastorate for two years. In 1868, the Rev. J. E. Allen assumed the duties as first resident pastor, being followed by Father John Vahey, who, however, remained but a short while, being succeeded in the same year by the Rev. Dennis Tierney. This pastor remained in the same charge until 1871, when the Rev. John Buckley was appointed, he being followed by the present pastor, the Rev. Robert Wall, in 1892. The present congregation consists of about 500 members. Of Catholic societies there are three: Catholic Order of Foresters: Chief Ranger, Thomas Hassett; F. Kebler, vice-chief ranger; M. Gillio, recording secretary; Jacob Bun, financial secretary, and John McDermott, treasurer. Catholic Knights of Wisconsin

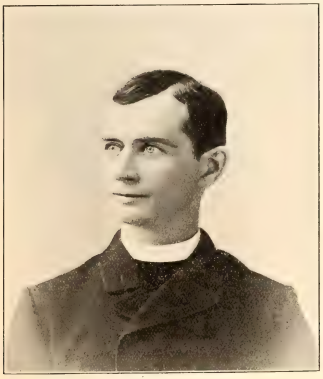


St. Patrick's Church, Beaver Dam, Wis.

Branch No. 156: P. Spellman, president; P. H. Malone, vice-president; James Donovan, recording secretary; James Welch, financial secretary and J. P. McGill, treasurer. St. Aloysius' Society: William Nugent, president; James Sullivan, vice-president; William Manley, secretary, and James Christ, treasurer. All of these societies are in an active and flourishing condition.

The Rev. Robert Wall, present pastor of St. Patrick's congregation, was born at Highland, Wisconsin, January 11, 1856. He gained an excellent primary education

in the public schools at that place, and in order to thoroughly fit himself for the duties of an active and useful life, he, in the fall of 1873, entered the University of Wisconsin, where he pursued his studies for two years. The succeeding four years he spent in teaching school at Highland, the last year assuming the duties as principal of the High School. In the fall of 1879, feeling a strong inclination toward the priesthood, he entered the seminary at St. Francis, where he completed his course of studies in less than eight years, and was ordained priest by Archbishop Heiss, on the 24th of June, 1887. The



Rev. R. Wall.

first year of his ministry was spent at St. James' Church, Kenosha, where by the untiring zeal he manifested for the welfare of his flock, he commanded the love and respect of all. In August, 1888, he was appointed pastor of St. Patrick's Church, Doylestown, where he accomplished much toward suppressing the evils of intemperance, improving the Church property, and both by word and example instilling into the minds of the people their duty to their fellow-men and their Church. During the month of May, 1892, Father Wall was appointed to the rectorate of St. Patrick's parish at Beaver Dam, Wisconsin, where, by persistent and zealous effort he has accomplished much and lasting good for the cause of Christianity and welfare of the people entrusted to his care; indeed, the results of his labors give to the careful observer irrefutable proof of his well-doing. Father Wall is unassuming in his manner, easy of approach, liberal in his views, loyal to his country, charitable to the poor and a strong advocate of temperance.

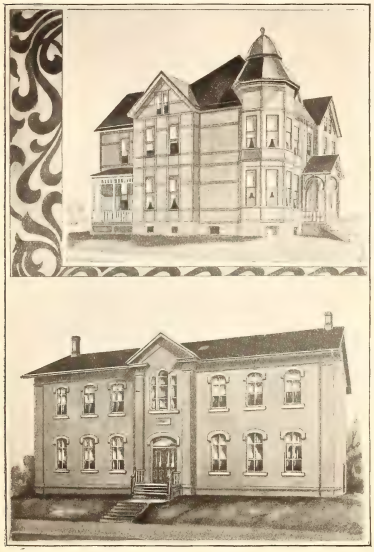
St. Peter's Church, Beaver Dam, Wis.

THIS congregation was organized by the Rev. Martin Kundig, under whose direction the first Catholic church at Beaver Dam was built. Previous to this time, however, in 1853, the Rev. M. Haider celebrated the first Mass at this place in Frank Liebenstein's private dwelling. After the erection of the church the Rev. M. Gernbauer was appointed pastor of the congregation. During his residence at Beaver Dam a parsonage was built. As successors to Father Gernbauer came the Rev. Fathers James Stehle, Seif, Marschal, Schraudenbach and Deberge; the latter

St. Peter's Church, Beaver Dam, Wis.

pastor built the present church in 1862 and also organized the parochial school, which he placed in charge of Sisters from the Convent of Notre Dame, Milwaukee. He also purchased the realty at present owned by the church and upon which the building stands. His successor was the Rev. Father Fusseder, who assumed the charge in 1865. By him the present school house was built at an outlay of $8,000. Then the Rev. Joseph Dreis was appointed to the charge, which he assumed in 1876. Among improvements made by this pastor were a large and commodious parsonage, sisters' dwelling house and an addition to the church. The present pastor, the Rev. N. M. Zimmer, was appointed in 1893. While up to the present time no further changes have been made to the church property, it is wholly probable, if times permit, that in the near future a large and more appropriate church edifice will be erected by this congregation. The membership now comprises some two hundred and forty families. The parochial school, having four divisions, is under the direction of six School Sisters of Notre Dame and the average attendance is two hundred and

seventy scholars. Of Catholic societies in the congregation of St. Peter's there are a Ladies' Altar Society, organized in 1855: president, Mrs. P. Roedl; secretary, Mrs. Adam Herkert; treasurer, Mrs. H. Zeimet; St.



St. Peter's School and Parsonage, Beaver Dam, Wis.

Joseph's Benevolent Society, organized in 1869: president, M. A. Jacobs; secretary, Jacob Beers; treasurer, Peter Veling. Young Men's Benevolent Society: president, Joseph Fistner; secretary and treasurer, Andrew Mirlach. Catholic Knights of Wisconsin, Branch No. 48; membership one hundred and twenty-six: president, John Miltchen; secretary, John Zweck; treasurer, Peter Gocker; Young Ladies' Sodality, Miss Theresa Fischer, president; Miss Ida Roedl, secretary; Miss Anna Petri, treasurer. Confraternity of the Sacred Heart, two hundred and sixty members.

There is a mission of St. Mary's some short distance from Beaver Dam, which is attended by the pastor of St. Peter's.

The Rev. N. M. Zimmer was born in Menomonee Falls, Washington County, Wisconsin, in 1848. After acquiring an ordinary education at the schools in that locality he entered St. Francis Seminary, near Milwaukee, completed a thorough course in the necessary branches and was ordained to the priesthood at that place on December 17, 1870, by the Right Rev. John Martin Henni.

Rev. N. M. Zimmer.

St. Mary's Church, Belgium, Wis.

THE congregation of St. Mary's was established nearly fifty years ago by the Rev. Fathers Hubert Laufhuber and Gernbauer. They were succeeded by the Revs. M. De Becke, Francis Xavier Sailer, O. S. Norbert, Michael Obermueller, Michael Deisenrieder, F. Fusseder, A. Rasch, Father Rief, P. Fabian, Bermadinger, O. M. Cap., J. Friedinger, J. Firbes, C. Schaettin, T. Metzger, F. X. Sailer, Peter Frieden, Anton Leitner, Anselm Lauthner, O. S. B., Henry Stemper, Louis Peschong, and the present pastor, Father M. Oberlinkels. During the pastorate of Father Lauthner, the church was struck by lightning (July 1884) and totally destroyed. He built a new church the same year, which was finished by his successor, who also built a school-house and Sisters' residence. Father Louis Peschong also made some valuable improvxements and among other things erected a new parsonage. The congregation at present consists of a hundred and thirty-five families. The parochial school is conducted by three Sisters of St. Dominic, who have charge of some hundred

and twenty scholars. Besides a Married Ladies' and Young Ladies' Sodality, a branch of the Catholic Knights is also represented in this congregation.

St. Mary's Church, Parsonage and School, Belgium, Wis.

The Rev. M. Oberlinkels was born at Hosingen, Grand-Duchy of Luxemburg, on February 24, 1845. Receiving his education in the schools of his native country and in the American college, Louvain, Belgium, he came to America in October 1875 and was ordained to the priesthood on May 14, 1876. He has been pastor of his present charge at Belgium since November 16, 1892.

St. Mathias' Church, Beloit Road, Wis.

IT was as early as the year 1845 that the first Catholic settlers came and took up their residence in this vicinity. For some time following, these people were entirely without the aid of spiritual assistance, the first services of which any account is given being held by the Rev. Father Schraudenbach. The Rev. Fathers Martin Kundig and Keppler also visited there, saying Mass and administering the Sacraments in the homes of Messrs. H. Sauers, W. Fusenich and Peter Trimborn. With all the drawbacks pertaining to frontier life, however, the people exhibited much anxiety for their spiritual welfare, as well as for that of the educational interests of their children. The latter fact is particularly emphasized by their action in establishing a school in the settlement—long before any church was built—which, for want of better accommodations, was held in Joseph Schmit's cow barn and William Kurth's house. When Father Kundig ceased to visit these people, they were attended for a period of time by the Rev. Frank Kendeler, under whose administration and direction the first church, a frame structure, 51x32 feet, was erected in 1851, and dedicated on June 26 of the same year by Archbishop Henni. The land upon which this church was built, some three acres in extent, was donated to the congregation for that purpose by Joseph Schmitz, Herman Sauer and Gebhard Zingsheim. At the same time the congregation was organized, William Jordan, John J. Palmerschien, William Fusenich, Jacob Jaeger, Henry J. Jochemich, H. Schloemmer, Mr. Campmann and Adam Annen being appointed as trustees. Father Kendeler was succeeded by the Rev. Father M. De Becke, from October 1, 1855, to January, 1856; the Rev. J. Maly, from February, 1856, to October, 1857; the Rev. F. X. Pfaller, from October, 1857, to July, 1859; the Rev. John Pollack, from 1859 to

St. Mathias' Church, Beloit Road, Wis.

July, 1860—he resided in another parish; the Rev. John Weikmann, from October, 1860, to October 14, 1861—he built an addition of twenty-two feet to the church; the Rev. Father H. Camenzino, from October 14, 1861, to January, 1862; Father Kieser, from January, 1862, to July 6, 1866—he built a residence for the Sisters having charge of the school; Father Korfhage, from July 6, 1866, to October 6, 1867—he built a new school house in 1867; Father Friedinger, from May until the end of July, 1868; the Rev. Father J. Kramer, from

July to September, 1868; the Rev. Anton Michels, from November, 1868, to February, 1869; Father Muckerheide, from March, 1869, to May, 1870; the Rev. L. Neumeier, from May to September, 1870; the Rev. J. Jaster, for two months; the Rev. Catejan Krauthan, O. M. C., from 1872 to September, 1875; the Rev. J. M. Buergler, from August 28, 1875, to September, 1877; the Rev. Bonaventura Meyer, O. M. C., from September, 1877, to October, 1878; Father P. Nicolaus, O. M. C., in 1879; the Rev. O. Beck, from March, 1879, to October, 1881; the Rev. Hubert Jansen, from January, 1882, 1893; the Capuchin Fathers, during the

St. Mathias' School, Beloit Road, Wis.

six months of the latter year, and from July 13, 1893, until the present time, the congregation has been under the administration of the Rev. B. July. The present church of St. Mathias was erected in 1893, under the direction of the Rev. Herbert Jansen, the corner-stone being laid by Monsgr. L. Batz, on June 17th, and the building dedicated by him on November 28th of the same year. The entire cost of the same when completed was $13,500. Some of this amount, and whatever outstanding obligations there were in connection with the structure and improvements made to it, were paid for in 1894. The present parsonage, a roomy and comfortable brick-veneered building, was completed by the Rev. Cajetan Krauthan in 1870 at a cost of $1,800. Of recent years improvements have been made on this building amounting to $300, and on the cemetery property. In 1895 the present school house, a two-story frame building, 40x60 feet, was built at a cost of $3,500.

The congregation of St. Mathias at the present time consists of about seventy families, and the parochial school, which is in charge of Franciscan Sisters, has a regular attendance of about seventy scholars. The pastor of this congregation also has charge of the Holy Sacrament mission, which is located at some distance from the parish on the Janesville plankroad. Of Catholic organizations connected with St. Mathias',

Rev. B. July.

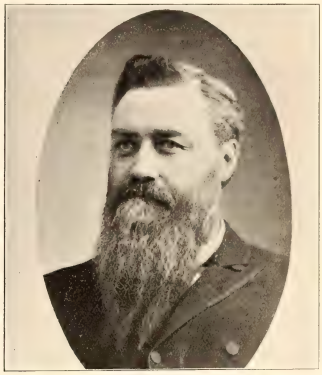
there are: St. Mathias' Society for Married Men; St. Ann's Society for Married Women, and a Young Ladies' Sodality of the Blessed Virgin.

The Rev. B. July was born on the 4th day of June, 1865, in the town of Saukville, Ozaukee County, Wisconsin. He received his primary education in the parochial school at Saukville, which he continued to attend for several years. When a lad of fifteen years, he obtained his first instruction in Latin from the Rev. J. A. Albers, then rector of Saukville parish, under whose guidance he remained until September 8, 1881, when he entered St. Francis Seminary, where he was at once admitted into the second Latin class. Completing a full course at the Seminary, he was ordained to the priesthood on August 13, 1889, his first appointment following being that of assistant at St. Joseph's at Racine, of which the Rev. A. Foeckler was pastor. From there he went to Granville, Wisconsin (December 13, 1889), whence he attended St. Michael's and Mequon (St. James') as missions. He left Granville to assume his present pastorate on July 11, 1893.

St. Thomas' Church, Beloit, Wis.

THE first Catholic services of which any record at all is made in Rock County, were held at Beloit in the year 1846, by the Rev. Father McKernan, who celebrated Mass in the house of Captain Powers. At this time the Catholic community was limited to five families. Of the history of the Church for the following seven years, nothing is given, neither has it been possible to obtain a list of the priests who visited the Catholics at Beloit during that period. However, in May, 1853, the Rev. Father McFaul took charge of this congregation, attending to their spiritual wants until June of the following year. For three months succeeding his departure, Father Kundig had charge of the congregation, when Father Norris assumed the pastorate, maintaining the same until January 1, 1856. Then for two months Father Kundig came again to Beloit, and at the expiration of that time Father Norris assumed the pastorate, remaining this time until February, 1859. His successor was Father Riordan, who was succeeded in August, 1859, by Father Smith. He remained until May, 1862, when Father Herman was appointed, remaining until June, 1866. Then Father Sullivan became the pastor and as such he remained until June, 1883, when he died, and the present incumbent, the Rev. M. J. Ward, was appointed. The first

St. Thomas' Church, Beloit, Wis.



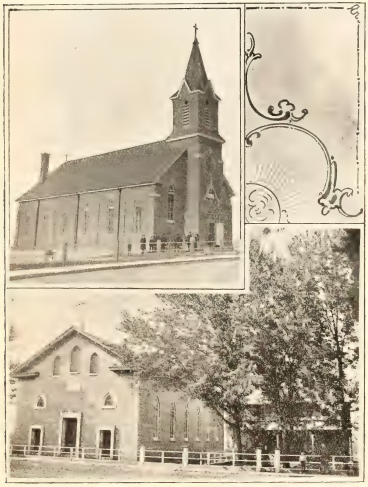
Rev. M. J. Ward.

Catholic Church was built at Beloit by Father Norris in 1854. This building, which was of stone, was destroyed by fire on December 23, 1884. Under the direction of the present pastor, the Rev. Father Ward, a new church was begun and completed in 1885. This building is of solid brick. The congregation of St. Thomas consists of about one thousand members. In this parish the Catholic Knights of Wisconsin and Ancient Order of Hibernians are represented and there are, besides, a Ladies' Aid Society, League of the Sacred Heart, Catholic Reading Circle and Court of Catholic Lady Foresters.

The Rev. M. J. Ward is a native of Wisconsin, having been born in Eden, Fond du Lac County, about fifty years ago. He acquired his rudimentary education in the usual manner and entered St. Francis Seminary, at St. Francis, Wisconsin, where, having completed a thorough course in the classics, philosophy and theology, he was ordained to the priesthood by the Most Rev. John Martin Henni, Archbishop of Milwaukee, in 1872. Father Ward has been the energetic and successful pastor of St. Thomas' congregation at Beloit for the past thirteen years.

St. Patrick's Church, Benton, Wis.

THE Catholic congregation at Benton, Lafayette County, Wisconsin, was established in 1847. From that time until the year 1867, the pastorate was in charge of the Dominican Order, the first appointee to the charge being the Rev. James Causte. He was succeeded at different periods by the Rev. Fathers Drummond, S. Mazzuchelli, M. McFaul, H. J. Neuyts, J. P. Turner, W. C. Verhoef and M. B. Fortune. Other pastors since that time have been the Revs. G. Prendergast, P. Albrecht, M. J. Ward and James C. Bergen, the present incumbent, who has resided at Benton continually since 1883. In 1851 the Sisters of the Dominican Order established an academy at Benton, the building of which was erected at a cost of $30,000. Some years after, they abandoned this building, removing to Sinsinawa Mound, where they have since been established. The structure built and occupied by them at Benton was totally destroyed by fire about two years ago. The congregation of St. Patrick's Church at the present time consists of about seventy families. Of societies connected with St. Patrick's there are a branch of the Catholic Order of Foresters, of which Frank Whaley is chief ranger; Webster Burns, vice chief ranger; P. H. Whaley, past chief ranger; J. Piquette, financial secretary; A. C. Piquette, recording secretary; Ben. Horr, treasurer; Ancient Order of Hibernians; John V. Swift, president; John Timmins, vice-president; John Kearns, recording secretary; R. J. Sherwin, financial secretary; Dennis McCarthy, treasurer; James F. Swift and Charles Stan, advisory committee. There are also a Rosary Society and a branch of the Catholic Knights of Wisconsin.



St. Rose's Church, Cuba, and St. Patrick's Church, Benton, Wis.

The congregation of St. Rose's, Cuba, Grant County, Wisconsin, was established as a mission by the Rev. Father S. Mazzuchelli in 1852. The church was at this time built at a little railway station bearing that name and was maintained there until about two years ago, when the location was changed to Cuba, where a structure, costing in the neighborhood of $13,000, was erected. The congregation of St. Rose's consists of about sixty-five families, forty-five of whom are Irish and twenty German. Services are held here by the visiting pastor on every Sunday. In this congregation, the Catholic Order of Foresters, Catholic Knights of Wisconsin, Holy Rosary and Temperance Societies, the latter having a membership of 55, are represented.

Rev. J. C. Bergen.

Another mission of St. Patrick's is that of St. Augustin at New Diggings, in Lafayette County. This mission was established in 1844. During the earlier period of its existence, New Diggings was a large and flourishing mining town and at one time the Catholic church at

this place had a membership of one hundred and fifty families. This place has, however, been practically abandoned for some years, and the present membership of St. Augustin's numbers but eighteen families, all Irish. There was also at one time a parochial school in connection with St. Augustin's parish—that, too, has been abandoned.

The Rev. J. C. Bergen, the present incumbent, of St. Patrick's, was born in the town of Farmington, Ontario County, New York, but removed to Wisconsin at an early age, where he lived on a farm and pursued his studies at the public schools in that vicinity. Somewhat later, he entered the Seminary of St. Francis, near Milwaukee, where he completed a thorough course in classics, philosophy and theology, and was ordained to the priesthood on June 29, 1879. For four years following ordination, he was professor in the seminary, after which he was appointed to his present pastorate, which he has maintained up to the present time.

St. Francis Church, Brighton, Wis.

THIS is one of the oldest parishes in the Archdiocese of Milwaukee, having been established in 1845, under the patronage of St. Patrick. The first pastors to visit this charge were the Revs. Morrissey, Martin Kundig and Moran. From 1848

St. Francis' Church, Brighton, Wis.

View showing the wreck of the old St. Patrick's Church, destroyed by the Cyclone, May 18, 1883.

until 1850 Father F. X. Etschmann had charge of the parish, during which time he built the first (frame) church. The next pastor was the Rev. J. V. Bullock of Kentucky, who, dying a year later, was succeeded by the Rev. Arthur O'Connor. He left in 1853, and from that time until 1854 the congregation was attended by Father F. Fusseder from Burlington. Then Father M. De Becke assumed the charge, being succeeded by Father F. Keenan in 1855. Next followed the Rev. M. Beiter, who prior to his departure in 1860 built an addition to the church. Father L. Hackhofer was pastor from 1860 to 1862, during which time he built a tower and presbytery. Then followed the Revs. J. M. Albers, from 1862

Rev. N. Weyer.

to 1865; Rev. M. Heiss, 1865 to 1869; Rev. H. Reinhardt, 1869 to 1870; Rev. F. X. Pfaller, 1870 to 1872; Rev. Stephen J. Muenich, 1872 to 1876; Rev. Leonard Blum, 1876 to 1881. During this latter pastorate the school and Sisters' dwelling was built. From March, 1881, until 1895, the Rev. F. X. Etschmann was resident pastor. In May, 1883, the church, a frame building, was destroyed by a cyclone, but before the year was ended a substantial brick building had taken its place. This new church was in 1884 blessed under the patronage of St. Francis Xavier. There are five hundred members in the congregation. There are fifty children attending the parochial school at Brighton, which has been in charge of Sisters of Notre Dame Convent since 1866. In this work the directress, Sister Bernarda, is assisted by Sister Theana. Societies represented in the congregation are St. Mary's Society of Married Women and St. Rose's Society for Young Ladies. Of the former Mmes. M. Thom, John Daniels and G. Shanley are the officers, and

of the latter the Misses Josephine Reiter and Cecilia Murphy.

The present pastor of St. Francis Xavier Church, the Rev. Nicholas Weyer, was born at Schleisingerville, Washington County, Wisconsin, June 25, 1865. As a child he attended the parish schools at Ashford, New Cassel and Lomira, and later, feeling himself called to the priesthood, continued his studies under the direction of the Capuchin Fathers at Mt. Calvary. He then went to St. Francis Seminary, at Milwaukee, but owing to continued ill health, removed to St. John's University, Minn., where under the instruction of the Benedictine Fathers he completed his theological course. He was ordained at St. Francis, June 16, 1895, and celebrated his first Mass on the 25th of the same month at his home, Lomira, assisted by his two brothers, the Revs. Bernard and Michael Weyer. On July 1 of the same year he was appointed resident pastor of Brighton.

St. Rose's Church, Brodhead, Wis.

PREVIOUS to the formation of this parish, the Catholics around Brodhead, Albany and Footville had been attended occasionally by priests from Janesville and Monroe. The Rev. Father Sullivan was one of these. He was located at Monroe, from whence he came to Brodhead at stated intervals and held services in the homes of the Catholic families

St. Rose's Church, Brodhead, Wis.

there. In 1863 he began to build a church in Albany, which, however, we believe was not completed during his pastorate. The first resident pastor at Brodhead was the Rev. James Kinsella, who came there in 1868 and remained in charge until 1870. During this pastorate the old school house in Brodhead was purchased and fitted up as a place of worship by the Catholic congregation. Father Kinsella was succeeded by the Rev. J. E. Allen, who stayed until 1874, when he was followed by the Rev. N. Stehle, who maintained the pastorate for one year. Father Stehle was succeeded as pastor of St. Rose's by the Rev. M. Wrynn, who built the church in Footville. He in turn

Rev. J. O. Buckley.

was succeeded by the Rev. Father Hegarty, who remained from 1880 until 1885; then the Rev. C. Kelly became the pastor, remaining as such until the time of his death in March, 1892. Since that date, the Rev. John Buckley has been resident priest.

The mission of St. Patrick's at Albany, Green County, Wisconsin, is attended by the resident pastor from Brodhead. This mission was established in 1863 by the Rev. Richard Sullivan, who during his administration began the erection of a church there. The congregation, which is composed almost entirely of people of Irish nationality, consists of sixty families. Services are held at this mission every third Sunday.

There is also a mission church at Footville, in Rock County, Wisconsin, dedicated to St. Augustine, which is attended by the pastor from Brodhead. This mission was established in 1875 by the Rev. M. Wrynn, who also built the present church. The congregation is almost exclusively Irish, and consists of about forty families. Services are held at St. Augustine's on every third Sunday in the month.

The Rev. John Buckley, present rector of St. Rose of Lima, at Brodhead, is a native of Ireland, was educated in his native country and ordained to the priesthood in All Hallows College, Ireland. Father Buckley was assistant priest at St. John's Cathedral, Milwaukee, during the years 1870 and 1871, when he was transferred to the pastorate of St. Patrick's church at Beaver Dam, September, 1871. In March, 1892, he was appointed to his present charge.

St. Mary's Church, Burlington, Wis.

AS long ago as the year 1838, when Wisconsin had not yet assumed the dignities of statehood, Holy Mass was first celebrated in a little building at Burlington, Wis. Opportunities for the residents of the settlement to attend divine services were at this time few and far between; and although the parish was founded in 1841, and Father Kundig, who had in the meantime moved to Milwaukee, paid

St. Mary's Church, Parsonage and School, Burlington.

monthly visits to Burlington, some years elapsed before a regular priest was appointed to the charge.

In 1844 the Catholic residents of the community set about the construction of a church, and in the following year the Rev. Franciscus H. Kendeler was appointed first resident priest. Three years from the date of its commencement the structure was completed, being dedicated by Bishop Henni on November 9, 1847. The occasion was further emphasized by a confirmation service held by Bishop Henni on the same day, when eighty children received the full rites of the Church at his hands.

In October, 1847, Father Kendeler was succeeded by the Rev. Michael Wisbauer. Under his paternal hand the congregation grew and prospered to such an

Rev. Theo. Jacobs.

extent that the church soon became entirely too small for the accommodation of its rapidly increasing numbers. So in 1854 work was begun on a new and altogether more imposing structure. Without means of any kind whatever, and with a depleted treasury staring them in the face, people and priest joined hands in the issue. Five and a half years from the commencement of this stupendous undertaking, the work was accomplished, and on December 8, 1859, the Church of the Immaculate Conception was dedicated. The Rev. Michael Wisbauer remained in charge of this church until the time of his death, which occurred in December, 1889. True and tender in his associations, deeply pious and erudite to a marked degree, this good and noble soul passed from among those to whose spiritual and oftimes material wants he had ministered for nearly half a century, mourned, regretted and revered by all.

An able and worthy successor to that old and much loved pastor, the present incumbent, the Rev. Theodore Jacobs, proved to be, for there was much to be done, and failing the right man at this critical period, it was more than probable that many of the cherished designs of his predecessor would fall unheeded by the wayside. But Father Jacobs soon gave evidence of his mettle, and

that, too, in no uncertain tones. He fully realized the immensity of the work before him; the need of larger and better accommodations, and the lack of visible means to procure them with. Then he set to work, his initial effort being the personal gift of a site for the proposed buildings. The congregation, always interested in the welfare of their church, became more so; pledges of a definite and promising nature were secured, and in August, 1890, work commenced in earnest, the foundation of the new church being completed by the following November. Thus matters progressed till December 1, 1891, when the building stood finished and ready for occupancy. The church covers an area of 61x136 feet, and is built in the Gothic style. It has a seating capacity for 1,100, and is heated by steam and lighted throughout by electricity. The interior fixtures, such as windows, altars, pulpit and organ, are rich in design and of the very best. The cost of the structure complete—considered among the finest in the state—was over $60,000, of which amount Father Jacobs personally donated $2,500. The new parsonage is built of brick, two and a half stories high, and furnished throughout with all modern appointments. The congregation of St. Mary's now consists of about three hundred and twenty-five families, and some two hundred and fifty children attend the parochial school, which is conducted by five Sisters of Notre Dame. The new church was dedicated by Archbishop Katzer of Milwaukee, December 10, 1891.

There are five Catholic societies represented in the parish, they being: The Sacred Heart Society, St. Eustachiu's Benevolent Society, St. Mary's Young Ladies' Society, St. Mary's Ladies' Society and the Catholic Order of Foresters.

The Rev. Theodore Jacobs, present pastor of St. Mary's, was born July 9, 1848, in the town of Somers, Kenosha County, Wis. His parents were Mathias and Mary E. Jacobs, natives of Germany. They removed to America some two years prior to his birth, locating in Kenosha County, where the father died in 1889.

Father Jacobs was raised on a farm, receiving his education at St. George's Catholic School, his parents being members of that congregation. Leaving school, he was for some time employed by the Chicago and Northwestern Railway, and later as clerk and bookkeeper in Kenosha. On January 28, 1870, he became a student at St. Francis Seminary, and was ordained to the priesthood June 24, 1878. He said his first Mass at St. George's Church, Kenosha, Wis., June 30, 1878, and was there appointed pastor of St. John's congregation at Paris, Kenosha County, remaining there for two years. From 1880 to 1890 he was pastor at Sinsinawa Mound, Grant County, and while there built the new brick church and parsonage at that place. At this time he was also in charge of the mission at Hazel Green. On the death of Father Wisbauer of Burlington, and at the request of the Rt. Rev. A. Zeininger, Administrator of the Archdiocese of Milwaukee, Father Jacobs accepted the pastorate of St. Mary's, taking charge May 6, 1890.

St. John's Church, Byron, Wis.

MASS was celebrated at Byron, Wisconsin, for the first time in the year 1846, the services being held in the residence of Mr. Philip Sheridan, who lived directly opposite to the location of the present church. During the same year a plot of ground was purchased by the Catholics residing in that vicinity for cemetery purposes, the

St. John's Church, Byron, Wis.

dedicatory services of the same being conducted by Bishop Henni. In 1847 a small frame church was erected at Byron. The exact date of the foundation of St. John's parish is not given, although it is known that the Catholics of Byron and vicinity were occasionally attended by the Rev. Fathers Bonduel, Rehrl, Strocker, Downy, McGowan, and McIntyre. Succeeding the lat-

ler, the parish records inform us, came the Rev. George Matthews as first resident pastor, who administered the duties of his sacred office from 1860 to 1863. Then followed successively the Rev. Fathers J. McGuire, 1863; T. A. Smith, 1863-1870—during this pastorate (in 1864) the present church was erected; M. Hannan, 1870-1876; T. F. Cody, 1876; E. A. Graves, 1877; G. L. Willard and Theodore Dempsey, 1878-1879; H. T. O'Brien, 1879-

Rev. J. C. Scheidhauer.

1880; J. Cotton, 1881-1883; M. Wrynn, 1833-1886; T. Johnson, 1886-1895; J. M. McFarland, 1895-1896; D. C. O'Donovan, March, 1896, till September, 1897, and Jul. Scheidhauer, the present rector.

It was in July, 1882, during the pastorate of Father Cotton that the steeple originally built on the present edifice was totally destroyed by the memorable storm which swept that portion of the country at the time. This loss, however, was remedied somewhat later by the erection of the present wooden belfry. Among improvements made to the parish property, in addition to those already mentioned, were the erection of a priest house during the pastorate of Father Wrynn, and frescoing of the church interior during that of Father Johnson.

The congregation of St. John's, though at the present time consisting of but in the neighborhood of fifty families, is energetic and thrifty, each individual member being most heartily in accord with the pastor, whose every effort is directed towards bettering both the spiritual and material condition of his people. The only Catholic organization connected with this parish, is a League of the Sacred Heart, organized about seven years ago.

St. Louis' Church, Caledonia, Wis.

THE congregation of St. Louis at Caledonia, Racine County, Wis., was organized in 1857. Two years prior to that time the Rev. J. Obermüller visited this congregation. Then, in 1860, the Rev. Kilian Flasch came there; in 1864 the pastor of St. Louis' was the Rev. G. A. Birkhaeuser; in 1865 the Rev. J. S. Muenich; in 1868 the Rev. H. Reinhart began his pastorate, and in 1876 the Rev. Simon G. Wuelfel took charge. The next pastor was the Rev. W. J. Peil, who administered the pastorate until the end of 1881. Then Father Norbert Dieringer was appointed, taking charge in 1882, and remaining until the fall of 1887; from October, 1887, until January, 1883, the Capuchin Fathers were in charge of this parish. The present incumbert, the Rev. Othmar Mueller, was appointed to this charge in 1896. The congregation of St. Louis at the present time consists of one hun-

St. Louis' Church, Caledonia, Wis.

dred and twenty-five families, and the parochial school, which is in the care of three Dominican Sisters, has a regular attendance of one hundred and eleven scholars. A Christian Mothers' Society, of which Mrs. P. Emmerich is president, is connected with this congregation.

The congregation of the Holy Family, established at Lower Caledonia, is also attended by the pastor of St. Louis' from Caledonia. This mission was established in 1856, and now consists of twenty-two families, the majority of whom are German. Services are held here once a month, and occasionally on week days. There is no school at Lower Caledonia, nor has the mission ever had its regular pastor, but instructions are given in catechism by the priests in attendance.

St. Mary's Church, Cascade, Wis.

ST. Mary's congregation at Cascade, township of Lyndon, Sheboygan County, Wisconsin, was established in the year 1859, after which time it was attended successively by the Rev. Fathers Francis Fusseder, Patrick F. Petit, Patrick Bradley, James McGowan, Henry McMahon, John Tiernan, E. J. Goss, Dennis Tierney, Thomas Maher, M. Dedecus, John Casey and Bernard Joseph Burke, the latter still being

St. Mary's Church, Cascade, Wis.

the resident pastor. Since assuming the duties here, Father Burke has accomplished many desirable improvements to the property, noticeable among them being the erection of a new church, which was dedicated by the Most Rev. F. X. Katzer, on November 22, 1893. This church complete cost about $10,000. The congregation at present consists of about fifty-six families.

St. Michael's Church, at Mitchell, Sheboygan County, is a mission of St. Mary's, being attended from that congregation. It was established by the Rev. Patrick Petit, in 1860. The number of families belonging to it is seventy-nine. Services are held here regularly every Sunday and on all holy days. The congregation is composed almost entirely of Irish. Father Burke has also done a great deal for St. Michael's in the way of improvements. Since having charge, he has thoroughly renovated the interior and exterior of the church, which he found sadly in need of repairs, and has, in fact, practically made a new building out of the old one.

The Rev. Bernard Joseph Burke, present incumbent at Cascade, received tonsure, sub-deaconship and dea-

Rev. B. J. Burke.

conship under Archbishop Fabre, Montreal Grand Seminary, Canada, on December 19, 1886. He was ordained to the priesthood at Nicolet Seminary, by the Right Rev. Bishop Elphige Gravel and said his first Mass the following day in the seminary chapel. He was then appointed a professor in the seminary, remaining in that capacity for some time. Leaving the seminary, his next appointment was as pastor of the Dayton, Paoli and Sharon congregations, remaining as such until the first day of May 1889, when he was transferred to his present charge.

St. Charles' Church, Cassville, Wis.

IN all probability this place was first visited by the Rev. Father L. Galtier, of Prairie du Chien, during 1851, as well as in later years. A father residing at Sinsinawa must also have made occasional visits during the early fifties. In 1852 the Rev. Father Hobs, stationed at Potosi, said Holy Mass in a house several miles from Cassville. At that time Mass was celebrated altogether in private dwellings, there

being five or six Catholic families living in the village and about as many in the surrounding country. In 1856 the Rev. Father Vivaldi of Potosi came to this place a few times, saying Mass in the public school house, Cassville now became a regular mission to Potosi, being attended alternately once a month by the Rev. Father Gibson, successor to Father Hobs, pastor of the English, and the Rev. Father Zuber, pastor of the German congregation. In the course of time, the latter had entire charge of the mission. As the congregation increased, the parishioners were encouraged to build a church, and although they were poor and comparatively few in number, still the project was undertaken, and a fair-

St. Charles' Church, Cassville, Wis.

sized brick church was erected before the close of the year 1857. The Rev. Fathers Voissem, Verhoef and J. M. Albers, all stationed at Potosi, in succession attended this place. In 1866 the Rev. Father Thiele took charge of the congregation, being the first resident pastor in Cassville. During his stay, which lasted about two months, a parsonage was bought. In February, 1867, he was succeeded by the Rev. Father J. A. Moes. In his time the church in Glen Haven was built and attended to as a mission, which it has been ever since. He was followed by the Rev. Father J. M. Albers, who remained from September, 1868, to March, 1871, Father M. De Becke from May, 1871, to January, 1873, and Father Th. F. Schraudenbach from March, 1873, to January, 1876. The Rev. J. Gmeiner assumed the pastorate in February, 1876, remaining until September, 1878. Under his administration a school-house was built and school opened, which was closed for lack of funds after three years' existence. The next pastor was the Rev. Father Meurer, who was at Cassville from October, 1878, to April, 1880. He was succeeded by the Rev. Father J. Decker from May, 1880, to November, 1880. During his time the parsonage was sold and the former school-house built over and adapted for that purpose. Then came the Rev. Father A. Gardthaus from April, 1881, to March, 1882, and the Rev. L. C. Drexel from August, 1882, to April, 1888. In April, 1888, the Rev. A. M. Rossbach took charge of the congregation. As the old church had grown too small, efforts toward the erection of a new one were made and in the fall of the same year the foundation for a new structure was laid. In the spring of 1889, the general work was begun, the corner-stone being laid on the 30th of April, by the Very Rev. A. Leiter, S. J. This structure was completed in November, and dedicated on the 20th of that month by the Right Rev. K. Flasch, Bishop of La Crosse. The building is 50 by 100 feet and Gothic in style. It has three naves and is altogether a very beautiful and commodious structure, costing in all about $14,000 aside from the interior furnishings. After the completion of the church, ground was obtained and in June, 1893, the new school-building was begun. On July 13 the Most Rev. F. X. Katzer, Archbishop of Milwaukee, laid the corner-stone, and on February 1, 1894, the school was opened, sixty-two children attending. The building was dedicated March 7 by the Very Rev. A. Salick. It contains two spacious school-rooms and conveniently arranged departments for Sisters and boarders. The school is conducted by the Franciscan Sisters of Alverno, Wis.

The congregation of St. Charles now numbers seven hundred and thirty-five souls, while there are about two hundred and eighty-six at the mission of St. Mary's Help of the Christians at Glen Haven. The school has a present attendance of eighty-five scholars. The Catholic Knights of Wisconsin have a representation of twenty-two members in his congregation, of which G. P. Dietrich is president, Wm. B. Dietrich, vice-president, F. J. Dietrich, secretary, and J. W. Miemer, treasurer. There is also a Married Ladies' Sodality of fifty-five members; Mrs. Henry E. Wuest, president, and Mrs. Charles Stabler, treasurer. St. Rose Young Ladies' Sodality, thirty-eight members; Miss Kate Steiger, presi-

dent; Miss Gertrude Mumm, secretary; Miss Regina Dietrich, treasurer. The Married Ladies' Sodality at St. Mary's has twenty-two members. Mrs. Jacob Kuenster is president and Mrs. John Vogt, treasurer.

The Rev. Anthony M. Rossbach[1] was born May 9, 1858, in Villmar Regbzk, Wiesbaden, Nassau. Came to the United States in 1872, taking up his residence at Elm Grove in Waukesha County, Wisconsin. He remained there on a farm for two years and then came to Milwaukee. For five years he studied at Mt. Calvary, Wis., completing his theological course at St. Francis Seminary, where he was ordained to the priesthood on June 24, 1887. On July 9 of the same year he was appointed to the pastorate at Cassville, Wisconsin.

Rev. A. Rossbach.

The congregation of Holy Mary Help of the Christians, Glen Haven, Grant County, Wisconsin, consists of fifty-two families and is attended as a mission once each month on Sunday and every Saturday, by the resident pastor from Cassville. This mission was first established by the Right Rev. Bishop Henni in 1864, and is composed almost entirely of German families. The church at this place, a substantial stone building, was erected during the same year, the mission at first being attended from Potosi by the Rev. Father Verhoef, who was resident pastor of that parish at that time. In 1867 the Rev. Father Maes was appointed to take charge of Cassville, with Glen Haven as a mission, and since that time it has been regularly attended from the former place. During its existence, two missions have been held at Glen Haven, the first by the Rev. Fathers Brandstetter and Oberle, and the second in April, 1889, by Jesuit Fathers from Prairie du Chien. Father Maes was succeeded in charge of this mission by the Rev. Father Alber in 1868. He remained until 1871, in which year he was succeeded by Father De Becke, who remained until 1873. Then followed, in succession, the Rev. Fathers Schraudenbach, from 1873 to 1876; Gmeiner, from 1876 to 1878; Meurer, from 1878 to 1880; J. Decker, from May, 1880, to November, 1880; Gardthaus, from 1881 to 1882; L. Drexel, from 1882 to 1888; A. Rossbach, from 1888 to 1897, and the present incumbent, the Rev. Francis C. Pischery, since the latter date. There is but one Catholic organization connected with this mission, an Altar Society for Married Ladies.

(1) Now in charge of St. Joseph's congregation at Alverno.

St. Francis Borgia's Church, Cedarburg, Wis.

THE first Catholic church in Cedarburg was built of logs, fully fifty-three years ago. The location was about two miles distant from where the city now stands, and there the missionary fathers made occasional visits from the larger and more thoroughly established parishes. In 1852 the

St. Francis Borgia's Church, Cedarburg, Wis.

old log church was replaced by a frame building which was in constant use until 1870. During these years the pastors attending this congregation were the Rev. Fathers Morrissey, 1844; Monaghan, 1846; Prendergrast, 1849; Colton, Bradley, 1851; Tierney, 1853; Doherty, 1854; Mahoney, Harmon and McMahon. The present church, St. Francis Borgia, was built by the Rev. Hugh McMahon, now of Oconomowoc. The church is a fine

Rev. J. W. O'Keefe.

stone edifice, situated at the head of Main Street, city of Cedarburg, and in the best possible location. Father McMahon was succeeded by the Rev. John Kinsella, who died at Franklin some years later. Following Father Kinsella came Revs. McFarland, now of Byron, P. H. Durnin of St. Rose's Milwaukee, M. Wrynn of Clyman, and F. C. Ryan of St. Mathew's, Mliwaukee. There are about six hundred members in the congregation.

Father J. W. O'Keefe, the present pastor, was born in the town of Westport, near Madison, Dane County. He entered St. Francis Seminary, Milwaukee, in 1882, where he made his full course, being ordained to the priesthood June 21, 1891, by the Most Rev. F. X. Katzer. He was then appointed to the assistant pastorate at St. Joseph's Church, Fond du Lac, where he remained for a few months. His next appointment was as pastor of the Holy Assumption Church at Franklin, where he assumed the duties February 19, 1892. Remaining there until December 15, 1895, he was then appointed to his present pastorate at Cedarburg. Father O'Keefe also attends St. Mary's Church at Jackson, as a mission.

The little mission of the Immaculate Conception at Jackson, Washington County, is attended every other week by the Rev. J. W. O'Keefe, pastor of St. Francis Borgia's at Cedarburg. The people comprising this congregation are nearly all of Irish nationality.

St. Charles Borromeo's Church, Charlesburg, Wis.

THE Parish of St. Charles Borromeo at Charlesburg, Calumet County, Wisconsin, was organized March 13, 1866. For the first two years following its establishment, the congregation was attended by the Rev. Father Schraudenbach from St. Augustine's Church at Chilton, and following him by

St. Martin's Church, Charlestown, and St. Charles Borromeo's Church, Charlesburg, Wis.

Pater Cajetan, O. M. C., from Marytown, who ministered to the congregation for about six months. Then the Rev. J. Billmani from Trinity Church, West Brothertown, had charge of the parish for about one year, when he was succeeded by the Rev. Thomas von der

Thannen, who located at Charlesburg as first resident pastor in 1871. He remained until March, 1883, during which period he labored assiduously and successfully in behalf of the parish. He built a new and substantial church at this place in 1873 and a school house in 1879. Father von der Thannen was succeeded by the Rev. Joseph Schwick, who remained from April, 1883, to November of the same year. He was followed by the Rev. Thomas Albert Reininger, who remained as pastor from 1883 till October, 1888, when the Rev. John Decker took charge of the parish. Father Decker left in December, 1893, but before leaving succeeded in building a new parochial residence. The next to have charge of the congregation was the present rector, the Rev. Leonhard Blum, who assumed the duties on December 8, 1893. The reverend pastor has been an active and zealous worker, making many material and beneficial improvements to the church property at Charlesburg. During the past year he has been noticeably active in this direction, having repaired and decorated the church, both within and without. The present congregation of St. Charles numbers seventy-five families. There is a parochial school connected with the parish, which has a regular average attendance of eighty-seven scholars, who are in charge of two Sisters of St. Francis, from the convent at Greenfield, Milwaukee County. Of Catholic organizations in the parish, there are two—a branch of the Catholic Knights of Wisconsin, and a Ladies' Altar Society.

The Mission of St. Martin's at Charlestown, Calumet County, is attended by the resident pastor of St. Charles Borromeo's parish at Charlesburg. This congregation was organized some time during the year 1866, and at present consists of forty families, thirty-six of whom are German and four English. Services are held at St. Martin's on every Sunday and holy day, and as a rule on one day each week. There is a parochial school connected with the congregation, which is in charge of a Sister of St. Francis, from Greenfield, Milwaukee County, Wisconsin, and has a regular attendance of forty-four scholars. The Ladies' Aid Society connected with the congregation is a prosperous, active and useful organization. The new or present church was built in Charlestown in the seventies, the stone foundation being laid for that structure in 1876. During the following year the building itself was completed and blessed, this work being brought to a successful issue under the administration of the Rev. Thomas von der Thannen, who was visiting pastor at that time. The old church, which was superseded by this structure, was built at about the time that the congregation was first organized, prior to which, for a period of ten years, services were occasionally held in the private houses of the settlers. Since 1894 a number of valuable improvements have been made to the church, particularly in its interior furnishings, new vestments, new side altars and two new statues having been donated to the parish by private benefactors. The present school-house was built by Father Decker during his administration of the parish.

The Rev. L. Blum, rector of St. Charles Borromeo's at Charlesburg, Brothertown, Calumet County, Wisconsin, was born in the diocese of Cologne, District of Treves, September 5, 1845. He is a son of Casper and Margarette (Finken) Blum, who brought him to America in 1846, settling in Wisconsin and making their new home in Marytown, Fond du Lac County. It was in the schools of this section that he received his primary education, after which, from the first Sunday in Advent, 1863, till August 2, 1868, he was a student at Mt. Calvary, Wisconsin. In September, 1868, he entered the Seminary of St. Francis near Milwaukee, where he completed his courses in classics, philosophy and theology and was ordained by the Most Rev. J. M. Henni in December, 1872. After ordination he was assistant at St. Mary's, Racine, then pastor of St. Joseph's Church at Lyons and St. Kilian's Mission to Lyons in Walworth County, remaining there from Easter, 1873, till May, 1874. He then became pastor of St. Alphonsus' at Wheatland (now New Munster), in Kenosha County, leaving there to assume the pastorate of St. Patrick's, now St. Francis Xavier's, also in Kenosha County, where

Rev. L. Blum.

he remained until the fifth of January, 1881. He then became pastor of St. Kilian's Church in the town of Ashford, Fond du Lac County, remaining there from January 6, 1881, to December 6, 1893. From this place he was transferred to his present pastorate of St. Charles and the Mission of St. Martin's.

Church of the Holy Assumption, Clyman, Wis.

WITH the assistance and co-operation of the Irish Catholics of the town of Clyman and vicinity, prominent among whom were William Dowling, Connor Dempsey, Patrick Morgan, Edmund Carey, Lawrence Walsh, Owen McCollow, Timothy Mahoney, Patrick Coughlin, Frank Chapman and others, the Church of the Holy Assumption was built by the Rev. Joseph Smith in 1861. Prior to this time Mass was offered in the houses of those zealous and generous laymen, Connor Dempsey and Edmund Carey. Mr. Hugh Derving also deserves special recognition, as it was he who donated the land upon which the church now stands. The first Mass, however, said in any Catholic Irishman's house in the

Church of the Holy Assumption, Clyman, Wis.

vicinity, was celebrated by Father Dumphy, pastor of Fox Lake, at Owen McCollow's, town of Oak Grove, in 1853. In these earlier times, too, before the erection of the church, Father McGowan, a native of County Leitrim, Ireland, and other priests, occasionally visited and administered to the wants of the Catholics of Clyman, who otherwise attended services at Watertown.

The Rev. M. J. Ward was appointed first resident pastor of the Holy Assumption by the Rt. Rev. John M. Henni, in 1873. Seven years later Father Ward was succeeded by the Rev. H. Murphy, now of Columbus, Wis., and he by the present pastor, the Rev. Michael Wrynn, who took charge by the appointment of the Most Rev. Michael Heiss, on February 15, 1888. The congregation, at present, is composed of sixty families. Of Catholic societies there is but one represented in the parish at present, that being the St. Anne's Altar Society.

The Rev. Michael Wrynn was born in 1848, within one mile of Mohill, County of Leitrim, Ireland. He came to America in June, 1862, proceeding at once from New York to Monches, Waukesha County, Wis. Here he resided with his maternal uncle, Rev. John Tieman, then pastor of Monches, Town Vine and Lake Five, the church of which latter place he built in 1863. During

Rev. M. Wrynn.

the winter of that year he attended the district school, the teacher of which was John Featherstone, a County Kerry man and famous classical scholar, and with him commenced the study of Latin. September, 1864, he entered the Seminary at St. Francis, continuing there until December, 1872, when he received ordination at the hands of the gentle and illustrious Archbishop, John M. Henni. He was then assigned as assistant to the Rev. James Doyle, pastor of Janesville, Wis., where he remained for five months. He was then appointed pastor of Brodhead and outlying missions of Albany and Footville. During the continuance of this pastorate, he refitted, repaired and built an addition to the church there. In Albany he purchased land beside the church for cemetery purposes, and paid for the same as well as for improvement necessary to make it fit for immediate use. He also at this time built and paid for St. Augustine's Church at Footville, Rock County, Wis. In July, 1880, he was appointed by Archbishop Henni to succeed the Rev. E. McGinnity, as pastor of St.

Victor's in Monroe. Two years later he was appointed by Archbishop Heiss to take charge of the Byron and Eden Missions in Fond du Lac County. Here he found the church and parsonage in an unusually bad condition, both having been nearly destroyed by a heavy wind storm, but he at once set to work and soon succeeded in repairing the church and rebuilding the house. This cost $1,200. In the spring of 1886 he was transferred to St. Francis Borgia's church at Cedarburg, succeeding the Rev. P. Durnin. Here he remained until the 15th of February, 1888, when he assumed his present charge.

In the year 1850, the church now known as St. Isidore, but at that time called St. Sebastian and St. Isidore, was built. The original name is attributed to the fact that Sebastian Winker made the first donation, giving three acres of land to the church and cemetery, besides subscribing his share toward the erection of the building. Others prominent as benefactors to the cause at that time were: Michael Kiefer, Peter Neis, Daniel Fisher, John Spohn, Peter Kocheler, Fidel Enper, Bridget Fallgatter, Patrick Duffy and Chrystopher Lynard. The first priest to attend this church was the Rev. Father Hader, pastor of Jefferson, and later occasional visits were made by priests from Watertown. It is now regularly attended as a mission from the Holy Assumption at Clyman.

The congregation of the Immaculate Conception at Juneau, Dodge County, Wisconsin, is attended twice each month by the Rev. Michael Wrynn, resident pastor at Clyman. This congregation was first established in the year 1873, by the Rev. M. J. Ward, and at the present time consists of thirty-five families, part of whom are German and part Irish nationality. Of the earlier history of this vicinity we find but little, although it is of record that the first Mass was said in the town of Oak Grove, in which the city of Juneau is now located, by the Rev. Father Dumphy, of Fox Lake, at the home Wisconsin in 1895, with T. A. McCollow as secretary, gregation was incorporated under the State laws of of Owen McCollow, in April 1853. The present con- and Anthony Mahoney as treasurer. The Catholic Knights of Wisconsin are represented in this congregation by Branch No. 24, which was organized in the month of July, 1885.

St. Jerome's Church, Columbus, Wis.

THE present congregation of St. Jerome's, Columbus, was formed by the Rev. Martin Kundig in the winter of 1856. Early in the spring of 1857 work was commenced on the foundation of a church on a lot donated for that purpose by A. P. Birdsey, the corner-stone being laid in June of the same year. Previous to this time the Catholics living in and about Columbus attended services in St. Columbkills Church, which was situated in the town of Elba, Dodge County, at which place a church was erected about the year 1850, by Father James D. Roche. He was not a resident there, but attended the people of that locality

St. Jerome's Church, Columbus, Wis.

either from Fox Lake or Portage. The first resident pastor at Elba was Father Martin Kundig, who came there in 1856. He was succeeded by the Revs. Michael Downey and P. Purcell, and they, in 1858, by Father Edward McGurk, who also took charge of and attended to the surrounding missions until 1868. At that time, Father James O'Keefe, now of Mineral Point, took up his residence at Columbus, as its first resident pastor. Father McGurk remained at Elba until the winter of

1869, when he was succeeded by the Rev. H. S. O'Brien, who continued in charge until September, 1879, when Father Thomas Dempsey came. He was followed, in 1881, by the Rev. J. B. McFarland, who remained until the summer of 1893, when Elba became a mission of Columbus and from that time has been regularly attended from that place.

Matters went somewhat slowly in Columbus at first, and after laying the corner-stone, in 1856, it was discovered that the people, though willing to do their best, were deficient in means, and unable to complete the undertaking. A less pretentious structure than the one contemplated was therefore built, which served as a church until 1864, when Father McGurk again took up the work and succeeded in erecting a stone structure

Rev. H. Murphy.

which forms the center portion of the present stately edifice, which was completed during the pastorate of Father Roche. The first resident pastor in Columbus, Father James O'Keefe, was succeeded in 1870 by Father McGurk, who, however, remained but a short time and was followed by the Rev. E. Grey. Father Grey left in 1872, his successor being Father Roche, who remained until 1892. The Rev. Doctor Joerger was the next pastor, but, after a brief interregnum, the present pastor, Father Henry R. Murphy, assumed the duties in July, 1893.

Of Catholic societies connected with this congregation, there are: Catholic Knights of Wisconsin, established January, 1887. The present officers are: President, Conrad Koblitz; Secretary, John Erb; Treasurer, T. C. Conlin. Altar Society: President, Mrs. Stephen Tobin; Secretary, Mrs. T. C. Conlin; Treasurer, Mrs. John Erb. Young Ladies' Sodality: President, Miss Lizzie Conlin; Secretary, Miss Annie Hart; Treasurer, Miss Kelly. The congregation at the present time consists of one hundred and six families, in addition to which there are forty-eight families connected with the mission congregation at Elba.

Father H. Murphy, present rector of St. Jerome's, was born in the month of September, 1852, in Oneida County, New York, and came to Wisconsin in 1868, locating at Elba, in Dodge County. Three years later, he entered St. Francis' Seminary near Milwaukee, from which institution, after having completed a full course in the classics, philosophy and theology, he was ordained to the priesthood on June 4, 1877. After having celebrated his first Mass at Columbus, Wisconsin, he was placed in charge as first resident pastor of the congregation at Doylestown, Columbia County, with Rocky Run as a mission. From this parish he was transferred, in the fall of 1880, to that of the Catholic congregation at Clyman, where he remained until February, 1888, when he took charge of St. Rose's parish at Racine, with which he remained until July, 1893, when he assumed the pastoral duties of St. Jerome's at Columbus.

St. Francis Xavier's Church, Cross Plains, Wis.

ST. Francis Xavier's congregation at Cross Plains, Dane County, Wisconsin (corporate name, St. Francis Xavier's congregation of Berry) was founded October 28, 1854. Some time prior to this, Father Inama, O. P., the pioneer priest, who was among the first to visit the various settlements located around Madison and Prairie du Chien, settled at a place between the present towns of Sauk and Roxbury, where he built a little chapel. To this place, some thirteen miles distant, the people of Cross Plains and Berry journeyed to attend the occasional services held there.

After the establishment of a parish at Cross Plains (Berry), and after the work of building a log chapel upon the fifteen acres of ground donated for congregational purposes by Mrs. Anna Mary Stumpf had well begun under the direction of Father Inama, the Rev. Lawrence Conrad was appointed first resident pastor with St. Martin's (Springfield) and St. Mary's (Pine Bluff) as missions. During his administration as pastor of St. Francis, which lasted a little over three years, i. e., until the end of the year 1857, the church was completed (1855), a parsonage built and the present cemetery laid out. During his last year (1857) the church was

considerably enlarged, and furnished with pews. Father Conrad was succeeded at the beginning of 1858 by the Rev. Father Seif; the most noteworthy work of his administration was the translation of the heretofore buried bodies of the dead of the congregation to the new cemetery. Father Seif's stay was terminated by the beginning of March, 1859, and from the spring of this year to that of 1862, the Rev. M. Gernbauer was pastor of St. Francis'. One of the first things he accomplished was

St. Francis' Church, Cross Plains, Wis.

the erection of a parochial school (comprising the west wing of the present building), which was opened for the winter of 1859-60. The old enlarged church then received a vaulting, and in 1861 a new parsonage, which was used until the present time, was built. Father Gernbauer was succeeded by the Rev. W. Bernard, who remained until the summer of 1863, and he by the Rev. A. Foeckler, who also remained about a year. Then, in 1864, the Rev. Joseph Voissem assumed the charge, remaining until the spring of 1869. During his pastorate, that portion of the present parochial school which is considered the main part and comprises the Sisters' dwelling, was built. Having been relieved of the charge of his two missions, Pine Bluff and Springfield Corners, in the spring of 1867, and the zealous people of the towns of Berry and Cross Plains having recognized the necessity and the propriety of erecting a new and more suitable church in place of the primitive one, all of his energies were concentrated in contriving plans and means for the accomplishment of this project, upon which work was actually begun in the same year. It devolved, however, upon his successor, the Rev. Hubert Jansen, who occupied the pastorate from the spring of 1869 to the fall of 1873, to lay the foundations and to complete roughly the edifice. The tower was not built until sometime after, misfortune, disappointments and the condition of the times bearing hard upon the people and discouraging them from making any particular effort in the way of improvements. Yet, before Father Jansen left the parsonage in 1873, the church, with the exception of the tower, was substantially finished, the corner-stone having been laid in 1870. Father Jansen was succeeded in the fall of 1873 by the Rev. John Friedl, who occupied the pastorate until January, 1878. He succeeded in imbuing the members of the congregation with new life, making many notable improvements to the church property and furnishing the edifice, among other things, with three new altars. The church was dedicated to divine service during the first year of his administration. As successor to Father Friedl, the Rev. George Tuerck was appointed at the beginning of the year 1878, who remained until the spring of 1879, when Father William Blum took charge, May 28th. During his time the tower, as it now stands, was built. In February, 1881, the pastorate devolved upon the Rev. A. S. Leitner, whose stay, however, was of but short duration, he leaving during the summer of the following year, 1882. The next pastor of St. Francis' was the Rev. C. M. Grobschmit, who remained from July 23, 1882, to the winter of 1883, when Father Peter Frieden was appointed. Father Frieden remained but a little over a year, and during that time managed to pay off the entire debt of the church. His successor, the Rev. Joseph Hartmann, maintained the pastorate for ten years and six months, during which time he built an addition to the parsonage, and radically remodeled the interior of the church. The roof was lowered about sixteen feet and supported by two rows of columns, dividing the Gothic structure into three naves. The old windows were replaced by new ones of stained glass, and the interior of the church ornamented with delightful frescoing. A basement was dug under the church

with extraordinary labor, and supplied with two furnaces. To this now really new church, of which the people of Cross Plains and Berry had just reason to be proud, were added three cheerful bells, which were in the future to summon the faithful to divine service. In addition to this, Father Hartmann greatly improved and beautified the grounds. Although these changes and improvements were quite an undertaking and entailed an enormous expense upon the sacrificing people of the community, the whole debt with the exception of a few hundred dollars was paid during his residence at Cross Plains. His successor, the Rev. J. M. Bach, present rector, became pastor of the congregation in July, 1895. Under his administration, the remaining debts were paid off,

Rev. J. M. Bach.

the school renovated and furnished, the parsonage renovated and an elegant set of new stations placed in the church and dedicated March 11, 1897. An acre of land was also purchased and laid out for cemetery purposes, as an addition to the old cemetery. The congregation now numbers about one hundred and thirty-eight families. The school is attended by about one hundred pupils, who are in charge of Sisters of the Order of St. Francis from Holy Angels' Convent, at Silver Lake. The societies of the congregation under the spiritual direction of their reverend pastor are, St. Francis Xavier Men's Society, of which Henry Kosh is secretary, and Jacob Esser, treasurer, and St. Mary's Married Ladies' Sodality, of which Mrs. Julia Baer is secretary, and Mrs. Theodore Dreser, treasurer.

The Rev. J. M. Bach, rector of St. Francis Xavier's, the youngest of five brothers and four sisters, was born in St. Augustin, a mission of Newburg, Washington County, Wisconsin, on January 13, 1865. His parents are Mathias and Anna Bach. After attending the district school at St. Augustin, he, in 1880, entered the State Normal School at Oshkosh, where he remained for two years, graduating there in the elementary course. He then, until 1884, taught in the public school, after which he entered the State University, at Madison, where he remained until 1888, pursuing an eclectic, scientific and classical course, in which he graduated during that year. In the fall of 1888, he went to Europe and entered the Convent of the Jesuit Fathers of the Austrian Province, at Innsbruck, Tyrol, there attending the lectures of the Fathers, who are the professors of the theological faculty of the Royal Imperial University of that place. He was ordained to the priesthood July 26, 1892, and continued his studies for a year thereafter at the same University. In 1893 he returned to America and was appointed assistant to the Rev. A. J. Decker, of St. Anthony's congregation, at Milwaukee, on the 26th of July of that year. He then filled the interregnum at St. Joseph's, at Racine, between the pastorates of the Revs. J. Friedl and Frantz, which lasted from June 20th until August 5th, 1894. On the latter date, he was appointed pastor of the congregation at Paris, Kenosha County, and Kansasville, Racine County, continuing as such until June 30, 1895, when he was appointed to his present pastorate at Cross Plains.

St. Frederick's Church, Cudahy, Wis.

THE congregation of St. Frederick's at Cudahy, Wisconsin, which is attended by Father Gerend from St. Francis, was established by Archbishop F. X. Katzer, and dedicated by him to his patron saint. The first pastor to have charge of this parish was the Rev. George Durnin, who three months later, however, was succeeded by the present rector. The congregation was incorporated in the month of June, 1896, by Archbishop Katzer, Vicar-General August Zeininger, Father Durnin, Kenneth Campbell and Barklay Farrell. The membership at the present time comprises some forty families, two-thirds of whom are Irish, the remainder being German and Polish. The present board of trustees are: Kenneth Campbell, secretary; D. P. Harrigan, treasurer; M. J. McNamara, Michael McDermott, M. J. Madden and John Pickford, counselors. Mr. Patrick, a member of the congregation, donated the site upon which the present handsome church edifice was erected.

St. Nicholas' Church, Dacada, Wis.

THE parish of St. Nicholas at Dacada, Sheboygan County, was first established November 25, 1848, at which time the congregation was also given a resident pastor in the person of the Rev. George Laufhuber. His successors were the Rev. Fathers De Becke, Deisenrieder, B. Smedding, Michael Obermueller, Hieronymus Berckman, John Stuchy, Fusseder, John Mehlmann, M. Retzer, Herman Joseph

St. Nicholas' Church, Dacada, Wis.

Muckerheide, T. Willer, Peter Schwaiger, August Zeininger and John Huber. After him the Rev. Joseph Hamn had charge of this congregation from 1870 to 1892, when the Rev. A. S. Leitner, present incumbent, took charge. The congregation is now composed of about one hundred and fifty-two families, or nine hundred and fifty-five communicants. There is one parochial school connected with this congregation, which has an average attendance of one hundred scholars, who are in charge of three Sisters of St. Francis, from St. Joseph's Convent, Milwaukee. The order of Catholic Knights of Wisconsin has a branch of about forty-five members in the congregation; also the St. Nicholas Benevolent Society, numbering about sixty members, and the Altar Society with about ninety members. This parish is in a very flourishing condition.

St. Michael's Church, Dane, Wis.

PREVIOUS to the year 1875, the Catholics of German descent living in Dane County, or its immediate vicinity, belonged to St. Martin's congregation at Springfield Corners, a point lying some nine miles southwest of Dane. At that time, the English-speaking Catholics of the neighborhood attended a small church built during the year 1863 in the town of Vienna, which is but three miles from Dane. The first Mass was celebrated at this place, then a mission of Westport, on July 26 of the same year. The

St. Patrick's Church, Lodi, and St. Michael's Church and Parsonage, Dane, Wis.

priests successively in charge of this mission were the Rev. F. X. Etschmann; January 1, 1863 to January 1, 1866; Rev. Father Lavin, January 1, 1866 to January 1, 1867; Rev. Father Dorry, March 10, 1867, to June 4, 1869; Rev. Father Hales, July 4, 1869, to March 31,

1870; Rev. Father Stehle, November 13, 1870, to December 30, 1872; Rev. Father Tieman, January, 1873, to September of the same year; Rev. Father Welch, October, 1873, to June, 1874, and the Rev. Jos. Dreis from that time until its abandonment.

In the spring of 1875, under the supervision of Father Dreis, then of St. Martin's, the Church of St. Michael's was built and dedicated, the congregation at that time numbering about fifty-four families. A year preceding the erection of this church at Dane, a school was kept in active operation in one of the town dwellings; this afterwards was conducted in the church basement. The school was carried on until 1889, by male teachers, when Sisters of the Order of St. Francis took charge of it and have continued to do so to the present time.

For eleven years St. Michael's congregation was a mission of St. Martin's, the Rev. Joseph Dreis attending it, as first pastor, from December 1, 1875, to August 22, 1880. His successors were the Rev. H. Korfhage, September 19, 1880, to July 17, 1881; Rev. George Trimberger, July 22, 1881, to August 15, 1882; Rev. M. Gerend of Westport, May 15 to August 5, 1883, and the Rev. Henry Ries, from August 5, 1885, to October 21, 1889. In the summer of 1886 the congregation built a priests' house, its first occupant being the Rev. Henry Ries, who in addition to his duties as resident pastor also attended St. Patrick's congregation at Lodi as a mission. On October 26, 1889, the Rev. M. Graettinger succeeded Father Ries as pastor of these charges.

At present there are ninety families in St. Michael's congregation, two thirds of whom are German and one third English speaking. The following Catholic Societies are also represented: St. Anne's Women's Society: President, Mrs. Peter Miller. The St. Mary's, Young Michael's Men's Society: President, Mr. John A. Miller, Ladies' Society: President, Miss Mary Kerin. St. Sr. The League of the Sacred Heart: President, Mrs. Michael Karls, and Promoter, Miss Catherine O'Dwyer.

The Catholics living north of Lodi built a small church about five miles northeast of that place, at a point near the city of Portage, in September, 1860, called "The Church on the Sand." There the Rev. James Doyle, resident pastor at Portage, held services up to 1862. Then the Rev. J. O'Neil assumed charge until 1865, he being succeeded by the Rev. Father Lavan, 1865 to 1867, the Rev. Father Currie, 1867 to 1870, the Rev. James Keenan, 1870 to 1879, and the Rev. James Brady, from 1879 to 1894. Each of these Reverend Fathers was at the time stated resident pastor at Portage, driving down once a month to hold services at the "Church on the Sand."

On June 7, 1885, the Rev. Henry Ries, at that time resident pastor of St. Martin's, Springfield Corners, Dane County, Wis., organized a congregation at Lodi, and a new structure being at once erected, the little Church on the Sand was abandoned. This congregation rapidly increased in numbers, until, in 1889, when there were no less than thirty families belonging to it; since that time the Rev. M. Graettinger, resident pastor at Dane, has officiated there, holding services the first three Sundays in every month. This parish is now in a

Rev. M. A. Graettinger.

remarkably healthy condition, the congregation at the present numbering fully fifty-seven families. There are two Catholic societies connected with this charge: The Altar Society, of which Mrs. Robert Lang is president, and the Sacred Heart League, whose president and promoter is Mrs. Eliza Woods.

The present rector of St. Michael's parish at Dane, Wisconsin, the Rev. M. A. Graettinger, was educated for the holy priesthood at St. Francis Seminary, St. Francis, Wisconsin, where, after having completed the necessary courses in the classics, philosophy and theology, he was ordained on October 28, 1887. After ordination Father Graettinger was first appointed as assistant pastor at St. George's Church, Kenosha, Wisconsin, serving there as such for twelve months. He then assumed pastoral charge of the same congregation, remaining in such capacity from 1888 until 1889, when he was transferred from there to his present rectorate at Dane. Father Graettinger was born December 25, 1864.

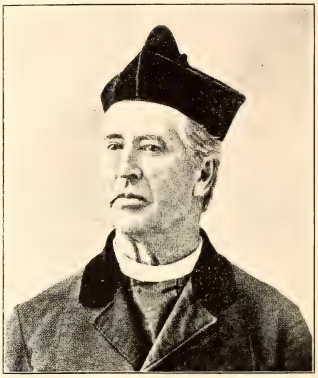
Holy Rosary Church, Darlington, Wis.

OF the history of this stirring and prosperous congregation, there is, unfortunately, but little information to be obtained, aside from the fact that, according to the parish records, the Rev. A. L. David was the first pastor to come there, the date of his arrival being given as August 10, 1864. Here he remained in charge of the congregation until August 19, 1866, when he was transferred to another parish. Father David's successors were the brothers E. M. and D. V. McGinnity, who came to Darlington on October 28th of the same year, and remained there, in the active performance of their duties, until August 1, 1871. They

Holy Rosary Church, Darlington, Wis.

were followed by the Rev. James Fitzgibbon, who assumed the charge on August 27, 1871. When he left the parish, on January 1, 1896, the duties of pastor devolved upon the Rev. M. Hannon, the present rector, who came to Darlington during the same month.

Of Catholic societies connected with the congregation at Darlington, there is a branch of the Catholic Knights of Wisconsin, organized in 1886, and having a present membership of forty-three. The first election was held by this Society on January 1, 1886, on which occasion the following officers were chosen: Spiritual Director, the Rev. M. Hannon; President, H. J. Gallagher; Vice-President, M. Holland; Secretary, J. A. Duffy; Treasurer, J. H. Keefe; Trustees, Charles H. Ray, P. H. Cauley and James McDermott. Officers elected for the present year (1898) were: Spiritual Director, the Rev. M. Hannon; President, W. D. Flannigan; Vice-President, M. J. Saunders; Recording Secretary, J. A. McCarville; Financial Secretary, J. V. Swift; Treasurer, Frank Moran; Trustees, Charles Ray, J. A. Meehan and A. Mueller. The charter members of this organization were: M. Holland, H. J. Gallagher, J. H.



Rev. M. Hannon.

Keefe, C. H. Ray, P. H. Cauley, P. H. Lappin, James O'Connoe, Jr., James McDermott, J. A. Duffey, T. E. Gallaghan, Matthew Doyle, J. Davies, William Armstrong, J. B. Swift, and T. J. Connell.

The Rev. Mathias Hannon, pastor of Holy Rosary congregation at Darlington, Lafayette County, Wisconsin, is the son of Mathias Hannon, who was a "gentleman farmer," in good financial standing and of ample means, and of Ellen Trant, daughter of Patrick Trant, who was a large landed proprietor in North Kerry, and who was one of the first magistrates appointed by the English Government after the passage of the Act of Emancipation.

Father Hannon was born on the 4th of February, 1830, in the historic village of Lixnaw, County Kerry, Ireland. Lixnaw, on the River Brick, seven miles from the Atlantic Ocean, is noted for its ruins of the ancient castle and court of the earls of Kerry and Lixnaw, whose family name was Fitzmaurice.

Young Hannon's early education was received at home, under private tutors, until the age of twelve years. After that he was under the instruction of a Mr. Moran, a graduate of Trinity College, who was principal of a private seminary in the town of Tralee. The young man graduated after a five years' course in the classics and the modern languages.

In the year 1847, he came to the United States, and became a student at the University of Notre Dame, at South Bend, Indiana, now the first Catholic college in the United States. Here for four years he studied philosophy and theology, completing the course in 1852. On the 19th of December of that year, he was ordained to the priesthood by the first Bishop of Dubuque, Iowa, the Right Rev. Mathias Loras. Immediately after ordination, he was given charge of the Catholics of Iowa City. Some time afterward he had charge of a congregation in Burlington, Iowa. In the year 1868, he came to the diocese of Milwaukee, and for eight years had charge of the congregations of Byron and Eden, in Fond du Lac County.

February 1st, 1876, he took charge of the church of the Holy Rosary, in Darlington, Lafayette County, Wisconsin, and has retained the charge ever since. He has spent several thousand dollars in the payment of mortgages on the church, and in its interior and exterior decorations. During his long pastorate of twenty-one years, his whole time has been devoted to the spiritual and temporal welfare of his congregation.

With his Protestant fellow-citizens, Father Hannon stands in high esteem, for one of the maxims of his life is the Scriptural one: "All things whatsoever ye would that men should do to you, do ye even so to them." In religious controversies, he takes no part and little interest.

On the 19th of December, 1897, Father Hannon celebrated the forty-fifth anniversary of his ordination to the priesthood, and next to the Church to which he had given almost half a century of his life and labors, he loves the government of the country that guarantees to all men, irrespective of religion, race or color, its powerful protection in the pursuit of life, liberty and happiness.

St. James' Church, Dayton, Wis.

THE congregation of St. James at Dayton, Green County, Wisconsin, was organized in 1870 by the Rev. James O'Farrell of Oregon, Wisconsin, by whom it was attended until 1872. Father O'Farrell was succeeded as pastor by the Rev. N. Stehle and he by the Rev. Charles Raphael, who removed his residence from Paoli to Dayton. Father Raphael was followed by the Rev. James Stehle and he by the Rev. Father Colvin, who, during his administration, built an addition to the church. The next pastor was the Rev. B. J. Burke, his successor being the Rev. Father Francis Schwinn, present rector of the parish. Among the numerous improvements made by Father Schwinn is the commodious parsonage, which was built in 1894 at a cost of $2,300. The congregation numbers ninety-seven families. There are two Catholic societies in this parish: Branch 117 of the Catholic Knights of Wisconsin and an Altar Sodality.

The mission of St. Bernard at Paoli, in Dane County, Wisconsin, was established by the Rev. F. Etschmann in 1854. It was attended from then until 1872, in which

Rev. Francis Schwinn.

year the church was built, by resident priests from Madison. Since 1880, however, it has been attached as a mission to the parish at Dayton. The congregation at present consists of fifty-three families. Services are held in this church on every other Sunday. The Sodalities of the Blessed Virgin Mary and St. Agnes are the only Catholic organizations connected with this congregation.

The Rev. Francis Schwinn was born November 26, 1861, at Newburg, Washington County, Wisconsin. He entered the Seminary at St. Francis in 1881 and after completing a course in classics, philosophy and theology, was ordained to the priesthood in June, 1888. His first appointment was as assistant pastor of Holy Trinity Church, Milwaukee, where he remained until July 5, 1889, when he was transferred to Dayton.

St. Andrew's Church, Delavan, Wis.

A MISSION was established at Delavan, Wisconsin, and dedicated to St. Andrew some time prior to the year 1858. In that year the Rev. George Brennan was appointed as first resident pastor of the congregation. He was followed successively by the Rev. Fathers T. A. Smith, from 1859 to 1860; H. J. Roche, from 1860 to 1864; L. N. Kenney, from 1864 to 1866; J. W. Norris, from 1866 to 1869; R. Dumphy, from 1869 to 1878; E. Allen, from 1878 to 1880; M. J. Taugher, from 1880 to 1886. After Father

St. Andrew's Church, Delavan, Wis.

Taugher came the present incumbent, the Rev. J. Smith. The congregation at Delavan was at first of very limited number, but as the country became settled and developed it increased in like proportion with the general surroundings, so that it was not very long before it became necessary to enlarge the church. A few years later, that is, prior to 1890, the same necessity occurred again, as the parish was developing in a most noticeable and satisfactory manner. In 1892 the congregation decided to erect an entirely new structure and also at the same time to locate it in a more desirable portion of the city than the one occupied by the original building up to that time. They therefore selected the present site on Walworth avenue, which is undoubtedly the choicest spot in the city for the location of a church. The build-

St. Andrew's Rectory, Delavan, Wis.

ing was erected in 1895 and is of solid brick with Waukesha stone foundation, Bedford stone trimmings and slate roof. It is Gothic in style of architecture and when thoroughly completed in the matter of fixtures and furnishings the cost will be no less than $20,000. In 1896, in addition to the expense undertaken in the erec-

Rev. J. G. Smith.

tion of the church, a parsonage was built at a cost of $5,000. This is also of solid brick and its foundation, trimmings and roof are a counterpart of those used in the church structure. The membership of the Catholic parish at Delavan now numbers about one hundred and fifty families. The congregation has also a beautiful cemetery containing nine acres, which is located within the corporate limits of the city.

The Rev. J. G. Smith, present rector of St. Andrew's at Delavan, is a native of Ireland, his parents being George and Catherine (Keller) Smith. In 1880 he came to the United States and after having completed his studies was ordained to the priesthood at St. Francis Seminary, near Milwaukee, by the Most Rev. Michael Heiss, D. D., in 1882. His first appointment after ordination was as pastor of the congregation at Meeme, Manitowoc County, where he remained for about three years. He was then transferred to St. Joseph's at Berlin, from which place he moved to Delavan in 1886, where he is still in charge.

St. Joseph's Church, Dodgeville, Wis.

THE St. Joseph's congregation of Dodgeville, Iowa County, Wisconsin, was organized in 1883 by Father Weinhardt, then of Mineral Point, who afterwards was the first resident pastor for nearly two years. His successor was the Rev. Andrew Joseph Ambauen, who during the past ten years has by personal efforts and through divine aid been enabled to place the organization in a comparatively flourishing condition. Under his careful administration debts which had been accumulating for years were paid off to the last dollar, while there was still enough left with which to build an elegant and commodious school-house. Nor is this all that may be looked for as a result of Father Ambauen's careful administration, as a number of the members are even now planning to devise the means with which a more adequate and imposing structure may be erected to take the place of the present church.

The Dodgeville parish, with its out-missions included, numbers about one hundred and thirty families, while at least fully seventy or eighty children are attending the parish school, which is under the management of three Franciscan Sisters from the Convent at Alverno.

The present church and school trustees of the parish are Thomas Reigan, Leonard Blotz, Louis Lautz, Theodor Caspar, Joseph Bahl and John Demby.

The congregation of St. John the Baptist, in Iowa County, Wisconsin, is the name of the small mission of about twenty families which is attended by the resident pastor from Dodgeville. The people connected with this congregation are all German, or of German descent.

Another mission attended from the same place is that of St. Peter's, also in Iowa County, which is composed of about fifteen German families.

Still a third, and the oldest and first mission attached to the Dodgeville parish, is that of St. Michael's, at Yellowstone, in Lafayette County. This is composed of about thirty Irish families.

The Rev. Andrew Joseph Ambauen, Roman Catholic priest and author, was born at Beckenried, Canton of Unterwalden, Switzerland, March 7, 1847, son of Michael and Barbara (Zimmermann) Ambauen. His parents were thrifty and pious people—Michael Ambauen being a master ship-builder—and to the best of their ability provided educational advantages for their two sons. At the age of seven, Andrew was placed at the parish

St. Joseph's Church, Dodgeville, Wis.

school of his native town, whence, after five years of diligent study, he was sent to the Benedictine Abbey at Engelberg, in the Canton of Obwalden. Under the instruction of the Benedictine Fathers, he made rapid progress, but, that he might enjoy the very best educational advantages, he went, in 1863, to the Jesuit college in Feldkirch, Austrian Tyrol, subsequently also attending the college at Brieg, Canton of Wallis, Switzerland, and then at Einsiedeln, where he enjoyed the friendship of that notable poet-priest and philanthropist, Gallus Morel. Having completed his classical and philosophical course, he entered the theological seminary at Mentz, Hesse-Darmstadt, then recently reëstablished by Bishop de Ketteler, and a resort for great numbers of students, as well as some of the most celebrated scholars in Catholic doctrine and history. His health becoming impaired, he was obliged to forego his studies, and rest at home for some time. Meanwhile, the desire grew within him to

become a missionary in America, and soon after his recovery he left for the United States. On his birthday, in 1872, he arrived in Milwaukee, Wis., where he was received into the archiepiscopal provincial seminary of St. Francis, then presided over by the venerable Father Joseph Salzmann. In the following December he was ordained to the priesthood, and for thirteen years worked in various pioneer mission stations in the diocese of Milwaukee. In 1886 he was appointed by Archbishop Heiss to St. Joseph's Congregation, Dodgeville, Iowa County, Wis., where he has faithfully ministered for over ten years. In the intervals of exacting pastoral duties he has contributed extensively to church and popular literature. Among his works are "The Friend of Youth," "Roses of Heaven," and "Guide to Our Celestial Home," all in the

Rev. A. Ambauen.

German language; and in English, the "Devout Companion," "The Catechists' Manual," "Our Christian Duties," and the "Floral Apostles; or What the Flowers Say to Thinking Man." The last named book, first published in 1892, at once attained popularity in the wider literary world, and established his reputation as a clever and forceful writer. Consisting of a series of meditations and disquisitions on the profitable lessons taught by our various familiar flowers, it is at once acceptable, and fraught with many a beautiful and suggestive thought; truly edifying, although with little direct sermonizing. Besides numerous favorable notices in the periodical press, the author received personal letters of appreciation from Bishop Keane of Washington University, Cardinal Gibbons, Archbishop Satolli, and others notable in the church or literary world. Father Ambauen is widely popular in his community, and recognized, both within and without the Church, as one whose earnestness and thorough devotion to all causes of good and truth are unfailing and sincere. His literary style is clear and expressive, and, like his life and character, attractive and energetic, with a whole-souled consecration to the beautiful and good. Father Ambauen celebrated the twenty-fifth anniversary of his ordination to the priesthood at Dodgeville, on Christmas Day, 1897, on which occasion he was made the recipient of many valuable and pleasing testimonials from his parishioners, the school children and citizens of Dodgeville.

St. Michael's Church, Dotyville, Wis.

DURING the years 1847 and 1848, Fathers Caspar and George Rehrl visited Dotyville every second month, saying Mass in a small log house owned by Matthias Engels. Four years later the first church, a structure 24x36 feet, was built by Father Bonaventura, who was at that time the attending clergyman. This building was never used, but

St. Michael's Old and New Church, Dotyville, Wis.

another and larger one built by Father Solanus in 1855 was in constant service until 1894, when the present church was erected. In the earlier days of this congregation attendance was given by Fathers Bonaventura, Franciscus, Josaphat, Matheus, Leo, Solanus, Fidelis, Daniel, Luke, Antonius, and Laurentius, all of whom

were O. M. C. Then followed the Revs. M. Hannon, N. Stehle, F. Spath and H. Jacobs—who built a parochial school in 1872—Weidlich, W. Bernard—who died and was buried there—J. Krull, Wm. Lette, A. Wibbert, Father Albertus, Philip Vogg, M. Oberlinkels, August Gardthaus, William J. Blum, and the present pastor, Father Edward Meyer, who assumed the duties as such in 1893. There are about ninety members in the congregation. The parochial school, which is conducted by a lay teacher, has an attendance of forty scholars. In the way of societies there are in this parish: St. Mary's Sodality of Married Ladies, with Mrs. Joseph Goebel and Mrs. Robert Leary as officers, and the St. Rose of Lima Young Ladies' Sodality, the officers of which are the Misses Maggie Konen and Mary Foy.

Rev. E. J. Meyer.

Father Edward J. Meyer, who has been pastor of this charge since 1893, was born at Barton, Washington County, Wis., in 1867. After completing his studies at the St. Francis Seminary, he was ordained to the priesthood by the Most Rev. Archbishop Katzer, June 21, 1891. For two years following his ordination he was assistant priest at St. Michael's Church, Milwaukee. He was then appointed to the Dotyville charge, where he at once began the erection of a new church which was completed in 1894 at a cost of $10,000. Last year he built a substantial and commodious parochial school, for which some $2,000 additional was paid.

St. Patrick's Church, Doylestown, Wis.

THE congregation of St. Patrick's at Doylestown, Columbia County, Wisconsin, obtained its first resident pastor in 1877, the Rev. H. Murphy being appointed to that charge in September of that year. After Father Murphy came successively the Rev. Fathers Butler, C. Kelly, E. Pitt, James Nicholas, M. Luby, R. Wall, and the present pastor, Father F. J. Lillis. There are two hundred and ten members of the congregation. Of Catholic Societies in this parish there are St. Patrick's Court of the Cath-

St. Patrick's Church, Doylestown, Wis.

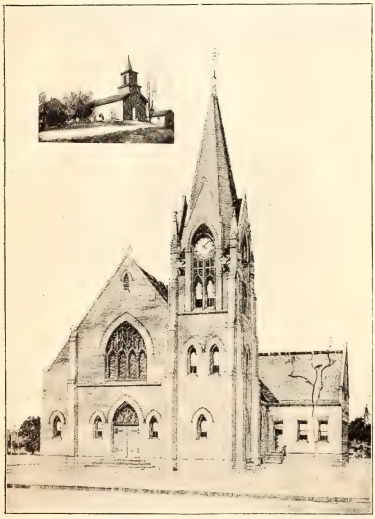
Rev. F. J. Lillis.

olic Order of Foresters, a Young Ladies' Sodality, and an Altar Society.

The present incumbent, Father F. J. Lillis, was born in Janesville, Wisconsin. After obtaining his ordinary routine education at the local schools, he entered St. Francis Seminary, where, having perfected a philosophical and theological course, he was ordained to the priesthood, June, 1892. On July 3d of the same year, he was appointed to his present charge as pastor of Doylestown. Father Lillis also has charge of St. Augustine's mission at Wyocena, also in Columbia County.

St. Theresa's Church, Eagle, Wis.

THE parish of St. Theresa's at Eagle, Wisconsin, but at that time known as Eagle Center, was founded in the year 1852, at which time also the first church, a small frame building, was erected. Prior to this time divine services were held in private houses, by the Rev. Father



St. Theresa's Old and New Church, Eagle, Wis.

Kundig, then a resident of Prairieville, now known as Waukesha. After the erection of the church the English speaking members of the parish were attended to by the Rev. Fathers McKinney, Willard, Casey and Fairbanks, all of whom resided consecutively at East Troy, whilst the spiritual wants of the German speaking members were attended to by Father Gernbauer, of Waterford, Father Rief of Brookfield, a pastor from Jefferson, and Father Spath of St. Bruno's, town of Ottawa. After the late civil war, or about the year 1868, an addition was built to the main portion of the church, to which, also, a tower and bell were added. The parsonage at Eagle was built in the year 1870, since which time the parish has always had its resident pastor, who in connection with his duties there, had as an out-mission the congregation of St. Paul at Genesee Depot. The first pastor to take up his residence at Eagle was the Rev.

Rev. A. J. Nickel.

Charles Schilling, who remained there from 1870 to 1877. He was followed successively by the Rev. Fathers Nicolas August Thill from 1878 to 1880; Hugo Victor from 1880 to 1884; J. J. Zawistawski from 1884 to 1885; P. J. Jones from 1885 to 1886; A. S. Leitner from 1886 to 1889; William J. Pischery from 1889 to 1895, and the present pastor, the Rev. J. Nickel, who assumed the duties of that office in the latter year. The present church of St. Theresa at Eagle was built during the year 1896, under the supervision of a committee of six members of the congregation. It is a fine brick structure; is heated by furnace and has in addition to the main portion of the building a large school-room, tower and gallery. The corner-stone to this building was laid on November 3, 1895, and the building dedicated on November 11, 1896. The congregation was incorporated

in 1883 under the State laws of Wisconsin, with the Rev. Hugo Victor as ex-officio vice-president; Edmund Lins, secretary, and Aug. F. Breidenbach, treasurer.

The first parochial school established by the congregation of St. Theresa was built in 1853. It consisted of a roughly constructed log building, which was located a mile and a half west of the village, and at a point near the location of the present cemetery. In this log school services were held in the early days by the visiting missionaries. For some time after its establishment the school was in charge of lay teachers. In 1888 this building was removed to a point in the village near to the church. When the present church was erected the old school-house was also disposed of, and the present one erected in its place. The cemetery belonging to the congregation of St. Theresa's was donated by a member several years ago. Of societies in this parish there are the following: Ladies' Altar Society, of which Mrs. Mary von Roueden is secretary; St. Mary's Young Ladies' Sodality: Miss Menerva Bolan, secretary; The Father Kundig Young Men's Catholic Society: the Rev. A. J. Nickel, spiritual director; Henry M. Loebl, president; W. H. Tuohy, vice-president; Carl T. Mueller, secretary; John C. Agathen, treasurer. The congregation at the present time numbers seventy-five families, and the school, which is still in charge of a secular teacher, has a regular attendance of twenty pupils.

Prior to the appointment of a resident pastor at Eagle, the mission of St. Paul at Genesee had been attended from Waukesha. It was at that time, however, transferred to the charge of the pastor at Eagle, and has so remained until the present time. The membership of this congregation, some twenty-five families, is considerably smaller than it was a few years ago, owing to the fact that many of the original Catholic settlers have moved West, disposing of their homesteads to Welsh immigrants, who are fast settling up the country in the vicinity of Eagle.

The Rev. A. J. Nickel, present rector of the congregation of St. Theresa at Eagle, Waukesha County, Wisconsin, is a native of the Badger State, having been born at Saukville, Ozaukee County, Wisconsin, on October 30, 1866. Having devoted the necessary period of years to fitting himself for the services of the Church, and completed a thorough course in the classics, philosophy and theology, he was finally ordained to the priesthood on March 3, 1889. Two days subsequent to his ordination he celebrated his first Mass. He then became assistant pastor of St. Michael's Church, Milwaukee. Here he remained for a number of months, when he was transferred to St. Hubert's congregation at Richfield, Washington County, Wis., which position he maintained until 1895, when he resigned to accept his present pastorate.

St. Joseph's Church, East Bristol, Wis.

FROM the time of the foundation of St. Joseph's congregation in April, 1847, services were conducted at East Bristol by the Rev. Fathers P. Adalbert Inama and Maximilian Gaertner, both of whom resided in Roxbury, Wis., and it was under the latter's administration, prior to 1850, that the few Catholic German settlers in that vicinity built the first frame church. From 1850 to 1853 the Rev. F. X. Etschmann, pastor of St. Raphael's Church in Madison, officiated, and during that period Michael Schmitt deeded six acres of land to the congregation. In 1854 the Rev. Father Haider made occasional visits from Jefferson. He was followed from 1855 till June, 1856, by the Rev. John Baptist Hasselbauer, a Bavarian by birth, who became first resident pastor

St. Joseph's Church, East Bristol, Wis.

of the charge. With him he brought a bell, which had not only the novelty of being the first in that vicinity, but was also regarded as an unusual luxury in those times. In June, 1856, the Very Rev. Martin Kundig, later on Vicar General of Milwaukee, took charge of the congregation, he being succeeded by the Rev. Sebastian Seif of Cross Plains, and Jacob Stehle, their period of labor extending from December, 1856, to October, 1857. At this

time the log church then occupied received an addition. From October, 1857, to May, 1859, the Rev. Lorenz Conrad, present pastor of Holy Trinity Church, Milwaukee, administered to the wants of the parish, he being followed by the Rev. F. X. Pfaller, who stayed until December, 1860. In January, 1861, Father Comenzind was appointed, but left, owing to ill-health, in August, 1861. The Rev. Father Storr next took charge, leaving again December, 1861, when the duties were again assumed by Father Comenzind, who remained until October of the following year. By this time the congregation had outgrown its original quarters and were making quite extensive preparations for the erection of a new stone church. From October, 1862, to May, 1863, the Rev. Michael Obermueller attended to

Rev. Ignatius A. Klein.

St. Joseph's, the Rev. W. Bernard succeeding him for the following two months. It was during the pastorate of the Rev. P. Fabian Bermadinger, which continued until October, 1864, that actual work was commenced on the new church. In the spring of that year the cornerstone was laid, on which occasion Father De Becke, successor to the pastorate, preached a very impressive sermon. This church, its dimensions being 40 by 105 feet, was completed by him at a cost of $6,000; four years later—November 24, 1868—it was blessed and consecrated by the Most Rev. Archbishop Henni; the Rev. Anton Foeckler was pastor at this time, having assumed the duties in February, 1867. During his rectorate, which ended in May, 1871, Father Foeckler added a large school house to the church possessions, at a cost of $4,000. The Rev. H. J. Muckerheide was next resident priest, remaining until July, 1879. He bought two bells for the church. His successor was the Rev. A. Gstach, D. D., who took charge in August, 1879. During his pastorate the old residence was replaced by a fine brick building, which cost $3,500. He left in October, 1886. The next pastor was the Rev. S. G. Woelfl, who took charge in November, 1886. He died in September, 1895, at Franklin, Wis., at the home of his aged mother, when but 46 years of age. It was during his time that the erection of a new Gothic stone church was begun, the cost of which, when completed, will be fully $28,000. It is in every way an admirable structure, and when complete will undoubtedly be one of the handsomest edifices in Dane County. After the death of Father Woelfl, the present rector, the Rev. Ignatius A. Klein, was appointed, taking charge on September 20, 1895. This Rev. Father was born on September 1, 1863. He received a part of his education at St. Francis Seminary, and was ordained there July 11, 1886. His first duties were as assistant priest to the Rev. Father Conrad, of Holy Trinity Church, Milwaukee, from whence he was assigned to the pastorate of St. John's Church, Paris, Wis., May 1, 1887. On November 7 of the same year, he assumed charge of St. Mary's congregation in Pine Bluff, Dane County, where he remained nearly eight years. During that time he built a new Gothic stone church, Sisters' house and school, at an outlay of nearly $20,000. He also built St. Ignatius' Church, a neat frame structure, at the Mount Horeb Mission and also thoroughly renovated the Church of the Holy Redeemer in Perry, a mission of St. Mary's. When he left Pine Bluff to accept his present charge, the congregation, in spite of this enormous outlay, was entirely out of debt. The congregation of Pine Bluff consisted of seventy-five Irish and German families at this time.

The congregation of St. Joseph's consists of one hundred and fifty families, all of whom are German excepting three. The parish school is attended by one hundred and forty children, the classes being in charge of Sisters of St. Francis. The five Catholic societies represented in this parish are as follow: St. John's Young Men's Society, reorganized October 1, 1895, by the Rev. Ignatius A. Klein, with a membership of ninety; President, W. Belda; Secretary, John Batz; Treasurer, Frank Weber. St. Mary's Young Ladies' Society, reorganized October 1, 1895; membership sixty; President, Miss Barbara Weber; Secretary, Miss Laura Trapp; Treasurer, Miss Nora Schmitt. St. Joseph's Men's Society, organized April 1, 1873; reor-

ganized by present pastor, February 23, 1896; membership forty-two; President, Ernst Hillenbrandt; Treasurer, A. Scheuerell; Secretary, Rudolph A. Schmitt. Archconfraternity of Christian Mothers; branch established by pastor December 8, 1895; membership one hundred and fifty; Secretary, Mrs. Frank Damn; Treasurer, Mrs. George Blatz, Branch of the Family Protective Association of Wisconsin; membership seventeen; Secretary, Frank Stegerwald; Treasurer, Rudolph A. Schmitt, and Spiritual Director and President, the Rev. Ignatius A. Klein.

St. Peter's Church, East Troy, Wis.

UNTIL the year 1848, the Catholics living in the vicinity of East Troy, Walworth County, were attended by the pastors from Waterford, Burlington and Geneva. The first of these of whom any mention is made was the Rev. Father Morrissey, who held services in private houses, or build-

St. Peter's Church, East Troy, Wis.

ings that could be made available for that purpose. The congregation of St. Peter's was organized by the Rev. Martin Kundig in 1848. After Father Kundig, the Rev. Gernbauer attended East Troy as a mission from Waterford, continuing to do so until 1855. The first resident pastor at this place was the Rev. Father Seif, who remained for four months and was then succeeded by the Rev. Michael Haider, whose administration lasted until July, 1857. From that time until May, 1859, the Rev. Thomas Keenan was pastor, and after him the Rev. James Stehle, who remained until 1860. His successor, the Rev. N. Kenney, resided at East Troy until 1864, and the Rev. Geo. L. Willard, who followed him from that year until 1866. For the two years succeeding the Rev. John Casey was pastor, and during the year 1868 the Rev. Father Graves had charge of the congregation. In 1870 several acres were donated by Alex. Porter for the purpose of erecting a new church. The church was built by Rev. Thomas Bergen. He sold the original property in 1872. Then followed, in

Rev. J. J. Weinhoff.

succession, the Rev. Fathers F. M. Fairbanks, 1868 to 1870; Thomas Bergen, July, 1870, until 1876. Rev. John Kessler bought a few acres and built a school house at a cost of about $4,000 in 1889. J. Fitzgibbon, 1876 until 1881; Father Allen, 1881 to May, 1884; H. Victor, 1884 to 1887; John Kessler, 1887 to August, 1893; Rev. J. T. O'Leary to October, 1895; Charles Schmid, pro tem., 1896 and the present incumbent, the Rev. J. J. Weinhoff, who took charge in August of that year. The congregation now consists of 120 families. There is one parochial school at East Troy, which is attended by twenty children and conducted by a lay teacher. Of Catholic societies in the congregation there are: A League of the Sacred Heart, Altar Society and Branch of the Catholic Order of Foresters. The present trustees of the parish are the Messrs. James Brady and Thomas O'Connor.

The congregation of St. James at Mukwonago, Waukesha County, is attended as a mission from East Troy,

which was first established as such by the Rev. Charles Schmid, on June 7, 1896. The congregation consists of twenty families, all of whom are Irish. Services are held once in every two weeks. The present trustees of St. James' congregation are Messrs. Michael Mitten and John Clohisy.

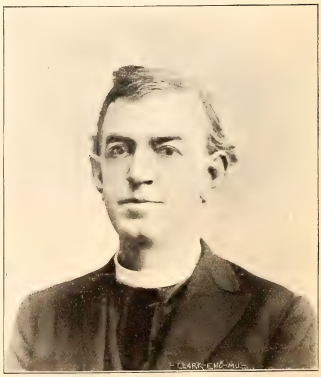
The Rev. John Joseph Weinhoff was born in the township of Franklin, Milwaukee County, on March 13, 1865, his father being a native of Prussia and his mother of Holland. After acquiring his earlier education at the parochial school in Franklin, he attended the normal school at St. Francis for several terms. Then he entered the seminary in 1882, and, after completing a thorough course in theology, was ordained to the priesthood by Archbishop Michael Heiss in 1889. His first appointment was as assistant to the Rev. H. J. Holzhauer, at St. Joseph's Church, Milwaukee, where he remained for nine months. He was then transferred to the pastorate of St. Mary's Help of the Christians at Sullivan, Jefferson County, having for mission the congregation at St. Bruno, at Weimer. He remained at Sullivan from 1890 to 1896 and in August of the latter year received his appointment to St. Peter's congregation at East Troy, where he still resides.

St. Mary's Church, Eden, Wis.

THE congregation of St. Mary's at Eden, Fond du Lac County, Wisconsin, was until quite recently served as a mission by the resident pastor of St. John's from Byron, the present incumbent, the Rev. J. B. McFarland, being the first to assume the duties as resident pastor at that place. One of the first improvements undertaken in this parish by Father McFarland was the erection of a parsonage in 1895 at a cost of $2,500. The congregation of St. Mary's is an outgrowth of that of St. James at South Eden, which, however, is a mission and as such is attended from St. Mary's. The congregation at the present time numbers some four hundred souls. Of Catholic organizations there are in this parish: St. Mary's Altar Society, Mrs. H. Hayes, president; Sodality of the Immaculate Conception, Miss Nora Mahoney, president, Miss Nellie McCarty, secretary and treasurer, and the Misses Alice Ward, Katie Kelley and Johanna Whalen, consultors, and the League of the Sacred Heart. The mission of St. James at South Eden is one of the older parishes in the diocese, having been established as long ago as 1847, at which time the Catholics in that neighborhood were attended by the Rev. Father Rehrl. The congregation now numbers about fifty families. Services are held at St. James' every Sunday. There are three Catholic organizations in this congregation: an Altar Society, Mrs. P. Flood, president; Sodality for Young Ladies and League of the Sacred Heart.

The Rev. J. B. McFarland, present pastor of St.

St. Mary's Church, Eden, Wis.



Rev. J. B. McFarland.

Mary's and St. James', was born in Watertown, Mass., September 29, 1853. After acquiring an ordinary school education he entered St. Francis' Seminary in 1866, and after having completed a course in the classics, philosophy and theology at that institution, was ordained to the priesthood by the Most Rev. Archbishop Henni at St. John's Cathedral on August 10, 1874. Prior to his appointment to the pastorate at Eden he was, for different periods, stationed at Cedarburg, Elba and Racine.

St. Joseph's Church, Edgerton, Wis.

THE parish of St. Joseph's at Edgerton was given its first resident pastor in the person of the Rev. Father Butler, in 1870. Prior to this time, the Catholics dwelling at Edgerton and vicinity were visited as a mission by the resident pastors from Porterstown. However, with the coming of the

St. Joseph's Church, Edgerton, Wis.

railroad, Edgerton naturally forged to the front, and soon became the most appropriate place of the two for the pastor's residence. Consequently, St. Joseph's at Edgerton became the mother parish and St. Michael's the mission.

The congregation of St. Michael's at Porterstown, Rock County, Wisconsin, was organized in the year 1852, the first pastor to attend it being the Rev. Father McFaul, then resident priest at Janesville. He continued to visit this place until 1856, during which year he was succeeded by the Rev. Arthur O'Connor, who remained from 1857 to 1858. Father O'Connor made his home at Porterstown, from which place he visited Edgerton, saying Mass in the private houses of the Catholics there. He was succeeded by the Rev. Edward McQuirke, whose pastorate extended from December 18, 1858, to December 13, 1859. His successor was the Rev. M. Downey, who remained from October 21, 1859, to January 1, 1861. Then followed the Rev. Fathers James Hegerty, from January, 1861, to October 10, 1862; John Murphy, from 1862 to 1866, and James Colton for one and Father Farley for several months during the year following. In addition to these, the congre-

Rev. James E. Harlin.

gation was also occasionally visited by Father Hobbs, of Oregon, Dane County, and Father O'Farrell. The congregation of St. Michael's at the present time consists of seventy-eight families, who are afforded regular services by the pastor of Edgerton on every second Sunday. The land upon which the Porterstown church has been erected, a portion of which is also used for cemetery purposes, was donated to the congregation by Mr. Dennis McCarthey, an active and progressive member of the parish. In connection with St. Michael's, there are a number of active societies, among which are the Catholic Knights of Wisconsin and Ladies' Temperance Society.

As previously stated, Father Butler became the first resident pastor of St. Joseph's at Edgerton in 1870. In this charge he was succeeded by the Rev. Father Devine, who was succeeded by the Rev. J. F. Bowe. This pastor remained until February 1895, when the duties were assumed by the present incumbent, the Rev. James E. Harlin. The congregation of St. Joseph's at the

present time consists of about sixty-five families. There are represented in this parish the following Catholic organizations: Temperance Society, established in 1882; Ladies' Aid Society, and Altar Society. The present trustees of St. Joseph's congregation are Messrs. Joseph Loghran and Michael Doran.

Still another mission is St. Ann's, at Stoughton, Dane County, where services are held once a month.

The Rev. James E. Harlin, present incumbent of St. Joseph's, was born in Fond du Lac, Wisconsin, in 1858. He was ordained to the priesthood at St. Francis Seminary, in Milwaukee, on June 24, 1883, by Archbishop Heiss, and celebrated his first Mass on the following Sunday at St. Joseph's Church, Fond du Lac. He was then appointed as assistant at St. Patrick's Church, Janesville, from whence, after remaining one year, he was transferred to the rectorate at St. John's congregation at Monches, in Waukesha County. After eleven years' pastorate at this place, he was on February 1st, 1895, appointed rector of St. Joseph's congregation at Edgerton.

St. Patrick's Church, Elkhorn, Wis.

THE history of St. Patrick's Church at Elkhorn, though not made memorable by the blood of martyrs, began as all Christian organizations have begun, that is, there were present those never-failing attendants—privation, difficulty, self-denial and patient working and waiting. The hard times of 1857-61 and the war of 1861-65 might have excused postponement of church building; but yet while in the mid-period of those successive public distresses a substantial frame building was bought, moved to their own lot and there changed from a tannery to a church.

St. Patrick's Church, Elkhorn, Wis.

As far as can be ascertained with any amount of certainty, the first service held in Elkhorn was in 1848, at the home of Michael Fahey, by the Rev. J. Prendergast, who came through storm and sunshine to bring the consolations of religion to the faithful souls whom

Rev. Jas. Nicholas.

neither scepticism nor hardships could weaken in the faith in which they had been born and baptized. The Rev. Prendergast's pastorate extended to 1856, when he was succeeded by the Rev. John Brennan, who held services in the courthouse. He finally retired, and is at present, if reports be true, closing an eventful career in the peaceful seclusion of a suburb of Dublin, Ireland. The Rev. H. Roche, at that time a young, active and energetic priest, took charge of the gradually increasing flock, and after a few years of tireless labor was promoted to a more extensive charge. His successor was the Rev. James Morrissey. In 1871 the Rev. James Dumphy became rector, and it was through his ceaseless endeavors that the congregation was finally induced to procure one of the loveliest sites in the city for a church and parsonage. From 1875 to 1878 parish affairs were conducted by the Rev. J. J. Allen, who was succeeded in the latter year by the Rev. J. W. Vahey. This zealous priest, filled with an earnest desire to build his twentieth church, undertook and accomplished the erection of St.

Patrick's, which is to-day regarded as one of the most handsomely adorned and perfectly appointed churches in the State. In 1886 the Rev. M. Luby was installed as pastor and succeeded in reducing the church debt to a considerable extent. A year later the work of still further curtailing this incumbrance fell to the lot of the rector, Rev. J. Nicholas, whose government of parish affairs is cool, conservative, and partakes largely of the "suaviter in modo" kind. It is but fair to state that the efforts of these clergymen were most ably seconded by the activity and generosity of the faithful people.

In 1880 the church was incorporated under the laws of the State of Wisconsin with a committee composed of the Most Rev. M. Heiss, Rev. J. W. Vahey, Thomas H. O'Brien and Thomas E. Slettery. In 1887, the beginning of the present pastorate, a new committee was formed consisting of Anthony Markey and John Keefe, under whose careful administration the debt on the church and property was gradually decreased, until in 1888 it was entirely wiped out. Then improvements of a necessary but pleasing character began to put in an appearance until church, parsonage and grounds have become objects of admiration to all who see them. The death of Mr. Markey necessitated the formation of another committee, which at the present time consists of the Most Rev. F. X. Katzer, Rev. James Nicholas, John Keefe and John Dumphy.

The church to-day has within its jurisdiction nearly six hundred practical communicants, and very closely identified with the workings of the parish is the organization known as Branch 105 of the Catholic Knights of Wisconsin, with a membership of fifty-five.

Many of the pioneers of this now prosperous parish still live to enjoy with pardonable pride and unwonted pleasure the work in which they so well and faithfully aided in years gone by.

One of the oldest congregations in the State, although through stress of circumstances it is still visited as a mission, is that of St. Catherine's at Sharon, Walworth County, Wisconsin, which was established by the Rev. Father Kundig. This incident transpired in 1846, during which year also the first sacred structure was erected at Sharon. The congregation is at the present time served as a mission by the pastor of St. Patrick's Church at Elkhorn, Wisconsin, who holds services there once a month on Sundays and twice on week days. The congregation of St. Catherine's at the present time is composed of about forty families, all of whom are of Irish descent.

There is an Altar Society and a Court of the Catholic Order of Foresters connected with this parish. The old church at Sharon was replaced by a new and more appropriate structure in 1896 and was built under the administration of the Rev. Father Nicholas.

Church of the Visitation of St. Mary, Elm Grove, Wis.

THE congregation of the Visitation of St. Mary at Elm Grove, Waukesha County, Wisconsin, was organized by a few Catholic families who had taken up their residence in that vicinity in or about the year 1844. At that time these Catholics were receiving occasional attendance from the Rev. Joseph Salzmann, who, it is believed, was the first priest to make regular visits to this congregation. He organized the congregation in 1850 and erected and blessed a church, 24x34 feet, its location being about one mile northwest of the present structure. This building was dedicated in honor of St. Ambrosius. After a four years' pastorate Father Salzmann was succeeded in 1854 by the Rev. Martin Weiss, who continued to attend St. Mary's at regular stated intervals until 1855, when Father Rief assumed the charge for one year, and then

Church, School and Convent of the Visitation of the Blessed Virgin Mary.

Father Weiss again became pastor, remaining from 1856 to 1859, during which period he was assisted by the Rev. Hieronymus Berckmann. From March 28, 1859, to 1860 the Rev. George Rehrl attended St. Mary's, after which for a time the Catholics of Elm Grove attended divine services in the Sisters' Convent Chapel. This was undoubtedly at a period when it had been necessary to abandon the old building. The next pastors who administered to the spiritual wants of these people were the Revs. F. X. Krautbauer and A. Enders, who visited them from 1860 to 1861. During this year the Rev. Kilian Flasch also officiated at Elm Grove on several occasions.

Father Enders was succeeded by the Rev. P. Wigert, who performed the duties from June 2, 1861, until the following month. He died on July 17, 1862, and was

buried in the cemetery near St. Mary's Church. Following Father Wigert came the Revs. P. Leander, O. S. B., Martin Weiss, F. X. Krautbauer, A. Hattenberger from April 14, 1862, to May 31, 1866, Father Hattenberger again from January, 1867, to May 26, 1867, and the Rev. Kilian Flasch. In 1868 a new brick church was built, the corner-stone of which was laid by the Rev. Dr. Joseph Salzmann on June 21 of that year. This building was dedicated November 15, 1868, Bishop Martin Henni performing the ceremony and placing it under the protection of the Visitation of the Blessed Virgin Mary. The Rev. Kilian Flasch was the first resident pastor at Elm Grove, remaining there from May 26, 1867, to August 26, 1875. Under his administration many improvements were made to the church property, including the building of a substantial parsonage. Father Flasch was succeeded by the Rev. John Florian Payer, who stayed at Elm Grove until November, 1876. During this period the Revs. Joseph Rainer and Wappelhorst also occasionally officiated. The next pastor was the Rev. Henry Berhorst, who remained from December, 1876, to May, 1880. From July to November of the latter year the Rev. P. Carolus, O. M. Cap., had charge of the congregation, while from March, 1881, to January, 1882, the Rev. Peter Deberge maintained the pastorate. Then came the Rev. Henry Kampschroer from August to September, 1882, the Rev. L. Barth, from Nov. 26, 1882, to June, 1884; the Rev. John Stephen Muenich, from June to November, 1884; the Capuchin Fathers from December, 1884, to November, 1885, and the Rev. Joseph Huber, from November, 1885, to May, 1889—he built the present parsonage at an expense of $2,500. On the departure of Father Huber the Rev. William Haberstock, present incumbent, took charge of the congregation. He has proved to be an active and zealous worker in behalf of the parish, having accomplished many valuable improvements during his residence there, which, taken altogether, represent an outlay of not less than $7,000. This includes the entire remodeling of the church and the erection of a new steeple, the structure being rededicated by Archbishop Katzer on August 23, 1891. This occurrence is somewhat interesting from the fact that it was the first official act performed by the Archbishop after his elevation to the archiepiscopate. On this occasion there were present Fathers Abbelen, Miller, Becker, Koetting and the present rector of the parish. The congregation now consists of about ninety families and the parochial school has a regular average attendance of fifty-four scholars, and is in charge of Sisters from Notre Dame Convent.

Rev. Wm. Haberstock.

Of Catholic societies connected with St. Mary's there are the Immaculate Conception Young Ladies' Society, St. Aloysius' Young Men's Society, St. Elizabeth Married Ladies' Society and a branch of the Protective Association.

St. Mary's Convent, situated near the church, was founded by Mother Caroline in 1859. In this convent there are thirty-four resident Sisters who have charge of fifteen orphan children. An addition has just been made to the convent which will be used by the Sisters of Notre Dame as an orphan asylum, parochial school and a hospital retreat for aged sisters. South of the church and convent is a cemetery belonging to the Sisters of Notre Dame, which is also the last resting-place of Mother Caroline. In this graveyard and near to each other lie the remains of four of the former pastors of St. Mary's—the Rev. Fathers George Rehrl, who died January 17, 1860, P. Wigert, July 17, 1862, Henry Berhorst, June 21, 1880, and P. Deberge, June 14, 1882.

The Rev. William Haberstock, present rector of St. Mary's, was born February 4, 1856, at Milwaukee. After having visited the Holy Trinity parochial school, he entered the priests' seminary at St. Francis, near Milwaukee, where he completed the classical course. He then studied philosophy at St. John's Seminary in Minnesota, and theology again at St. Francis, where he was ordained to the priesthood by Archbishop Heiss on Passion Sunday, 1879. He said his first Mass at Holy Trinity Church, Milwaukee, immediately after which he was appointed temporary rector at Cross Plains. After a residence there of one month he was transferred as

assistant to the pastorate at New Cassel, where he remained about two months. He was then appointed rector of St. Mary's congregation at Random Lake, where he remained for two years. After that he was for six years stationed at the church of Our Lady of Hope, at Seymour, Lafayette County. After a successful pastorate at this place, he was appointed rector of the Visitation of the Blessed Virgin Mary at Marytown, remaining there for two years. On May 19, 1889, he took charge of his present congregation at Elm Grove.

St. Andrew's Church, Farmersville, Wis.

ANOTHER congregation organized over half a century ago is that of St. Andrew's at Farmersville, Dodge County, Wisconsin. Of the earlier visitations to these people but little, if anything, in the way of history has gone on record. As a result of this, we are almost entirely dependent upon

St. Andrew's Church, Farmersville, Wis.

hearsay, certainly not the most acceptable authority for an occasion such as the present. Of resident pastors in the parish, there have been quite a number, the first taking charge of the congregation in 1868. This was the Rev. Augustin Lang, who, after a year's residence at Farmersville was succeeded by the Rev. Father Deisenrieder. This pastor remained for eleven years, when he was succeeded by the Rev. Jos. Fessler, who assumed the pastorate in 1880. Two years later, the Rev. S. G. Woelfl was appointed to the pastorate. He resigned in 1886, at which time the Rev. Michael Heiss came there. Father Heiss was succeeded in 1890 by the Rev. Bernard Weir and he, in 1896, by the present pastor of St. Andrew's, the Rev. Ferdinand Raess. The congregation now consists of some thirteen hundred members. The parochial school connected with St. Andrew's has a regular attendance of one hundred and twenty-four scholars, who are in charge of two Sisters of the Order of St. Francis. There is but one Catholic organization in this congregation, namely: St. Mary's

Rev. F. Raess.

Society of the Annunciation, of which Catherine Wittmann and Mary Weinberger are the officers.

The Rev. Father Frederick Raess, present rector of St. Andrew's Church at Farmersville, Wisconsin, was born in the Canton of Appenzell, Switzerland. After completing the necessary studies for the priesthood at some of the more prominent classical and theological institutions of his native country, he was ordained to the priesthood. He came to America August 8, 1867, his first appointment being at Ellenville, in the Archdiocese of New York, where he remained until 1873, when he came to Wisconsin and associated himself with the Archdiocese of Milwaukee. Here he was appointed assistant pastor at St. Nazianz, in which capacity he served for twelve months. In 1874 he was appointed to the congregation of St. Hubert with that at the Mission of St. Augustin attached. While maintaining that charge he built the church on Holy Hill. In 1887 he assumed the pastorate at New Berlin, Waukesha County, and while there built the church which was dedicated to the Apostles. In 1891 he was transferred to Kieler, Grant County, and again in 1896 to Le Roy.

St. Mary's Church, Fennimore, Wis.

THOMAS TORMEY, a native of Ireland, who came to Grant County in 1848, originated the idea of establishing a Catholic church in Fennimore, Grant County, Wisconsin, and furnished the necessary means for carrying out the project. This is by no means the first effort made by Mr. Tormey in behalf of his chosen religion, he also being the leader in a movement towards the erection of the first Catholic

St. Mary's Church, Fennimore, Wis.

church at Lancaster, Wisconsin, to which enterprise he was a liberal subscriber.

Fennimore is situated on the old Military Road, lying centrally between the towns of Montfort on the east, Mt. Hope on the west, Boscobel on the north and Lancaster on the south, being about twelve miles distant from each of those places. For many years prior to 1884, the people of Fennimore and vicinity attended divine services at Highland, Lancaster, Boscobel and Mt. Hope.

In 1883 Mr. Tormey and Mr. Patrick Flynn purchased some lots on which to erect a church in the village of Fennimore, which had then a population of about two hundred and fifty people, a fifth of its present size. In the year following, the church was completed, but prior to this these gentlemen called upon Father Schwaiger, then pastor of Lancaster, to consult him regarding the advisability of the undertaking. To this the pastor somewhat demurred, owing to the smallness of the Catholic settlement, and consequent doubts in his mind as to the advisability of attempting to support a separate congregation. These gentlemen then carried the matter before the Archbishop for further consideration, the upshot of the entire proceedings being that Father Schwaiger withdrew whatever slight objections he might have had and at once entered heartily into the work. At the time that this matter was finally settled, there were but two Catholic families living in the village

Immaculate Conception Church, Boscobel.

of Fennimore, those of Mr. Flynn and John J. Scanlan. Once having decided to go ahead, Father Schwaiger used every available pretext for perfecting the work, as a result of which he succeeded in erecting a serviceable brick structure, which, when completed, cost $3,051.86. The corner-stone of this building was laid in the summer of 1884, Father Dempsey, then of Highland, preaching in English, Father Weinhart in German, and Father Roudermougher in Polish. As may be naturally supposed, the expense incurred in the erection of this building was a heavy burden on those directly interested, but through numerous liberal donations made by the business men and disinterested parties in the village, the church has been completed and the debt paid. Father Schwaiger was succeeded in the administration of this parish by Father Barth, who succeeded in accomplishing much lasting good for the parish. He was followed by Father Niehaus, a pious and zealous priest, who labored faithfully and with good results in behalf of the

congregation. He was succeeded by Father Kaluza, who, after a brief stay, gave place to Father Albers. This pastor also accomplished much good for the parish, wiping out the entire debt which remained upon the church property. It was also during his administration that Fennimore became a separate parish, having Boscobel attached to it as a mission. The present rector of St. Mary's, Father John Feld, is the first resident pastor at Fennimore. At the present time, in addition to other and minor improvements, he is busily engaged in arranging for the erection of a suitable pastoral residence, which will undoubtedly be completed during the present year (1898). Among those who by their generous donations have assisted this parish to its present position of healthy independence, was Mrs. Margaret Kavanaugh (deceased), a relative of Mr. Tormey, who left her entire property, including a house and lot, to the church. Father Niehaus also purchased a number of lots, leaving them to the congregation with the understanding that they be used as a site for a parochial school. Among the oldest residents of this place and active members of the church, may be mentioned: Messrs. John J. Scanlan, John Norris, P. H. Finnigan, Michael Lamanski, Paul Novynski, John, James and Jacob Whitish, John Robinson, Michael Harney (deceased), James Mulrooney, William Rudersdorf, Charles Graser, Dominick Dorer, Mrs. Wehrle, John Nauert, Jacob Potsner, Charles Patzner, Jacob Bremmer, Joseph Bock, and many others who have freely contributed towards building up the congregation.

Rev. John B. Feld.

The first Mass was celebrated at Boscobel, now a mission to Fennimore, in the year 1861, in an old log cabin owned by a family named Smith, which was located near to the site of the present railway station. At this time and for some considerable period subsequently, Father Gaulty, then resident pastor of Prairie du Chien, officiated. At a later date, services were held on different occasions in various houses in the neighborhood until 1872, when the present church was erected. The first pastor to officiate in the new structure was Father James Cleary, his successors being the Rev. Fathers MacMahon, De Becke, Stella and Schraudenbach. After the death of the latter pastor, this mission was attended entirely from Muscoda, among those coming from there being Fathers Weinhart, Heller, Schoeberle, Wurm, Panoch, and the present rector, the Rev. John Feld. Of the experiences of this little mission, one of the oldest members of the congregation says: "The career of the organization from my earliest recollection has been a severe one—lack of means and the attempt to carry out a plan on too large a scale, placing the congregation in a position from which it has been almost impossible to extricate itself."

The Rev. John Feld, present rector of St. Mary's congregation at Fennimore, was born at Eitorf, Archdiocese of Cologne, Germany, on the 9th day of June, 1868. Having completed his classical studies in Europe, he came to the United States on September 29, 1891, and entered St. Francis Seminary, near Milwaukee, at which institution, after having finished the usual course in philosophy and theology, he was ordained to the priesthood on June 16, 1895. For two years following he served as an assistant and was appointed rector of St. Mary's, at Fennimore, Wis., on July 15, 1897. He has been rector of St. Mary's at Fennimore since the latter date.

St. Joseph's Church, Fond du Lac, Wis.

THE parish of St. Joseph at Fond du Lac, Fond du Lac County, Wisconsin, was, we are given to understand, and as far as any record goes to show, first visited in the year 1847 by the Rev. F. X. Bonduel, one of the very earliest of pioneer missionaries in this State, who administered to the spiritual wants of the Catholic settlers there and held divine service. Many times subsequent to this did the good missionary priest come to this place, prolonging his visit on one occasion long enough to arrange for and superintend the erection of a small chapel upon the site where the present church of St. Joseph stands. Though necessarily of somewhat limited dimensions, this chapel proved of

sufficient size to furnish accommodations for all of the Catholics at that time living in the settlement of Fond du Lac or its immediate vicinity, who, eager for such an opportunity, came there at all available times to attend divine services. The work of Father Bonduel as priest was taken up by his successor, the Rev. C. Rehrl, who took his position as the first actual pastor of this community. In 1850 the Rev. E. A. Godfert took charge of this congregation, with whom he

St. Joseph's Church, Fond du Lac. Wis.

remained until July, 1853. He was followed by the Rev. L. Dael. This pastor was very energetic, and a zealous worker. Among other things accomplished by him during his pastorate, he enlarged the church, adding considerably to its interior furnishings, and also building a new and comfortable parsonage. In 1860 Father Perrodin assumed charge of St. Joseph's congregation. But now, owing to the increase in the Catholic population, it became necessary to again enlarge the church building, which he did by the addition of two wings. In 1871 the Rev. George Willard succeeded Father Perrodin as rector of the parish. He was very successful during his administration, and in 1874 laid the cornerstone of the present church edifice. Father Joseph J. Keenan succeeded to the pastorate in 1879. He remained, however, but for a short time, when the duties were assumed by the Rev. Stephen Trant, now of Racine, who maintained the pastorate for a period of six years. In 1886 the Rev. M. J. Taugher became pastor of the congregation, and has remained there as such until the present day. The congregation of St. Joseph now consists of about two hundred and fourteen families, or eight hundred and fifty communicants. Of Catholic societies connected with this congregation, there are: League of the Sacred Heart, founded in 1893: Father Taugher, director; Miss Ella Mahoney, secretary. St. Joseph's Institute: Fred Kolb, president; Frank Brennan, secretary, and Frederick Cumrow, treasurer. Ancient Order of Hibernians; Catholic Knights of Wisconsin; Catholic Order of Foresters, Ladies' Auxiliary: President, Mrs. M. McKenna; Secretary, Miss Mary Nugent; Treasurer, Mrs. M. V. Sullivan.

The Rev. M. J. Taugher, the present resident pastor of St. Joseph's parish at Fond du Lac, was born in

Rev. M. J. Taugher.

Buffalo, N. Y., December 12, 1852. A year later his parents moved to Manitowoc County, Wisconsin, where he also remained until September 27, 1869, when he entered the Seminary of St. Francis, near Milwaukee. After completing a full course at that institution in the classics, philosophy and theology, he was ordained to the priesthood on June 24, 1878. He was then appointed as pastor of the congregation at Oak Creek, but was transferred from there to Delavan on November 27, 1880. Here he remained until February 18, 1886, when he was appointed to his present pastorate at Fond du Lac.

St. Louis Church, Fond du Lac, Wis.

THE organization of the St. Louis congregation in the City of Fond du Lac, Wis., was completed in 1862. Previous to this the French, Irish and German Catholics worshiped together in what is now known as St. Joseph's Church. The earliest settlers in this town and vicinity were undoubtedly from among the French Canadians, a logical conclusion when the name, Fond du Lac, is taken into consideration. Among the first to do missionary work in this settlement were the patriot priests Fathers Bonduel and Godfert, whose history is as that of the very country itself. Their successors in the work were the Rev. Fathers J. C. Perrodin, L. Dael, E. Mazeau, O. Comtois and the present incumbent, Father Charles Boucher, all of whom being resident pastors of the parish.

In 1868 Father Perrodin commenced the erection of St. Louis Church, by no means an easy task in those

St. Louis Church, School and Parsonage, Fond du Lac, Wis.

early and stringent times. Persevering, however, he was successful in the task, holding his first services in the then partially completed building, on Christmas Day, 1870. Father Perrodin continued with this charge until the time of his death, which occurred June 7, 1873. He was a man of earnest, sterling qualities, his demise being sincerely regretted by the people of all classes and denominations. During his pastorate, besides attending to the spiritual wants of a large congregation, the construction of his church and many other duties pertaining to his calling, he found time to publish several valuable and scholarly works, among them being one entitled, "Conversations of a Catholic Missionary with Americans."

Father E. Mazeau succeeded to the pastorate, remaining a little less than two years, when he was followed by the Rev. Louis Dael, who died in 1879. He was succeeded by the Rev. O. Comtois, who remained for one year. It was then that the present rector, Father

Rev. Chas. Boucher.

Charles Boucher, began his pastoral duties, taking charge of the parish on September 18, 1880.

Father Boucher was born in Canada, May 10, 1832, and there he received his education at St. Hyacinthe Seminary, from which institution he graduated with the class of '54. Three years later he was ordained to the priesthood, entering at once upon his ministerial duties. His first labors in the field were as a missionary, being appointed as such to the eastern townships, West and North Sheffard, of the Province of Quebec, where he continued for five years. He was assigned to St. Liborius Parish, and later to St. Hilaire, remaining there for seven years. About this time the increasing tide of emigration of French Canadians towards the New England States necessitated an increase also in the priestly force, of their own nationality, to accompany them. To this end, the services of Father Boucher were proffered and accepted by the Rt. Rev. Bishop of Springfield, Mass., who appointed him to superintend the missions of Ware, Warren, West Warren and Gilbertville. During the ensuing seven years he worked faithfully to strengthen and solidify these new untried forces, finally succeeding, but at the cost of health, which necessitated

his retirement from active participation in the work for some considerable time. In 1880, while traveling in the West, he received a call from the Most Rev. Archbishop Heiss of Milwaukee, who appointed him to the pastorate of St. Louis.

On arriving at Fond du Lac, he found the church begun by Father Perrodin still in a state of incompleteness and the parsonage encumbered with a heavy debt. Energy and capability, however, were not wanting, and as a result both church and priest house were soon put in first class condition and the debt practically removed. The Church of St. Louis and its attendant buildings are among the most imposing and artistic in the State, nearly $50,000 having been spent upon their development.

In 1887 Father Boucher went to Rome, carrying with him the canonical cases of several priests who had incurred the displeasure of their Ordinary. Here he met Cardinal Simeoni, was granted two audiences by His Holiness the Pope, and having brought his mission to a successful termination, sought needed rest and recreation in an intended tour through Western Europe, but more especially in Italy, Switzerland and France. During his pastorate at Fond du Lac, Father Boucher has accumulated some valuable property for the church, besides building a school house and residence for the Sisters, under whose guidance the educational interests of the parish have been placed.

The present congregation of St. Louis consists of one hundred and fifty families, and the parochial school, in charge of five Sisters of St. Agnes, has a regular attendance of one hundred and fifteen scholars.

Of Catholic organizations in the parish there are the Ladies' Altar Society, Sodality of the Blessed Virgin, Sodality of the Child Jesus, St. John the Baptist Society, Living Rosary Society, and St. Louis Court, No. 256, of the Catholic Order of Foresters.

The Chapel of the Sisters of Mercy, at one time attended by the pastor of St. Louis, has been abandoned, the members of that Order having removed to Milwaukee.

In spite of the many laborious, though to him most pleasant and acceptable undertakings pertaining to the duties of his sacred office, the reverend pastor of St. Louis congregation has still found time to devote much thought and energy to the furtherance and general uplifting of educational matters in the parish. As a direct result of such unwearying effort on his part then, the parochial school connected with St. Louis congregation was established in July, 1895. It is in charge of five Sisters of St. Agnes, from the convent in Fond du Lac, and has a regular average attendance of one hundred and fifteen scholars.

St. Mary's Church, Fond du Lac, Wis.

THE congregation of St. Mary's at Fond du Lac, Fond du Lac County, Wisconsin, was established on the 8th day of December, 1886, being at first spiritually administered to by the Rev. Eusebius Hensler. He was succeeded by the

St. Mary's Church, Fond du Lac, Wis.

Rev. Nicholas Pickel, who erected a parsonage and somewhat enlarged the church structure, which had been built by his predecessor. Following Father Pickel, the Capuchin Fathers were in charge of this congregation some time, being succeeded by the Rev. Sebastian Schwinn. The administration of the fifth pastor of St. Mary's, the Rev. Joseph Fessler, was made noticeable by the fact that he erected a substantial and commodious brick school-house, thus adding materially to the well-being and property value of the parish. He was succeeded by the Rev. Philip Vogt, and he by the Rev. Louis Peschong. Father Peschong's successor was the Rev. Gottfried Wuelfing, the present rector. The congregation of St. Mary's now numbers about five hundred souls and the parish school, which is in charge of four Sisters of St. Agnes, has a regular attendance of three hundred scholars.

Of Catholic societies connected with St. Mary's congregation, there are, St. Joseph's Society: Joseph Hutter, president; B. Richter, secretary. St. Michael's Society:

Rev. G. Wuelfling.

Fred Wagner, president; J. Dreis, secretary. Catholic Knights of Wisconsin: Joseph Hutter, president; E. A. Kremer, secretary. Ladies' Altar Society of the Blessed Virgin Mary, and Young Ladies' Sodality of St. Rose of Lima.

St. Patrick's Church, Fond du Lac, Wis.

ST. Patrick's Church at Fond du Lac, the foundation of which was laid in the year 1855 under the supervision of the Rev. Father Dael, is an outgrowth of the old St. Louis congregation of which Father Dael was pastor and which was the mother of all other Catholic organizations in the City of Fond du Lac. The first resident pastor of St. Patrick's was the Rev. Father James Colton. The number of families now comprising this congregation is about three hundred. There never was a parochial school connected with St. Patrick's. Among the different organizations connected with St. Patrick's is a Leo Society, a Temperance Society and also a Society of the Children of Mary. The church is a solid brick structure in good condition, well furnished and decorated, and is entirely free from debt.

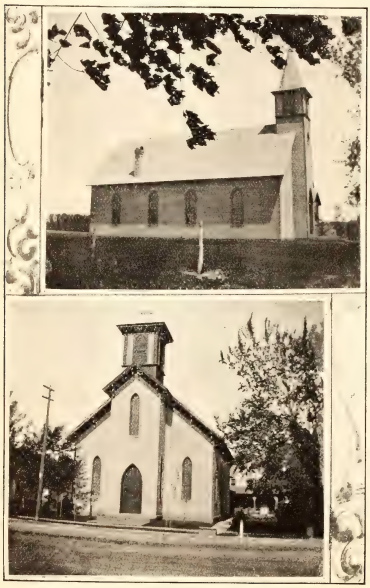
The Rev. J. J. Keenan, present rector of St. Patrick's of Fond du Lac, succeeded the Rev. Father Colton in the charge of that parish in 1881. He was born in Tyrone, Ireland, in 1845, and when only eighteen months old was brought by his parents to America, who settled first in Philadelphia. From there at a later date they removed to East Troy, Wisconsin. He studied his classical course at St. Francis Seminary, near Milwaukee, and then at St. Mary's of the Lake, called Chicago University, where he remained for two years. He then entered Mount St. Mary's College at Emmittsburg, Maryland, from which institution he was graduated in the class of 1868. He was ordained to the priesthood at St. Francis Seminary, near Milwaukee, where for six

St. Patrick's Church, Fond du Lac, Wis.

years afterwards he was engaged as professor at Pio Nono College. He then became pastor of the Catholic church at Oconomowoc for one year, leaving there to accept charge of the congregation at Portage City. From there he went to Eau Claire, and afterwards became pastor of St. Joseph's Church at Fond du Lac. After two years as rector of that church he returned to Portage and remained there for six months, when he was called to his present incumbency at St. Patrick's. The present flourishing condition of the congregation is owing to his zealous and untiring efforts. Father Keenan has one of the largest and most comprehensive libraries in the Diocese of Milwaukee.

St. Joseph's Church, Ft. Atkinson, Wis.

THE congregation of St. Joseph's at Ft. Atkinson, Jefferson County, may be counted among the younger ones in the Archdiocese of Milwaukee, having been first established in 1884. On August 11 of that year, the Catholics of Ft. Atkinson and vicinity purchased of the Universalists of that city a building for which they paid $2,000. The business pertaining to the transfer of this property was transacted



Immaculate Conception, Milton Junction and St. Joseph's Church, Ft. Atkinson.

by the Rev. Father Fitzgibbon, of Whitewater, from which place the Catholics of Ft. Atkinson had heretofore been attended. After the church was secured, the congregation was in charge of Fathers of the Holy Cross, from Watertown, the first of these being the Rev. A. Morrissey, C. S. C., who is now president of the Notre Dame Convent at Notre Dame, Indiana. His successor was the Rev. J. E. Allen, who had charge of the congregation for about a year and a half. He was succeeded by the Revs. J. M. Toohey, C. S. C., J. W. Clark, C. S. C., and James Bowland, C. S. C. The Rev. F. X. Schneider, the present incumbent of the pastorate, became a resident of Ft. Atkinson in August, 1894. Father Schneider has made considerable improvements to the church since his residence there, among other things building a gallery in the interior and also erecting a communion rail; in addition to this he has built a new parsonage and also bought land for a cemetery which has been carefully plotted and arranged. The congregation of St. Joseph's now numbers about forty-five families, an increase of a dozen at least within the last two years. The parish is a prosperous one as the Fort is a beautiful, prosperous city. Of the Catholic societies connected with the con-

Rev. F. X. Schneider.

gregation, there are an Altar Society for Married Ladies: Mrs. W. W. Campbell, president; Mrs. Charles Moreil, secretary. Sodality of the Blessed Virgin Mary for Young Ladies: Miss Catherine Scullin, president; Miss Catherine V. Nee, secretary. Purgatorial Society: Miss Catherine Scullin, president; Mrs. S. C. Asperwall, treasurer.

The Church of the Immaculate Conception at Milton Junction is attended as a mission from Ft. Atkinson. At first this congregation was visited by resident priests from Janesville, one of whom, the Rev. R. J. Roche of St. Mary's Church, advised and materially brought about the building of a Catholic church in Milton Junction. Work on this building was commenced September 3, 1891, the structure being completed in the early part of 1892, under the direction of the Rev. Father J. W.

Clarke, C. S. C., of Sacred Heart College, Watertown. Father Clarke's successor as pastor of the Milton Junction Catholics was the Rev. J. T. Boland, C. S. C., and he was followed by the Rev. F. X. Schneider, of Ft. Atkinson. The congregation of the Immaculate Conception numbers about forty families. It is in a quite prosperous condition and entirely free from debt. Catholic societies belonging to this congregation are an Altar Society for Married Ladies: Mrs. Wm. Vickerman, president; Mrs. Thomas Crowley, treasurer. Sodality of the Blessed Virgin Mary for Young Ladies: Miss Mary A. Vickerman, president; Miss Maggie Mullen, secretary; Miss Frances McAdams, treasurer. Purgatorial Society: Miss Francis McAdams, president; Mrs. R. Stewart, secretary.

The Rev. Francis X. Schneider was born on June 6, 1869, in Muscoda, on the banks of the Wisconsin River down which the canoe of Pere Marquette once passed on its way to the Mississippi, his parents being Valentin and Josephine Schneider, from Waldmässingen Würtemberg, Germany. In September, 1884, Father Schneider entered the Seminary of St. Francis, near Milwaukee, where, after completing a full course in the necessary studies, he was ordained to the priesthood on June 24, 1893. His first appointment was as assistant pastor to the Rev. Father Conrad of Holy Trinity Church at Milwaukee, which duties he assumed on July 29, 1893. One year later to the day he received his appointment as pastor of St. Joseph's congregation at Ft. Atkinson, of which he took charge on August 6th following.

St. Mary's Church, Fox Lake, Wis.

THERE is nothing about the history of the congregation of St. Mary's at Fox Lake calling for more particular attention than that of many other parishes, which, established for a number of years, have, under the wise and careful administration of their pastors and zealous efforts of its members, grown and prospered with the country in general. The history of this parish dates back for something over half a century, having been in existence since the year 1845, when it was attended as a mission by clergymen stationed at Watertown. In this way the spiritual interests of Catholics residing in the vicinity of Fox Lake were looked after until the year 1850, when the site of the present church was presented to the congregation by Dr. Stoddard Judd, a wealthy Protestant, and one of the first settlers in that part of the country. It was given to them by him with the simple provision that it should be used for church purposes only. It was a kindly and generous act on his part and of especial value to the Catholics, who at that time were few in numbers and naturally had but limited means at their command. Dr. Judd's eldest daughter, by the way, Mrs. Mary Philipson, is now one of the zealous and generous members of St. Mary's congregation, having been received into

St. Mary's Church, Fox Lake, Wis.

the Church in 1893. On this piece of property a small frame structure was at once built, which served as a church for some considerable time following. Occasion-

Rev. E. J. Blackwell.

ally, as the Catholic population became larger, additions were made to this little building until in the course of time it had a seating capacity of 500. The present impos-

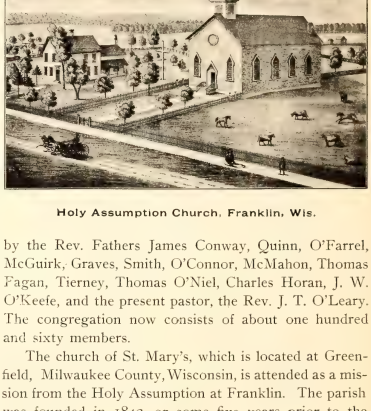
ing edifice at Fox Lake is the outgrowth of this effort on the part of the little community and the kindly act of Dr. Judd of almost fifty years ago. The structure is very handsome and generally conceded to be one of the most attractive in the State outside of Milwaukee. It is built in the Gothic style of architecture, of solid brick with corner steeple. It was dedicated on November 30, 1892, by Archbishop Katzer of Milwaukee in the presence of a large concourse of people. Twenty-five members of the clergy were also present in the Sanctuary, and the Rev. E. J. Conaty, of Grand Forks, Dakota, preached the dedicatory sermon. The church property at Fox Lake is beautifully situated, the edifice and rectory facing upon the tract which separates them from the Downer College buildings.

Father Blackwell, during whose administration the new church has been built and paid for, was born in Milwaukee, in 1863. There he acquired his rudimentary education at St. John's Cathedral School, and began his preparation for the priesthood at St. Francis' Seminary, near Milwaukee. He was ordained to the priesthood on June 24, 1887, and at once became chaplain of St. Joseph's Orphan Asylum and St. Mary's Hospital, attending them from St. John's Cathedral. It was during Father Blackwell's chaplaincy at the asylum that the present commodious building, costing $40,000, was erected. Another evidence of Father Blackwell's zealousness and energy was given in his successful management of the fair, conducted upon an unusually large scale, for the benefit of this Orphan Asylum, at which the net proceeds realized, amounted to $14,000. This really remarkable effort on his part cleared off the entire remaining indebtedness upon that building.

Since the organization and establishment of St. Mary's parish and congregation quite a number of pastors have administered to the spiritual wants of the Catholics at Fox Lake. The first to become resident pastor of the congregation was the Rev. James Roche, who assumed the duties as rector in 1850 and remained as such until 1853. Then followed the Rev. Richard Dumphy, who remained from 1853 until 1855, when he was succeeded by the Rev. John Healy, who conducted the pastorate from 1855 until 1857. In the latter year the Rev. James Morris came to Fox Lake, remaining there in the active performance of his duties until 1862. Father Morris was followed in succession by the Rev. Fathers Joseph Smith, 1862 to 1865; William Dougherty, 1865 to 1871; Edward McGurk, 1871 to 1872; J. E. Allen, 1872 to 1878; R. Dumphy, 1878 to 1881; E. P. Lorigan, 1881; Jos. Moder, 1881; A. Mazeau, 1881 to 1883; Christ. Kelly, 1883 to 1885; Jas. Hegarty, 1885 to 1889, and Edward J. Blackwell from 1889 to the present time. The congregation now consists of some 400 souls.

Holy Assumption Church, Franklin, Wis.

THE parish of the Holy Assumption, at Franklin, Milwaukee County, Wisconsin, was founded by the Rev. Martin Kundig, on April 13, 1847. Father Kundig also set about the immediate erection of a church, which was completed within a short time. For twenty years this building did service at Franklin, at the end of which period it was totally destroyed by fire. This severe loss to the parishioners was quickly remedied by the erection of a new and commodious building, which was completed under the administration of Father O'Connor. Father Kundig was succeeded as pastor of the Holy Assumption



Holy Assumption Church, Franklin, Wis.

by the Rev. Fathers James Conway, Quinn, O'Farrel, McGuirk, Graves, Smith, O'Connor, McMahon, Thomas Fagan, Tierney, Thomas O'Niel, Charles Horan, J. W. O'Keefe, and the present pastor, the Rev. J. T. O'Leary. The congregation now consists of about one hundred and sixty members.

The church of St. Mary's, which is located at Greenfield, Milwaukee County, Wisconsin, is attended as a mission from the Holy Assumption at Franklin. The parish was founded in 1842, or some five years prior to the establishment of the present mother church. An organization was effected and the first church built by the Rev. Father Kelley, who was at that time stationed at Milwaukee. The site used for the original church has since the building of the present one been plotted and arranged for cemetery purposes. After the transfer of Father Kelley, the pastors who have successively attended the congregation at Greenfield, have resided at Franklin. Father Kundig succeeded Father Kelley at Greenfield, while his successor was the Rev. Joseph Smith, who built

a new church in place of the original structure. He was then followed successively by the Rev. Fathers James Conroy, Quinn, O'Farrel, McQuirk, Graves, O'Connor, McMahon, Thomas Fagan, D. Tierney, Thomas O'Niel, Charles Horan and J. W. O'Keefe, who erected the present church edifice at a cost of $7,000, and the present pastor, the Rev. J. T. O'Leary. The congregation at the present time consists of two hundred and fifty members. The parish of St. Mary's at Greenfield has the distinction of being one of the oldest Catholic organizations established since Wisconsin became a state. The original church, erected during the administration of Father Kelley, was built by Mr. William Furlong.

There is another little church attended from Franklin, which is located at Muskego, Waukesha County.

Rev. J. T. O'Leary.

This, however, is of later origin than the other mission, and was begun by Father McMahon, at present residing at Oconomowoc, who also organized the parish. The structure was completed by Father Schwaiger, now pastor at St. Lawrence, but who was at that time residing at Waterford. Father Schwaiger was succeeded by the Rev. Father Schumacher, also of Waterford, under whose pastorate the little mission was transformed as a charge to Franklin parish, from which place it has been attended successively by the Revs. Charles Horan, J. W. O'Keefe and the present pastor, J. T. O'Leary. The original church built by Fathers McMahon and Schwaiger was destroyed by fire in 1887, the present structure being erected during the pastorate of Father Horan. The congregation of St. Joseph's at Muskego now comprises some one hundred and fifty members.

The Rev. J. T. O'Leary, present pastor of the Holy Assumption at Franklin, Wisconsin, was born on November 24, 1865, in Brooklyn, New York. He began preparing for the priesthood in September, 1880, and after completing the full course in the necessary studies, he was ordained on June 24, 1889. He celebrated his first Mass on the 30th of the same month, in St. Mary's Church at Springvale, Fond du Lac County, Wisconsin, and after assisting at Ripon for a short time was stationed at Osceola, Fond du Lac County, Wisconsin, where he remained for four years. He was then transferred to East Troy, and from there to Franklin parish and missions.

Sacred Heart of Jesus and Mary Church, Franklin, Wis.

THE congregation of the Sacred Heart of Jesus and Mary at Franklin, St. Martin P. O., Milwaukee County, Wisconsin, was originally associated with the English church of the Assumption at the same place. In the year 1858, however, the German members belonging to this congrega-

Sacred Heart of Jesus and Mary Church, Franklin, Wis.

tion withdrew from the original organization and built a church of their own, of which the Rev. Father Weinhardt became the first pastor. He was followed in succession and for different periods by the Rev. Fathers Bonenkamp, Neu, Heigl and the present rector, the Rev. George Trimberger. The congregation now consists of one hundred and twenty-eight families. This parish supports two parochial schools, one within the church grounds and the other four miles south of the

Rev. Geo. Trimberger.

church, which are in charge of three teachers, two Sisters of St. Francis and one lay teacher. The average number of scholars in attendance is one hundred and thirty. There are also five Catholic societies, to which different members of the parish belong.

The present church at Franklin, a stone structure, was built by the Rev. Father Weinhardt, first resident pastor of the congregation, its original length being eighty feet. Later, however, owing to the growth in numbers of the congregation, it was—during the pastorate of Father Neu—enlarged, an additional forty-five feet being built on. The most attractive feature of this structure externally it its magnificent tower, which rises to a height fully one hundred and forty feet from the ground. This was built by Father Heigl, who succeeded Father Neu in the pastorate. In the tower is placed a costly clock, the gift of Mrs. Kendricks, which was placed there during the residence of the present rector, Father Trimberger, who has also added a large bell to the property, the resonant tone of which can be heard for miles around. During the past two years the church has also been neatly frescoed, the ceiling and wainscoting of steel paneling is the first used for church interior decorations, it is believed, in the Archdiocese of Milwaukee,

The Rev. George Trimberger, rector of the Sacred Heart Parish at Franklin, Wisconsin, was born in 1856 at St. George, Sheboygan County, Wisconsin. He pursued a course of study for nine years at the Seminary of St. Francis, near Milwaukee, and was ordained to the priesthood in 1881.

Mater Dolorosa Church, Fredonia, Wis.

THE Catholic church at Fredonia, Wisconsin, which was dedicated to the Mother of Sorrows, was first established about the year 1847. Prior to this time, the people of that vicinity were occasionally visited by traveling priests,

Mater Dolorosa Church, Fredonia, and St. John the Baptist, Waubeka, Wis.

and more immediately subsequent to its organization, at stated intervals, by resident pastors from adjacent parishes. The first that we have in the way of recorded facts regarding the pastors associated with this congregation were given in 1857 when the Rev. Simon Bartosz attended the congregation at Fredonia. He was succeeded by the Rev. J. Stucky, who remained until 1859; the Father Rehrl to 1860; Fathers Hasselbauer and Reif to 1861; the Rev. C. Rehrl to 1863 and the Rev. J. Mehlmann to 1864. During Father Mehlmann's administration, a mission was held by the Rev. Jesuit Father F. X. Weninger, in August, 1863. The next pastor of this congregation was the Rev. M. Retzer, who remained until 1865 when the Rev. George Strickner replaced him. He was succeeded in 1866 by the Rev. J. Welter, who conducted the pastorate until 1871. In 1868 the second church, a stone structure, was erected. After the departure of Father Welter, the Rev. Father Rehrl took charge again until 1878, when he was succeeded by the Rev. W. J. Frantz, who remained until 1880. The year preceding this, a parsonage was built, and it was at this time also that the congregation received its first permanent pastor. After Father Frantz, the Rev. Seb. Weiss took charge. He was succeeded in 1881 by Father A. T. Reininger, who remained until November, 1883, when Father Raess was appointed to the pastorate. During the latter's residence at Fredonia, which lasted until 1888, a commodious brick school-house was erected and the church frescoed throughout. Father Raess was succeeded by the Rev. J. H. Korfhage, who remained until 1890, at which time, the present pastor, the Rev. P. J. Delles, assumed the duties. The congregation now consists of about forty-eight families. There is one parochial school at Fredonia, which is in charge of two Sisters of St. Francis of Assissi, and has a regular attendance of fifty-one scholars. Associated with this congregation is the St. Mary's Ladies' Society of the Rosary, of which the pastor is president; Mrs. Theresa Mertzig, secretary, and Mrs. Walburga Retzer, treasurer. It has thirty-seven members.

Rev. P. J. Delles.

The congregation of St. John, the Baptist, at Waubeka, Ozaukee County, which is a mission to the congregation at Fredonia, was established about the year 1868. There are now about sixty families belonging to this congregation, where services are held every Sunday and all holy days. The members are all German. At one time, that is during the year 1878, a regular resident pastor was appointed to this congregation, but the expenses incident upon such an undertaking were too much for the little community to maintain and so, perforce, the congregation became a mission to the church at Fredonia. There is one Catholic organization, the St. Ann's Society of Christian Mothers, associated with the members of St. John's, of which Mrs. Frantzen is secretary and Mrs. Elizabeth Watry is treasurer.

The Rev. P. J. Delles was born in the town of Belgium, Ozaukee County, Wisconsin, in the year 1866. When but five years of age he removed with his parents to Port Washington, where he attended the parochial school until 1880. He then went to St. Lawrence College of the Capuchin Fathers at Mt. Calvary, taking there the five years classical course. In the summer of 1885 he entered the seminary at St. Francis, where he completed a course in philosophy and theology, and was ordained to the priesthood October 18, 1889, by the Most Rev. Archbishop Michael Heiss. Father Delles celebrated his first holy Mass at Port Washington two days later, after which he was assigned to St. George's church at Kenosha as assistant, where he remained until July, 1890, when he was appointed to his present pastorate.

St. Anthony's Church, Fussville, Wis.

THE congregation of St. Anthony's church, at Fussville, Waukesha county, Wisconsin, celebrated its Golden Jubilee on January 17, 1896. Just fifty years previous to that date and occasion, the first Mass had been said in this congregation by the Rev. Maria Anton Meyer, who remained until August, 1847. The first church built about this time at Fussville was a small log structure. The Rev. Anton

Urbanek, who succeeded Father Meyer, stayed until January 18, 1850, when he moved some three miles away to a place called Engelsburg, or West Granville, in Milwaukee County, where he built a new church called St. Martin's and established a school. On November 25, 1850, Father Urbanek was called to Notre Dame Convent. He was followed by the Rev. P. J. Fander, who remained until November 30, 1851. From this time the congregation was made a mission of St. Anthony's at Fussville. The Rev. Joseph Sadler succeeded Father Urbanek as pastor of St. Anthony's, remaining until September 10, 1850, when the Rev. F. X. Obermueller was appointed. He left on August 18, 1852, and was succeeded by the Rev. Simon Bartosz, who maintained the pastorate until July 30, 1854. Following Father Bartosz came the Rev. Martin Weiss,

St. Anthony's Church, Fussville, Wis.

who built the second log church at Fussville. He took his departure on August 1, 1864, his successor being the Rev. Ludwig Mueller, who during his pastorate built a new stone church at a cost of $23,000. He was succeeded July 15, 1871, by Father Anton Foeckler, who made way for Father J. B. Wenning on September 27, 1876. He resigned on May 1, 1881, when the Rev. H. J. Korfhage was appointed. On November 6, 1884, Father Korfhage was succeeded by the present pastor, the Rev. Nicholas Schaaf. At one time the congregation of St. Anthony's consisted of fully two hundred and fifty families. A number of these, however, left for other parts, so that at the present time the entire number does not exceed one hundred families. The congregation at West Granville also suffered from the same cause, where there are at present but twenty-three families. There has been a parochial school in active operation at Fussville since 1857. This is now in charge of Sisters of St. Francis, and has an attendance of eighty scholars.

The congregation of St. Martin's at Engelsburg, which place is commonly called West Granville, Milwaukee County, Wisconsin, was established by the Rev. Antonius Meyer on July 12, 1846. The congregation, which is composed of twenty-one German families, receives attendance from the resident pastors at Fussville every other Sunday and once during the week. Twice during its history this mission has had a resident pastor of its own, the first being the Rev. A. Urbanek, who resided

Rev. Nicholas Schaaf.

there for five or six months during the year 1849, and the second and last, the Rev. P. J. Fander, who assumed the charge on December 8, 1850, and remained until February or March of the year following. There was also a school at one time at this mission which was conducted by two Christian Brothers, the time of their residence at Engelsburg being from 1847 to 1849. At one time in its history, that is from 1850 to 1853, the mission of St. Martin's numbered about one hundred families, most of whom, however, left for Kansas, Minnesota and Texas. The mission has almost without exception been attended from Fussville since the time of its organization.

The Rev. Nicholas Schaaf, resident pastor of St. Anthony's congregation, was born in Luxemburg on January 16, 1841. He came to Wisconsin in 1857, locating at Ashford, Fond du Lac County. Later he entered St. Francis Seminary at Milwaukee, where he completed his clerical studies, and was ordained to the

priesthood in 1870, by the Rt. Rev. Bishop Henni, at Milwaukee. He then took charge of St. Mathew's Church at Neosho, Dodge County, remaining until 1884, when he was appointed to the pastorate of St. Anthony's at Fussville, Waukesha County.

St. Boniface's Church, Germantown, Wis.

THE Catholic congregation at Germantown, Washington County, Wisconsin, was first established in the year 1845. In these early days, when settlers were scarce and money scarcer, it was useless to look for great achievements, in the way of large and expensive structures, although an almost untold amount of good was done and zealous labor achieved in behalf of the Church, by those having but little in the way of worldly goods, or time, for that matter, to spare for any cause, no matter how laudable it might be. The good people who first settled in and around Germantown were no exception to this rule, and,

St. Boniface's Church, Germantown, Wis.

hence, the small and roughly constructed log building which, divided into two separate parts, represented both church and pastoral abode, was in itself an example of zealous devotion to and love for the faith of their fathers. It was this willingness exhibited on the part of the pioneers that did so much in forwarding the interests of the Church throughout the great West, and which, also, in a manner, if not wholly, rewarded the devout and self-sacrificing spirits whose love for God and their fellowmen led them unhesitatingly to dare those dangerous and untrodden wastes of unknown country, that the Cross might be born, as it were, to the utmost ends of the earth.

In the little log house, then, erected by the Rev. M. Heiss, later archbishop, who also came out from Milwaukee occasionally to give services at Germantown in 1845, the missionary fathers preached and dwelt during their visits to the community. Of the earlier priests to attend the Catholics at Germantown but little is said or known, with the exception, perhaps, that the Rev. Fathers Meyer and F. X. Obermueller were among the number, and that the Rev. Dr. Joseph Salzmann was the first to take up a permanent residence there. He came on October 17, 1847, and at once made a move towards the erection of a new church. In this he was successful, and though the work was necessarily slow—owing undoubtedly to existing financial conditions and the fact

Rev. Jos. Wurm.

that the settlers had to do everything themselves—a fair-sized frame building was completed within two years. At this place, which Dr. Salzmann was wont to call his "Little Seminary," he prepared Fathers Gernbauer, Fusseder and Peter Deberge for ordination. Since Dr. Salzmann's time, the pastorate of this church has been held by many different priests, among whom were the Rev. Fathers Saddler, Paulhuber, J. N. Pfeifer, A. X. Manclere, Hasselbauer, M. Heiss, Strickner, Spath, Foeckler, J. Gamber, A. Michels, J. Gmeiner, Zuber, B. Smedding, J. Trottenberg, Chas. Drees, B. Bellinger, H. Jansen, Chas. Grobschmit, H. Korfhage, H. Blum, and the present rector, the Rev. Jos. Wurm.

It was during the pastorate of Father Foeckler that the erection of a new stone church was begun. This building, 100x45 feet, was completed by his successor, Father J. Gamber, who also added a comfortable par-

sonage to the church property. In 1886 the parish of St. Boniface was duly incorporated according to the laws of the State, by the Rev. Chas. Grobschmit, who also had the church beautifully frescoed, and three years later the present parochial school house was built, by Father H. Blum, who was pastor of the congregation at that time. The congregation now consists of about ninety families, and the parochial school, conducted by the School Sisters of St. Francis, from Milwaukee, has a regular attendance of ninety children. The present trustees of the church property are Messrs. George Merkel and John Braun. There are three Catholic societies represented in the congregation—St. Boniface Men's Society, Married Ladies' Sodality, and League of the Sacred Heart.

The Rev. Jos. Wurm, present rector of St. Boniface congregation, was born January 20, 1871, at Bilstein, Kreis Olpe, Westphalia, Germany. When ten years of age he came to the United States, arriving in Milwaukee on August 30, 1881. He entered the Seminary at St. Francis in September, 1884, and, after taking the regular course in classics, philosophy and theology, was ordained to the priesthood on June 24, 1893. His first appointment was as assistant of St. George's Church, Kenosha, where he remained till December 15, 1893, when he was sent to Muscoda. He was transferred to his present pastorate on November 15, 1895.

St. Mary's of the Assumption congregation of Richfield Township, Washington County, Wis., which is attended by the pastor of St. Boniface at Germantown, was established somewhere between the years 1855 and 1858. The congregation at present consists of some seventeen families, all German, whose spiritual wants are supplied twice every month, besides on holy days and occasionally during the week. The present church was built in 1895 at a cost of $2,500, and the new Stations of the Way of the Cross were erected during the present year.

St. Joseph's Church, Grafton, Wis.

ST. JOSEPH'S congregation at Grafton, Ozaukee County, was first organized on November 7, 1849. From that time until 1860, it was attended at different intervals by the resident pastors of surrounding parishes and other priests who in their journeyings passed through that neighborhood. In the year 1860, however, the Rev. William Storr was appointed first resident pastor of St. Joseph's, and as such remained until the latter part of 1865. He then resigned, and on May 31 of the year following the Rev. Father Schraudenbach assumed the pastorate. During the interval preceding this date, and the departure of Father Storr, the congregation was attended by neighboring priests, although the names of such, or their location at that time, is not a matter of record. Father Schraudenbach continued at Grafton until September 9, 1866, and was succeeded on the 3d of the month following by the Rev. Father Strickner, who remained until January 27, 1868. The pastorate was then vacant until June 25, when the Rev. Father Durst was appointed. He, however, left on October 11, his successor, the Rev. J. N. F. Moes, taking up his residence at Grafton on December 1. He left again July 7, 1869. It was during this year that the second church was erected at the mission of St. Francis Xavier, the building occupying an area of 35x70 feet. From September 16, 1870, to December 26, 1873, the Rev. Father Gstach was pastor of St. Joseph's, his successor for a short period being the Rev. Father Marshall. From 1873 until 1876 the Rev. S. Woelfl was pastor, and from 1876 to 1880 the Rev. B. H. Korfhage. Then, from 1881 to 1886, the Rev. Andrew Ambauen maintained the charge, being followed by the Rev. Phillip Vogg, who resided at Grafton from May

St. Joseph's Church, Grafton, Wis.

11, 1887, to July 5, 1895. Then the present pastor, the Rev. Ign. Pronold, assumed the pastorate. For two weeks preceding the arrival of Father Pronold, the duties were assumed by the Rev. Father Drees, who, however, owing to failing health, was compelled to discontinue the work. The present congregation of St. Joseph's consists of about sixty families. There is a parochial school connected with this parish, which is conducted by a lay teacher, and has a regular attendance of thirty-five pupils.

The church of St. Francis Xavier, which is attended as a mission by the pastor of St. Joseph's, was visited occasionally by different priests over a half century ago. The first of these, however, of whom record is made, is the Rev. M. Heiss, who held services at that place, at stated periods, from October 14, 1844, to June 13, 1845. The work was then continued by the Rev. Father Obermueller and Dr. Salzmann, the latter visiting there from March 27, 1847, until 1849. From June 7, 1849, until August 15, 1850, the Rev. Jos. Sadler attended St. Francis. On August 19, 1850, the Rev. P. Fabian was appointed as first resident pastor of this congregation, and remained as such until December 4, 1851, when the Rev. Leo Mann succeeded to the pastorate. He remained until November 21 of the following year, and was then followed by the Rev. Conrad Beck, who stayed until May 20, 1853. On June 19, of that year, Father Fabian again assumed the duties, in which he continued until May 27, 1855, when he was succeeded by the Rev. Father Bermadinger, who remained until March 21, 1856. The Rev. Seb. Seif was then pastor from May 26, 1856, to September 20, 1857; the Rev. Father Sailer from September 26, 1857, to August 28, 1859; the Rev. S. Weikmann, from October 2, 1859, to August 28, 1860; Father Fabian from 1860 to 1865, and then again the Rev. W. Storr, who, it will be remembered, was the first priest appointed to the pastorate at Grafton. The first church of St. Francis Xavier was built at that mission in the year 1848. The second and present one was erected twenty years later, at which time the congregation consisted of twenty-eight families. For some reason, not given, possibly, however, owing to the gradual changes wrought by time in almost every community, this congregation is now comprised of only twelve families.

The Rev. Ign. Pronold completed his studies for the priesthood at the Seminary at St. Francis, near Milwaukee, in June, 1892, on the 24th day of which month he was ordained. He was then appointed assistant pastor at St. Mary's Church, Milwaukee, as which he remained for three years, when he was transferred to Grafton, by the Rev. A. Schinner at that time administrator of the Archdiocese of Milwaukee.

St. Catherine's Church, Granville Center, Wis.

THE congregation of St. Catherine's at Granville Center, Milwaukee County, Wisconsin, was established and a church built at that place in 1855, and was attended for some time after by the Rev. Martin Weiss from Fussville. Father Weiss was succeeded by the Rev. L. Mueller, who, during his administration, established a school, and erected a building for that purpose. His successor, the Rev. C. Schilling, was the first resident pastor at Granville Center, and he was followed successively by the Rev. Fathers August Durst, Joseph Lang, Aloysius Heller, Theodore

St. Catherine's Church, Granville Center, Wis.

St. Michael's (Mission) Church, Granville Center, Wis.

B. Meyer, John Schober, August Gardthaus, James Schwik, Philip Vogt, Michael Heiss, Pere Hyacinth,

O. M. C., Pere Charles, O. M. C., J. Stehle, Pere E. Aegidius, O. M. C., Pere Dominic, O. M. C., and the Rev. B. July. The congregation at the present time consists of about thirty-five families. There are two Catholic organizations connected with this parish, an Altar Society, of which Mrs. James Batzler and Mrs. John Schmit are the officers; and the Sacred Heart

St. James (Mission) Church, Mequon, Wis.

Sodality. The parish school at Granville Center has a regular attendance of about thirty scholars, and is conducted by Sisters of St. Agnes from the convent at Fond du Lac, Wisconsin.

The congregation of St. Michael's at Granville Center is attended as a mission from St. Catherine's. Prior to its coming under the domination of the Granville pastorate, this community was attended by the Rev. Fathers Tierney, James Colton, W. B. Daughterty, Wm. Mahoney, James Hannon, and Hugh McMahon. Since that time its spiritual interests have been ministered to by the successive pastors at St. Catherine's. The congregation at the present time numbers about twenty families.

Another mission of St. Catherine's is that of St. James' at Mequon, Ozaukee County, Wisconsin. This is quite an old parish, the first services having been held in the vicinity of the present church at the house of Peter Backes, in 1842. The parish was regularly organized, and the church built in 1845. For three years following that date, the congregation was attended by a missionary priest, of whose name, however, no record is to be found. From the year 1848, priests attending this congregation were as follows; The Rev. Fathers Obermueller, Simon Bartosz, Martin Weiss from Fussville, B. Smedding, H. Kampschroer, Hier. Berckmann, Dr. Joseph Salzmann, Schraudenbach, Storr, A. Sigg, A. Foeckler, L. Mueller, J. Birkhaeuser, M. Gernbauer, A. F. Michels, Geo. Strickner, F. X. Katzer, present Archbishop of Milwaukee; Gaster, P. M. Abbelen, C. Schilling, C. Schaettin, Constantine von Droste Huelshoff, Ivo Prass, August Neumann, Durst, Pere Solanus, Joseph Metzger, Nicholas Limacher, A. M. Hork, Pere Aegidius, O. M. C., Pere Dominic, O. M. C. and Rev. B. July. The second church built at this place, a stone structure, was erected by Father Weiss and the parsonage by the Rev. H. Kampschroer. Father Limacher built a new school house during his administration, and Father July the present church in 1891, leaving the property unincumbered. The members of the congregation now number about forty families, and the parochial school is attended by about thirty-five children, who are under the direction of John M. Brandmueller, a lay teacher. There is in connection with this congregation an Altar Society, the officers of which are Mmes. Nicolas Thielen, Matthew Barth and Nicolas Barth. During part of its existence the congregation of St. James had its own regular resident pastors, the first of whom was the Rev. C. Schaettin, and the last Father Hork.

Rev. W. Nellen.

The Rev. W. H. Nellen, present rector of St. Catherine's Church at Granville Center, Wisconsin, was born in Germany on November 25, 1866, and was brought by his parents to the United States in the following year. They

located in Waunakee, Wisconsin, where young Nellen attended the parochial school. He received his first instructions in Latin from the Rev. M. M. Gerend, then in charge of the congregation at Waunakee. Later he entered the Seminary of St. Francis, near Milwaukee, where, having completed a thorough course of studies, he was ordained to the priesthood on June 21, 1891. His first appointment was as assistant pastor of St. Joseph's Church of Milwaukee, where he remained for two years. He was then transferred to his present position at Granville Center.

St. Joseph's Church, Gratiot, Wis.

THE first of any particular interest that is known of this congregation was in 1869, when the Rev. J. J. Kinsella of Shullsburg built a comfortable and commodious church structure. Four years later the Rev. W. Bernard became first resident pastor of St. Joseph's, remaining as such from December, 1873, to March, 1876. He was succeeded by the Rev. J. Tiernan, who maintained the pastorate until October, 1880, when the Rev. R. S. Tucker took charge. Father Tucker continued to minister to the wants of these people until May, 1886, when he died. During his pastorate much good was accomplished in the parish, and improvements made to the property, among other

St. Joseph's Church, Gratiot, Wis.

things being an addition to the church, which was built during the year 1882. Father Tucker was succeeded by the Rev. R. J. Smith, who remained from August, 1886, to April, 1888, when he resigned to assume his present duties as a professor in the seminary at St. Francis. Then the present pastor, the Rev. John P. Croke, became rector of St. Joseph's, taking charge of the congregation in May, 1888. Including those attending St. Philomena at Wiota, La Fayette County, the congregation numbers about seven hundred souls. There is no parochial school at either place. Of Catholic societies in St. Joseph's Congregation there is but one, an Altar Society having forty members. St. Thomas' Library Society, of which Miss Mary Clark is Librarian, has a

Rev. John P. Croke.

membership of thirty-five. There are at present a hundred and sixty volumes belonging to this organization.

The Rev. John P. Croke, present pastor of St. Joseph's, was born in the city of Milwaukee thirty-seven years ago. Here he attended school until 1876, when he removed to Shullsburg, Wis., remaining there for three years. He entered the Seminary of St. Francis in September, 1880, and was ordained to the priesthood, at that institution, by the Most Rev. Michael Heiss, Archbishop of Milwaukee, on June 24, 1887. Soon after ordination he was appointed temporary pastor of St. Matthew's Church at Shullsburg, remaining as such during the absence of the Rev. J. F. Kinsella. After having served for ten months in that capacity, he was made resident pastor of St. Joseph's at Gratiot.

St. Kilian's Church, Hartford, Wis.

THE parish of St. Kilian's was established in 1863 under the direction of the Rev. Father Deisenrieder of St. Lawrence. In January of the following year the Rev. P. Schwaiger was appointed to the pastorate, remaining until May, 1867. Then the Rev. J. S. Muenich assumed the duties. He was

transferred in May, 1872, the Rev. J. A. Marshall being his successor. Father Marshall was followed in November of the same year by the Rev. Michael Wenker, who stayed at Hartford until September, 1883. This pastor added many improvements to the parish property during his administration, the most noticeable among them being the erection of a new church in 1876. In September, 1883, the Rev. Nicholas M. Zimmer became pastor of St. Kilian's. He continued the work of improvement, building a new parsonage in 1884, and a school-house in 1891. The present pastor, the Rev. John A. Bertram, took charge of the parish on December 28, 1893. He has done considerable in additions to the interior furnishings of the church, the most noticeable being a handsome new High Altar. Since its establishment in 1863, the

St. Kilian's Church, School and Parsonage, Hartford, Wis.

parish of St. Kilian has shown a steady increase, being fully one-third larger than it was in 1867. The nationality of the congregation has also undergone somewhat of a change, for while in 1867 it was composed of fifty-six German and forty Irish families, the ratio is now one hundred to twenty-five. The mission of St. Patrick's, at Erin, Washington County, which is also attended from St. Kilian's, has a congregation of seventy families, all of whom are Irish. The parochial school connected with the parish was founded in 1864. It is in charge of three Franciscan Sisters, and has a regular attendance of seventy-five scholars. Of the Catholic societies in the parish there are St. Kilian's Benevolent Society, the Familien Schutz Gesellschaft, Branch No. 61 of the Catholic Knights of Wisconsin, St. Elizabeth Society, St. Rose Young Ladies' Sodality and Mite Society.

The Rev. John A. Bertram was born January 25, 1857, at Welherata, Rgsbzk Coblenz, Germany. He came to Johnsburg, Fond du Lac County, Wisconsin, in May, 1867, and in September, 1872, entered the Seminary

Rev. John A. Bertram.

of St. Francis at Milwaukee. Here he completed a thorough course in classics, philosophy and theology and was ordained to the priesthood December 1, 1879. His first appointment was as pastor at New Cassel, Fond du Lac County, where he resided from January 1, 1880, to December 28, 1893. He was then appointed to St. Kilian's at Hartford, from which he attends the mission of St. Patrick's and Holy Hill.

St. John's Church, Highland, Wis.

THE Parish of St. John's, formed from a division of the congregation of St. Phillip's at Highland, Iowa County, Wis., was founded in 1860. At this time the congregation, numbering about fifty families, had for its first pastor the Rev. Peter Voissem, who remained until 1862. He was followed successively by the Revs. F. X. Weinhart, 1862 to 1870, who also attended the congregations at Muscoda, Union Mills and St. Mary's Church at Mineral Point; J. A. Lang, 1870 to 1872; F. X. Sailer, 1872 to 1877, who organized a number of benevolent societies in the congregation during his pastorate, among them being a branch of the D. R. K. C. V., established with

90 members, on January1, 1872; Valentine Rademacher, 1877 to 1885; J. J. Zawitowsky, 1885 to 1889, and the present incumbent, who has had charge of the pastorate since that time. The congregation now comprises one hundred and fifty families, five-sixths of whom are German and the rest Bohemian. Of these two-thirds are engaged in farming and one-third in mining. The parochial school, which was established in 1865, has an enrollment of one hundred and thirty-five scholars, who are in charge of three School Sisters of St. Francis. Since 1891 the expenses of the school have been defrayed by the general church fund. This has been the means of adding fully 100 per cent. to the regular attendance. The St. Boniface Society: G. H. Imhoff, Sr. president; Louis Bahl, secretary; John Klingele, treasurer; St. Mary's Women's Society; Young Ladies' Sodality and the Sacred Heart League, established July 1, 1896, with a present membership of three hundred and twelve, are the Catholic organizations with which the members of St. John's congregation are associated.

St. John's Church, Highland, Wis.

St. John's New Church, Highland, Wis.
(Accepted Plans.)

Rev. F. A. Wambold.

The present rector of St. John's congregation at Highland, Wis., the Rev. Father F. A. Wambold, is a native of the Badger state, having been born at Saukville, Wis., in the year 1862. It was in this locality also that he spent the earlier years of his life, obtaining an ordinary routine school education in the educational institutions of his native parish and town. Having a long time previously decided upon his future vocation in life, he now entered the Seminary of St. Francis, St. Francis, Wis., having thoroughly acquitted himself in the usual classical, philosophical and theological courses, he was ordained to the holy priesthood in 1888. He was then appointed assistant pastor at St. Joseph's Church, Milwaukee, where he remained for a year, and was then transferred to the pastorate of St. John's at Highland.

St. Philip's Church, Highland, Wis.

THE congregation of St. Philip's at Highland, Iowa County, Wisconsin, was established in the year 1846, the Rev. Father McDonald being the first pastor to attend the same. Previous to this time the Catholics living at Highland

St. Philip's Church, Highland, Wis.

and in its vicinity received occasional visits from traveling priests and others who had resident charges within a reasonable distance from there. Father McDonald was succeeded by the Rev. Father Flannery, and he by the Rev. Fathers M. J. Dolan, Stephen Trant, Thomas Dempsey and the present incumbent, the Rev. H. O'Brien. The congregation of St. Philip's at present consists of about one hundred families.

The little mission at Otter Creek, dedicated at the time of its organization to St. Malachy, is attended from Highland. Services are held at this mission once every three weeks, the congregation in attendance numbering fifty families.

The Rev. H. O'Brien, pastor of St. Philip's and St. Malachy's, was born in Clinton, Oneida County, New York. His father moved West in 1853, locating at Eagle, Wisconsin, from which place he was sent as a student to St. Francis Seminary, near Milwaukee, in 1860. After eight years of continuous study at this place he was ordained to the priesthood by the Most Rev. Archbishop Henni in 1868. His first appointment after ordination was as curate in Watertown under the Rev. Dr. Norris. He was then transferred to the pastorates at Elba, Eden, South Milwaukee, Monroe, and finally to his present incumbency at Highland.

Rev. H. O'Brien.

St. Patrick's Church, Hollandale, Wis.

IN the early days, the few Catholic farmers who had taken up land in the towns of Walwick and Mosco, attended Mass at Mineral Point. The first Catholics to locate in that vicinity were Messrs. Thomas Riley, John McKee, Francis McKenna, James Foley, Patrick McDonnell and Daniel Dornan, who came there about the year 1844. In 1851 the Rev. James Causse, pastor at Mineral Point, began visiting

St. Patrick's Church and Parsonage, Hollandale, Wis.

these people, saying Mass occasionally in the private houses there, but generally in that of James Foley, near the present site of Hollandale. In 1864, the number of Catholics having greatly increased, they decided to build

a church, Messrs. Thomas Riley, Francis McKenna and Daniel Dornan being appointed a committee to solicit subscriptions for that purpose. Not long after, a small building, 36x24 feet, was erected, the entire cost of same being $1,200. At this time, the Rev. Francis McGann, who was pastor at Mineral Point, assumed charge of this little mission, holding services there once each month. From then on, the good Catholics of Walwick and Mosco were recognized as a regular congregation, and, as the number of Catholic settlers increased in that vicinity, in 1869 it became necessary to build an addition of 18x20 feet to the church. The church property consisted of three acres of prairie land, and was situated about two and a half miles from the present

Rev. J. A. Condon.

site of the church of Hollandale. Father McGann was succeeded in the administration of this parish by the Rev. James O'Keefe, who took charge in 1870. He built a parochial residence at Ridgeway. In 1872 the people of Walwick and Yellow Stone, desiring the services of a priest between them, sent a committee to Archbishop Heiss, requesting that one might be appointed for that purpose. His Grace willingly acceded to their request, granting them a permit to build a parsonage in Walwick, which they did at once. At about the same time, the Rev. James O'Keefe, then in charge of the congregation at Ridgeway, concluded that the spiritual welfare of the Catholics of Iowa County could be better conserved if there were a resident pastor located at that place. He therefore built a parsonage at Ridgeway, but soon after resigned from that pastorate, removing to Mineral Point, from which place he attended the congregation at Walwick twice each month. Thus matters continued during his entire pastorate, which covered a period of twenty-four years, and until, in fact, Walwick was elevated into a parish and given a pastor of its own in the person of the present incumbent, the Rev. James A. Condon, who was appointed to the charge in 1894. The congregation of St. Patrick's numbers about fifty families.

The present pastor, the Rev. James A. Condon, was born at Hustisford, Dodge County, Wisconsin, on April 27, 1866. He acquired his education for the priesthood at St. Francis Seminary, near Milwaukee, at which institution he was ordained, by the Most Rev. F. X. Katzer, on June 21, 1891. His first appointment after ordination was as assistant at St. Patrick's at Janesville, Wisconsin, where he remained from July 1, 1891, until August 1, 1894. He was then rector of St. James, at Templeton, from August 1, 1894, to February 1, 1895, being transferred to the charge of St. Patrick's Church at Walwick, the name of which, however, has been changed to Hollandsdale since June 2, 1895. In 1896 a new church, 42x80, was erected.

The mission at Blanchardville, Wisconsin, consisting of about thirty families, has been attached to St. Patrick's since November 1, 1896. A new church, 32x60 feet, was recently completed at this place by the energetic members of the congregation.

Holy Cross Church, Holy Cross, Wis.

THE parish of Holy Cross was organized September 14, 1845—over half a century ago—so that it can very properly be counted among the oldest of the Catholic congregations in Wisconsin. Of course, the place received occasional visits even prior to this time, although such events were naturally of rare occurrence. The first Catholic clergyman to visit Holy Cross of whom any authentic record is given was the Rev. Michael Heiss, afterwards Archbishop of Milwaukee. Others followed, among them being the Rev. Fathers Mathias Steiger, Anton Meyer, F. X. Obermueller, Laufhuber—who built the first school and introduced the Sisters of Notre Dame as teachers—P. F. Bermadinger, M. Deisenrieder, B. Smedding, De Arnold—who built the present stone church—J. M. Obermueller, F. Fusseder, Strickner, J. Welter, H. F. Muckerhaide, L. Mueller—he built the tower and sacristy, besides furnishing bells for the church—William Frantz—who built the present schoolhouse and parsonage—and the present rector, Father P. H. Welbes. Father Welbes has accomplished a great deal of successful work during his incumbency, among other things

a thorough renovation of the church, including the frescoing of the whole interior, and the arrangement and direction of that most important event—the fiftieth anniversary of the congregation. The latter was an unusually interesting occasion, the services being conducted by the Rt. Rev. Bishop Schwebach, assisted by a large number of the diocesan clergy. The congregation of Holy Cross now numbers one hundred and forty-one families. The parochial school is under the care of three Sisters of St. Dominic from Racine, and has a

Holy Cross Church, Holy Cross, Wis.

regular attendance of about one hundred and sixty scholars. The Catholic Knights of Wisconsin are represented in the congregation by Branch 163, of which J. Palus is president, P. L. Pierron, secretary, and Peter Schommer, treasurer. There is also the St. Martin's Benevolent Society, of which J. P. Vey is president, D. F. Moyer, secretary and Peter Schommer, treasurer.

The Rev. P. H. Welbes was born April 26, 1853, at Stadt Credimus, Luxemburg. He came to the United States in 1867, arriving on May 10. He entered the Seminary of St. Francis, near Milwaukee, in 1870, where, after having completed his studies in philosophy and theology, he was ordained to the priesthood on June 29, 1879. After having served in several other parishes, he was, on July 15, 1890, appointed rector of the church of the Holy Cross, in Ozaukee County, Wisconsin.

St. Mary's Church, Janesville, Wis.

DISSATISFACTION with the financial management of St. Patrick's congregation led to the building of St. Mary's Church, at Janesville, Wis., the first meeting for the consideration of this project being held on Sunday, January 16, 1876. At two subsequent meetings, February 21 and March 2, Patrick Connors, James Torney, Benjamin George, Patrick Cunningham, William Cunningham, Owen McDermott, Patrick Collins, William Norton, Martin Barron, Thomas Leech, Andrew Barron, James Campion and Martin Ryder subscribed money enough to purchase ground on which

St. Mary's Church, Janesville, Wis.

to build a new church. On March 3, a lot, eight rods square, at the northwest intersection of North First and Wisconsin streets was bought of Mrs. Margaret Grant for $580, and on the 14th of the same month the contract for the erection of the new church was let for $1,927. The area occupied by the basement was 40x80 feet, and on this an exceedingly plain wooden structure was built. By the last Sunday of July, the 30th, the building being to all intents and purposes completed, the Rev. Michael Obermueller, pastor of St. Mary's Church, at Monroe, Wis., said Mass for the new congregation. This he did also twice during the following month. On Monday, September 4, the Rev. John Stephen Muenich took charge of St. Mary's Church as its first resident pastor. He found the new church without altar, vestments, chalice, or, in fact, any of the

necessary paraphernalia, and with characteristic energy at once set about securing everything needful for the decent celebration of the Holy Mysteries. He also found the building too small for the needs of the rapidly growing congregation, and therefore had it extended about twenty feet at an expense of about $1,000. This addition was finished before the dedication of the church, by the Very Rev. Martin Kundig, V. G., on Thanksgiving day, November 30th, on which occasion the Rev. E. M. McGinnity, pastor of St. Victor's Church, Monroe, Wis., preached the English sermon and the Rev. Dr. Joerger of Jefferson, Wis., the German. In 1878 Father Muenich caused to be built, on the west half of the church lot, a modest brick-veneered parochial residence, which cost $1,637. In 1880 Father Muenich took a vacation, going to Europe, and from April 15 to November 15 the Rev. Bernard B. Smedding discharged the duties of pastor. When he resigned the pastorate on June 1, 1881, Father Muenich left $2,904 in the treasury, an amount lacking but $220 of the sum needed to satisfy all outstanding claims against the congregation. During Father Muenich's administration St. Mary's congregation had the honor of its first episcopal visitation, when on Sunday, July 7, 1878, the Most Rev. John Martin Henni confirmed a class of 100 persons. In July of the same year the Rev. John G. Collins, son of Patrick Collins, one of the founders of the new congregation, said his first holy Mass in St. Mary's Church. The next pastor of St. Mary's was the Rev. Robert James Roche, who took charge of the congregation on Thursday, January 1, 1882. The incorporation of St. Mary's congregation under the laws of the State of Wisconsin took place on August 17, 1883, the articles of incorporation being signed by his Grace, the Most Rev. Michael Heiss, D. D., and James H. Burns, lay member of the congregation. The by-laws were adopted on September 3 and signed by Archbishop Heiss, the Very Rev. Patrick J. Donohoe, V. G., the Rev. Robert J. Roche, pastor, James H. Burns and James Campion, lay members of the board of directors. Messrs. Burns and Campion have since that time succeeded themselves at each recurring election, the former as secretary and the latter as treasurer. Under Father Roche's direction, St. Mary's congregation has spent much money on improving the church lot, decorating and furnishing the priest's house, painting and frescoing the church, building a new main altar, costing $600, and procuring an $1,800 organ. Property costing $3,000 was also secured for school purposes, besides which, however, a snug sum was left in the treasury to apply as a building fund when needed. The present purpose of the congregation is to build in the near future a fine brick church, when the old building will be removed and remodeled into a school-house.

Of Catholic societies connected with St. Mary's congregation, there are: The Sodality of the Nativity of the Blessed Virgin Mary, for young women, diploma granted December 8, 1882: Margaret E. Roche, prefect; Mary Klein, first assistant; Amelia Schmidley, second assistant; Julietta Whelan, secretary; Frances Koehler, treasurer. Sodality of the Purification of the Blessed Virgin Mary, for married women and widows, diploma granted August 21, 1891: Mrs. Sara Jane Baker, prefect; Mrs. Elizabeth Dilzer, first assistant; Mrs. Mary Kneff, second assistant; Mrs. Mary Johnson, secretary; Mrs. Anna Doran, treasurer. League of the Sacred Heart of Jesus, diploma granted April 27, 1893: Officers,

Rev. R. J. Roche.

the Rev. Robert James Roche, director, and about sixty promoters.

The parents of Rev. Robert James Roche came from Ireland to America late in the forties and to Wisconsin in the spring of 1855, settling on a small farm in the township of Otsego, Columbia County, where on the 19th of December the same year the subject of this sketch was born. When about eight years of age he first began to attend the district school where is now the village of Doylestown. In the spring of 1869 he was sent to live with his uncle, the Rev. Henry J. Roche, then pastor of St. Henry's Church, Richwood, Dodge County. While there, besides doing the work naturally falling to the lot of a "priest's boy" in the country, he attended the district school, paying some attention to the study of Latin after school and working hours. On the first

Tuesday of September, 1872, he entered as student the Seminary of St. Francis de Sales near Milwaukee, where he continued his studies until his ordination. He received tonsure and the minor orders in the spring of 1879 from Archbishop Henni. He was ordained deacon and sub-deacon on the 13th and 14th (Passion Sunday) March, 1880, by the Right Rev. Michael Heiss, D. D., Bishop of La Crosse; and on Sunday, June 27, he was ordained priest by the same learned prelate, then Coadjutor Bishop of Milwaukee. Father Roche offered up the holy sacrifice of the Mass for the first time on Sunday, July 4, in St. Jerome's Church, Columbus, Wis., then in charge of the Rev. Henry J. Roche, where many years before he had received his first Holy Communion and the Sacrament of Confirmation. In that church also he heard confessions for the first time, and preached his first sermon. His first appointment was to succeed the Rev. H. R. Murphy in the care of Doylestown and Wyocena; but on his expressing a reluctance to take these congregations on account of his parents and a large number of other relatives attending the Doylestown church, he was sent to take charge of St. Isidore's Congregation in Meeme, Manitowoc County. This was in the latter part of August, 1880. Here he remained until June 1, 1882, when in compliance with the wish of Archbishop Heiss he took charge of St. Mary's, Janesville, and has remained there until the present time. In 1883 Archbishop Heiss offered him a promotion in the form of a professorship in the Seminary of St. Francis de Sales; but feeling himself to be better suited to parochial work, he declined the proffered honor.

St. Patrick's Church, Janesville, Wis.

THE congregation of St. Patrick at Janesville, Wisconsin, was organized in the year 1850, and in October of that year the Rev. Patrick Kernan was appointed first resident pastor. Prior to the coming of Father Kernan, St. Patrick's was attended occasionally as a mission by the resident pastor from Lake Geneva. In 1852 Father Kernan was succeeded as rector of St. Patrick's by the Rev. Michael McFaul, who remained in charge until 1857. He was succeeded by the Rev. John Conroy, who, during his pastorate, which covered a period of nearly seven years, succeeded in raising a sufficient fund to erect a comfortable and commodious church structure. He also remained long enough to see this building partially completed, saying Mass in the basement in December, 1863, but it remained for his successor, the Rev. J. M. Doyle, who assumed the charge in January following, to complete the work. In addition to this he also built the convent of St. Joseph for the Sisters of Mercy.

In building St. Patrick's Church, it became necessary for the committee in charge to incur a considerable debt, which, for a long time, it was impossible for them to pay off. As a result of this, a mortgage given by the parish on the property was foreclosed in 1880, sold in 1881, and bid in by Dr. Butler, a non-Catholic. Then, for one month, the doors were closed, during which period, however, Father Doyle said Mass in the little winter chapel, which, on account of its limited size, could only accommodate about fifty people, preventing many from attending the services. At about this time, Father

St. Patrick's Church, Janesville, Wis.

Doyle left for Ireland, coming back in a few months in ill health, and died at St. Mary's Hospital in Milwaukee. Then St. Patrick's came under the administration of the Rev. Father McGinnity, the present rector, who assumed charge of the pastorate in June, 1880. Upon coming to Janesville, Father McGinnity quickly realized the serious condition of affairs, and as a first move towards repossessing the congregation with its own, gave a personal guarantee for the payment of $500, provided the church was thrown open for three Sundays. This was done, more particularly, for the purpose that pastor and people might talk over the affairs of the parish, and determine upon some proper course to pursue. The proposition was accepted, and on the third Sunday a collection was taken up, amounting to the neat little sum of $800. Father McGinnity then began a personal canvass of his parishioners, in which he was so successful that a sufficient sum was quickly raised to pay off the greater part of the indebtedness of the parish. During the seventeen years of his pastorate, Father Mc-

Ginnity has made many improvements to the church property, among other things being the handsome and comfortable parsonage, which cost in the neighborhood of $6,000, and a beautiful new altar costing $1,200. The congregation of St. Patrick's is now a rather extensive one, consisting at the present time of 2,500 souls.

The parochial and select schools which have been established in connection with St. Patrick's have a combined attendance of two hundred and fifty pupils, who are under the direction of the Sisters of Mercy. The mother house of this organization, which was established in Janesville during the year 1870, has a chapel in connection with it, in which services are regularly held. There are, also, in connection with St. Patrick's, a branch of the Catholic Knights of Wisconsin, Holy Rosary Confraternity, St. Patrick's T. A. and B. Society, Young

Rev. E. M. McGinnity.

Ladies' Sodality, Union Catholic League, Altar Society, League of the Sacred Heart, and Ladies' Aid Society for the Benefit of the Poor.

The Rev. Father McGinnity was born September 1, 1840, in County Monaghan, Ireland, his parents being farmers. With them, in 1848, he came to America, when they immediately moved West, and located at Willow Springs, Wisconsin. At this place, for eight years following, he attended the district school. When sixteen years of age, he entered St. Francis' Seminary, near Milwaukee, then but recently established, where he remained for over seven years, completing a thorough course in the classics, philosophy and theology. He was ordained to the priesthood at that institution by Bishop Henni, who immediately appointed him to the pastorate at Meeme, Manitowoc County, where he began his life's labors. At this place he built St. Isidore's Church. He was then sent to Fort Howard, where he succeeded in completing St. Patrick's Church, and from there to Darlington, where he completed the church of the Holy Rosary, the first to bear that name in the diocese. This brought him to the year 1871, when he secured leave of absence from his Ordinary in order that he might go to Denver. Upon his return, he was appointed to the Catholic parish at Lake Geneva, from whence, after a ten months' pastorate, he removed to Monroe, where he found a heavily indebted and dissatisfied congregation. Fortunately, after a few months of persuasion and effort on his part, he was able to rectify this unhappy condition of affairs, so that the two mortgages held upon the church were paid, and the property thus released from debt. In June, 1880, Father McGinnity was transferred to his present pastorate of St. Patrick, at Janesville, where he has accomplished a great deal of good for the people of his parish. He is a man whose every action is directed by the overwhelming interest which he exhibits for his work, and whose genuine but modest pride in what he has accomplished, and his zealous piety, have made him a mark of respect and affection of all denominations. Father McGinnity is ably assisted by the Rev. John Collins, who was born in the town of Gratiot, Lafayette County, Wisconsin, and was educated at St. Francis.

St. John the Baptist's Church, Jefferson, Wis.

UNTIL the year 1859, the original founders of St. John the Baptist Congregation at Jefferson, Wisconsin, belonged to that of St. Lawrence. In that year, however, the members of the latter living in the village organized a congregation of their own, buying the Methodist Episcopal church, which served for divine services for the following nine years. As shown by the existing church records, the Rev. Wendelin Bernard was the first pastor of this parish, entering upon his duties as such in 1861. He was succeeded by the Rev. Michael Beiter, who remained until 1864, in which year the Rev. Hubert Jansen took charge. In 1866 the present church was begun, the same being dedicated two years later by Bishop Henni. It is a comfortable looking brick building and has a massive steeple. The next pastor was the Rev. A. Sigg, after whom came the Rev. M. Gernbauer, he being succeeded by Father John Friedl in 1871. Father Friedl built the present parsonage, which is also entirely of brick, during his first year at Jefferson. In 1873 Dr. M. J. Joerger was appointed to the pastorate at Jefferson,

remaining there in active service for eighteen years. During his administration many improvements to the church property were made. The interior of the structure was entirely renovated and provided with new altars, the high altar being an especially handsome piece of work, costing $3,000, while the two side altars cost $500 apiece.

St. John's Church, Jefferson, Wis.

The pulpit, a handsome piece of work, was built at an additional expense of $600. The spire which at present adorns the church was built by Father Thill, the present rector. On October 14, 1891, Dr. Joerger resigned and was succeeded by the Rev. Dominic F. Thill. In the fall of 1892 Father Thill's brother, the Rev. Nicholas A. Thill, rector of the Holy Name Congregation at Sheboygan, changed places with him and since that time the latter has attended to the spiritual wants of the members of St. John's. The congregation at the present time consists of about two hundred families and the school, which is under the direction of four Franciscan Sisters from Greenfield Park, Milwaukee, is regularly attended by one hundred and twenty-three children. The school building, a large brick structure built by Dr. M. J. Joerger, stands just east of the church. The cemetery attached to St. John's is located about a mile and a half northeast of the church and was presented to the congregation by Mr. John Blaser. There are six Catholic organizations connected with St. John's, namely: St.

Rev. N. A. Thill.
(DECEASED.)

John's Benevolent Society; Branch No. 48, Catholic Knights of Wisconsin; St. Aloysius Young Men's Society; St. Ann's Altar Society; St. Mary Young Ladies' Sodality.

This congregation has the distinction of giving five members to the priesthood, the Rev. Father Joseph Berg, professor at the Salesianum, Father F. Berg, assistant priest at St. Joseph's Church, Milwaukee, Father Sebastian Weiss, Father George Weiss and the Rev. Edward Muench, now stationed at Nebraska, having at some time belonged to it.

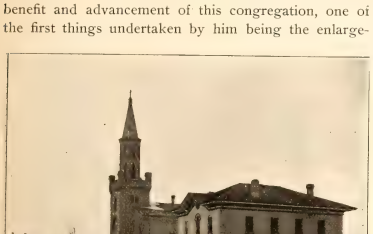
The Rev. Nicholas August Thill, present rector of St. John's, was born on the 15th of February, 1849, at Holy Cross, Ozaukee County, Wisconsin. Having completed his studies at St. Francis Seminary, near Mil-

waukee, he was ordained priest on December 22, 1872, by Bishop Henni. Among the different pastorates maintained by him since ordination are those of St. Lawrence, Washington County; Holy Name, Sheboygan, where he remained from 1889 to 1892, erecting a handsome school building at a cost of $16,500. Through his efforts also a hospital was erected near the church. In the fall of 1892 he became rector of St. John's at Jefferson.

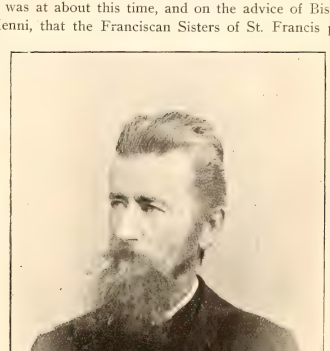
St. Lawrence's Church, Jefferson, Wis.

PRIOR to the year 1850, the early Catholic settlers in and around the village of Jefferson were visited by missionary priests, and at a later date by the resident pastors from neighboring parishes. The first resident priest appointed to this charge was the Rev. Michael Haider, who came to Jefferson in December, 1850. He did much for the benefit and advancement of this congregation, one of the first things undertaken by him being the enlargement of the old church and erection of a commodious frame school house, over which he in person presided. Besides these, and the other numerous duties attached to his position at this time, he was also called upon to attend the missions at Watertown, Clymanstown, Rome and Ottawa, which necessitated much laborious effort on his part. Father Haider remained in charge of this congregation from December, 1850, to March, 1856, being succeeded as rector of the parish by the Rev. F. X. Minderer, who remained there from April, 1856, to November, 1860. He, in turn, was succeeded by the Rev. Wendelin Bernard, who administered the duties of this parish from January, 1861, to February, 1862. Sometime preceding this pastorate, that is in 1859, the members of the congregation living within the city of Jefferson separated from St. Lawrence, and purchasing the Methodist Church in that town, used it for divine services for a period of nine years. In the meantime the St. Lawrence's congregation was attended by the pastor of this church as a mission.

When in the early '60's the Rev. Michael Beitter took charge of the Catholic parish, he erected the present church edifice, a solid and imposing structure, which stands on a considerable eminence about a mile east of Jefferson. Father Beitter remained at Jefferson from February, 1862, to April, 1864, and he was succeeded in January of the following year by the Rev. Hubert Jansen, who remained until the following November. It was at about this time, and on the advice of Bishop Henni, that the Franciscan Sisters of St. Francis purchased a plot of land near to the church, on which they erected a convent, henceforth to be the mother house of the Order. In this undertaking, they met with considerable opposition at the hands of Father Jansen, who made marked and strenuous objections to their coming, refusing absolutely to act as chaplain to them, or conduct services in the convent chapel. This, of course, necessitated other arrangements, the Sisters finally obtaining the services and coöperation of the Rev. F. X. Obermüller, who assumed the duties in January, 1866. He remained at Jefferson until July, 1871, at which time the Sisters removed to La Crosse, and erected a new convent there. At the present time only a very few of the Sisters of this Order reside at the Jefferson Convent, their living being almost entirely obtained from the



St. Lawrence's Church, Jefferson, Wis.



Rev. John Friedl.
(DECEASED.)

earnings and products of a farm of eighty acres, which is also owned and conducted in connection with the institution. Some of these Sisters are engaged in conducting the parochial school connected with St. Lawrence's congregation. In 1871, after the departure of Father Obermüller and to December of that year, the Rev. Thomas Van der Thannen (Fidelis, O. M. Cap.) was pastor of the congregation. He was succeeded by the Rev. Valentine Rademacher, who was in charge from January, 1872, to July of the same year. Then followed the Rev. Fathers Anton Michels, July, 1872, to August, 1872; Joseph Buergler, December, 1872, to March, 1873; Ferdinand Zuber, April, 1873, to June, 1875; C. Hergenroether, July, 1875, to December, 1876; Henry Bernhard, March, 1877, to December, 1880; Clemens Hahn, February, 1881, to December, 1882—Father Hahn died December 14th of the latter year, and was buried in the cemetery near St. Lawrence's Church; Michael Heiss, January, 1883, to April, 1885; Father Anselmus, O. M. Cap., May, 1885, to December, 1887; John Friedl, August, 1887, to June, 1890; Father Korfhage, July, 1890, to October, 1893, and Rev. John Friedl again from August 18, 1894, until the present time. Of numerous improvements made from time to time to the property of this parish, might be mentioned the building of a new school house by Father Obermüller in 1869, and the enlargement of the church and addition of the sanctuary and sacristy to it by Father Friedl in 1888. The latter pastor also built a new rectory in 1894. The present congregation of St. Lawrence numbers eighty-three families, all of whom are German, while the parochial school has a regular attendance of seventy-five children. The present convent chaplain is the Rev. J. Ryan. There are connected with this congregation, two Catholic organizations, a Ladies' Altar Society, with thirty-six members, and the Third Order of Franciscans.

The Rev. John Friedl,[1] present pastor of St. Lawrence's congregation, at Jefferson, is a native of Reichenthal, Diocese of Linz, Upper Austria, where he was born on the 12th day of June, 1842. Having acquired an ordinary school education, he entered the Gymnasium at Linz, where he completed a classical course. In 1866, in company with the Rev. Dr. Jos. Salzmann, he came to America and entered the Salesianum at St. Francis, where, having completed the necessary studies in philosophy and theology, he was finally ordained to the priesthood by the Right Rev. Martin Henni, Bishop of Milwaukee, on January 29, 1869. For some time following ordination, he was assistant pastor to the Rev. Martin Weiss, rector of St. Lawrence's congregation, Washington County, Wisconsin. Subsequently, he had charge of the congregation of St. John's, at Jefferson; St. Francis Xavier's, Cross Plains, Dane County, and at Marytown, Fond du Lac County, after which, for some time, he was professor in the Seminary at St. Francis. He was then appointed rector of the Saukville congregation, in Ozaukee County, from which place he was transferred successively to Mineral Point, St. Joseph's, at Racine, and his present charge of St. Lawrence's, at Jefferson.

(1) Died April 21st, 1898.

St. John's Church, Johnsburg, Wis.

IN 1841 six families coming from Germany settled at Johnsburg, Wisconsin, and they were soon followed by others. For some time occasional pastoral visits were made to these people by the Rev. P. Theodore John Van den Broek, from the Dominican Order, who said Holy Mass in private houses. He was then living at Little Chute. On September 26, 1845, the Rev. Caspar Rehrl arrived at Johnsburg, being sent by Bishop Henni to organize a congregation. In spite of unpropitious surroundings, he at once set about the accomplishment of his mission, and as a result of his zealous efforts, a small log church was completed in 1846 and dedicated in honor of St. John the Baptist. When Bishop Henni visited Johnsburg, on September 8, 1846, for the purpose of administering the Sacrament of Confirmation, he was pleasantly surprised and highly gratified at witnessing the successful work accomplished in behalf of the church. As St. John's was the first church established in that section of the country, it was attended by Catholics residing many miles around. At this time also, that is in 1845, a Catholic school was also established; of this Mr. Herman Joseph Thelen was teacher for one year, when he was followed by Mr. Geo. Rehrl, a brother of the Rev. Father Rehrl. When Mr. Rehrl resigned in order to prepare himself for the priesthood at St. Francis Seminary, Father Rehrl went to Europe to engage some School Sisters for the work. During his absence Rev. Father P. Fabian Bermadinger, a Capuchin, took charge of the congregation. He came in company with lay-brothers, who assisted him in his work. The Rev. Father Bermadinger bought and built his own house. The school was now taught by Mr. Ant. Duhs and later by Mathias Olig. As the congregation rapidly increased in numbers it became necessary to increase the capacity of the church. Now the only feasible manner of doing this, it was soon decided, was to build a new one. The undertaking being decided upon, it soon became evident that a majority of the congregation favored another and more central location. In consequence of this pronounced feeling the Rev. Father

Bermadinger sold his farm and left the place. Father Rehrl, who had in the meantime returned from Europe, disliked the plan of removal, and finding also that there was no place for the Sisters at Johnsburg, he resigned his pastorate, leaving in June, 1850. This vacancy was filled by the Rev. L. Susan, who left the congregation in 1851. The Rev. John Michael Obermueller then took charge of the pastorate, and during the following year a mission was held by the Rev. F. X. Weninger with the most gratifying results. At a meeting held at about this time, it was decided to build the new church of stone,

St. John's Church, Johnsburg, Wis.

the location chosen, being more centrally situated than the one formerly used, and for that purpose five acres of land were donated by Mathias Kalt. This, however, created some dissension in the congregation, and, as a result, some of the members began the erection of the new church on the old site. The Rev. Obermueller resigned in October, 1853, and for nearly one year the congregation was without a priest. In August, 1854, the Rev. Michael Deisenrieder became pastor again and a temporary church was built. The new church was commenced in the spring of 1855, and on Ascension Day the corner-stone was laid by Bishop Henni. On the old place the school was conducted by Mr. Lang, Olig and Geissler, while at the new one the Rev. Father Deisenrieder taught school in the priest's house. In 1856 a stone school house, two stories high, was erected and three School Sisters of Notre Dame placed in charge of it. In 1857 the church was dedicated by Bishop Henni on the Feast of St. John the Baptist. There were present on that occasion: The Rev. Michael Heiss, secretary to the Bishop, Rev. Father Dael, Father Fusseder and the Rev. Father Hasselbauer, P. Bonaventura Frey, and the Rev. Father Max Mueller; on the same day a bell was consecrated and the cemetery dedicated. The Rev. Deisenrieder resigned in 1858 and his assistant, the Rev. M. Mueller, became pastor, but he died after a few months,

Rev. Jul. Hellweger.

on July 13, 1858. During the following three years the congregation was attended by Capuchin Fathers from Mt. Calvary. In 1861 the Rev. F. X. Pfaller became resident pastor, and stayed till May, 1862. During this period, instead of School Sisters, a teacher, Math. Wickert, was placed in charge of the school. The Rev. Pfaller organized the St. Mary's Society for married ladies, August 15, 1861. He was succeeded by the Rev. Jos. Lutz in 1862, who, however, left on account of sickness in January, 1863. Succeeding him were: the Rev. Fathers John Sanner, who remained for two months, Comenzin, John Welter, in 1865, P. Leo Gauche, in 1866, and Aloys. Kieser; under the latter's administration, the steeple was erected, also many repairs were made on both church and school, and the interior of the church furnished. In 1868 Father Kieser went to

Germany, the Rev. P. Oeschger taking charge of the congregation during his absence. After his return in 1869 Father Kieser resumed the pastorate, remaining until 1873, when he resigned. Then the Rev. M. De Becke took charge of this congregation till July of that year. His successor was the Rev. Hubert Jansen. In 1874 a new priest house was erected and two bells were presented by Messrs. Michael Blonicn and Joseph Schnorrenberg. September 16, 1878, the Rev. John Wernich became pastor and remained till March, 1879. April 1, 1879, the present pastor assumed the pastorate, and for eighteen years has worked faithfully and zealously in behalf of the congregation. During this period the interior of the church was entirely renovated at an expense of $2,500. The Rev. John Bertram, now pastor of Hartford, Wisconsin, an offspring of this congregation, said his first Mass on December 8, 1879. On June 24, 1880, the High Altar was consecrated by Archbishop M. Heiss. Two years later the cemetery was enlarged. In 1883 a residence was built for the teacher and in 1886 the new school house was erected. In 1894 a steeple was erected and the church enlarged and in 1895 the Sanctuary, Sacristy and Winter Chapel were completed. In 1895 the Rev. Michael Schmitz, now pastor of Kiel, Wis., born in this congregation, said his first Mass the 26th day of June. Of Catholic societies in this congregation, there are: The Young Ladies' Society, Society of Married Ladies, Sacred Heart of Jesus, Young Men's Society, Catholic Knights of Wisconsin, Society of the Precious Blood of Our Lord Jesus Christ, Society of the Gebetsapostolat and Confraternity of Scapulary.

The Rev. Julius Hellweger, present pastor of St. John's, was born April 11, 1846, at Dt. Crone, Germany, was ordained priest on July 13, 1873, came to America in September, 1875, and was appointed to his present pastorate on April 1, 1879.

Immaculate Conception Church, Kendaltown, Wis.

THE parish of the Immaculate Conception at Kendaltown, Lafayette County, Wisconsin, is situated in the township of Kendal, Lafayette County, about nine miles northwest of Darlington, twelve miles north of Shullsburg and twelve miles southeast of Mineral Point. It consists of between eighty and ninety families, mostly Irish, with a few of German descent. The holy Sacrifice of the Mass was celebrated for the first time at a private house in 1855 by Father Hobbs, then of Shullsburg. The following year a church was erected under the supervision of Father O'Connor, of Willow Springs, who had recently been placed in charge of the parish, and who for sometime attended it as a mission. Father O'Connor's successor was the Rev. Father Stroker, also of Willow Springs. The mission was then placed in charge of the pastors of St. Matthew's church at Shullsburg and attended successively by Fathers Conroy, Colton and James Kinsella. In the meantime a church had been erected at Darlington, and Kendaltown was attached to that place as a mission. From here it was attended by Father O'Neil, who in turn was succeeded in charge of the mission by Father Welsh, of Willow Springs. After some time, Kendaltown was again attached to Darlington and remained

Immaculate Conception Church, Kendaltown, Wis.

as a mission to that place until 1882. During this period, the spiritual wants of its members were attended to by the following clergymen: Fathers David, E. M. McGinnity, James Fitzgibbon and M. Hannon. In 1882 the Rev. William Haberstock of Seymour was given charge of Kendaltown mission and began the erection of the new church at that place, which was completed under his administration during the following year. In September, 1883, the Rev. Wm. F. O'Mahoney was appointed resident pastor of Kendaltown, and during the first year of his residence there built the present pastoral residence. Father O'Mahoney remained in charge of this parish until his death, which occurred September 29, 1884. He was succeeded by the Rev. E. J. Goss, who maintained the pastorate from September, 1884, until August, 1887. Father Goss was then succeeded by the Rev. Father Luby, who remained there until about the first of April, 1888. The next pastor was the Rev. Dennis Tierney, whose term as pastor began in April, 1888, and continued until September, 1893. His successor was the Rev. N. J. Doyle, who died while still in charge on

April 29, 1895, being then only twenty-seven years of age. After Father Doyle's death the congregation remained without a pastor until July, 1895, when the Rev. M. B. Norton, present rector of the parish, was appointed. During the summer and fall of 1896, Father Norton remodeled the interior of the church and at the present extensive improvements, which will add greatly to the stability and beauty of the structure, are in contemplation.

There are at present no Catholic societies in the parish, except an Altar Society, but steps have already been taken for the organization of a Court of Catholic Foresters, which will be perfected during the present year.

The parish of the Holy Assumption at Willow Springs, Wisconsin, consisting of about thirty families,

Rev. M. B. Norton.

is situated in the township of Willow Springs, Lafayette County. As nearly as can be ascertained, the holy Sacrifice of the Mass was offered up as early as 1835 by Rev. James Causse of Mineral Point. This he continued until the year 1849, when under his supervision the first church in the parish, a small wooden structure, was erected. The next priest who attended Willow Springs was Father McCann, who succeeded Father Causse at Mineral Point. His administration of the parish continued until sometime in 1854 or 1855, when Father O'Connor was appointed as first resident pastor. In 1854 the rapid growth of the congregation necessitated the building of an addition to the church about equal in size to the original edifice. Between the expiration of Father O'Connor's pastorate and the appointment of his successor, Willow Springs was again attended for a short time as a mission by Father McCann of Mineral Point. Father Stroker, who was appointed to succeed Father O'Connor as resident pastor, was in turn followed by Fathers Welsh and McGowan, both of whom resided successively in Willow Springs. Father McGowan was the last resident pastor appointed to that place. From his time until 1883 the congregation was attended from Darlington by the following pastors of that place: the Rev. Fathers David, E. M. McGinnity, James Fitzgibbon and M. Hannon. In 1883, when Kendaltown was allotted a resident pastor, Willow Springs was attached to it as a mission, from which it has been attended ever since by the following priests in the order named: The Rev. Fathers Wm. F. O'Mahoney, E. J. Goss, Michael Luby, Dennis Tierney, N. J. Doyle and M. B. Norton.

Willow Springs is one of the oldest congregations in southwestern Wisconsin. The first church erected in the parish, which for years served as a land mark in the section in which it is located, continued to be used by the congregation for divine services until the summer of 1896, when under the supervision of the present pastor, Father M. B. Norton, it was replaced by a beautiful new edifice. The new building is without doubt one of the prettiest mission churches in the archdiocese. With the exception of an Altar Society, there are no Catholic organizations in the parish, but it is the intention of the pastor to establish a Court of Catholic Foresters in the near future.

The Rev. Michael Bernard Norton, present rector of Kendaltown, was born on the 21st day of October, 1858, in the town of Emmett, Dodge County, Wisconsin, and two miles from the city of Watertown. His parents were among the pioneer settlers of the state. At an early age he entered the College of Our Lady of the Sacred Heart at Watertown, remaining there until he had completed his classical studies in 1881. In September of that year he repaired to St. Francis Seminary, near Milwaukee, and devoted the next four years to the study of philosophy and theology. He was ordained to the priesthood in the chapel of this institution on June 29, 1885, by the late Archbishop Heiss. Father Norton celebrated his first holy Mass at St. Bernard's Church, in Watertown, on Sunday, July 12, 1885, and was shortly afterwards appointed to his first pastorate at Osceola, Fond du Lac County, Wisconsin. His labors in this parish, from which he attended Dundee as a mission, covered a period of four years. He afterwards held charges at Mapleton, Waukesha County, and at Meeme, Manitowoc County, and was assigned to his present congregation about July 1, 1895.

St. George's Church, Kenosha, Wis.

THE first church organization of German Catholics at Kenosha, Wisconsin, formerly known as Southport, was perfected in 1848, the Rev. Fathers Kundig from Milwaukee and Schraudenbach from Racine attending to their spiritual welfare. On January 1, 1849, these people held a meeting in the basement of St. Mark's (now St. James') Church, at which it was decided to erect a church building. Father Kundig presided over this meeting, the result

St. George's Church, Kenosha, Wis.

being that a frame building was erected on the spot where the present church stands. The church was blessed by the Rev. Martin Henni, Bishop of Milwaukee, and so satisfactorily did the new organization thrive that an addition was built on to the main structure during the following year. The first parochial school was established and a school house built in connection with this parish by the Rev. Father De Berge, in 1849. He was succeeded as pastor of the congregation by Father Huber, and he, in turn, by the Rev. Fabian Franenhofen, after whom came the Rev. Father Fusseder, whose successor was the Rev. Father Sailer. Then, for several years, Father Obermüller had charge of St. George's congregation, he being finally succeeded by the Rev. Father Bernhard. In 1858 the Rev. Father Bardarsch then being pastor, the Ven. Sisters de Notre Dame were engaged to take charge of the parochial school. During the next pastorate—that of the Rev. Father Beiter—a disastrous fire destroyed the parochial buildings, the parsonage being the only building to escape. This was on January 12, 1875. Then a temporary church was erected. During the time immediately after the fire, the girls of the parish attended school in the basement of the Second Ward public

Rev. Joseph Dreis.

school, while an old blacksmith shop was arranged as a temporary school room for the boys. In the meantime, work progressed rapidly on the new church, the result being the present substantial building, 150x50 feet. In addition to the expense thus incurred at that time, the congregation also purchased the site of the present school house, and erected that building upon it. Thus matters progressed satisfactorily until, at the end of seven years of active and successful pastorate, Father Beiter was succeeded by the Rev. Father Moder, who built a substantial and commodious dwelling for the School Sisters. As will naturally be supposed, the success of the parish was to a considerable extent due to the large-heartedness and generosity of individual members; for instance, soon after the fire Mrs. Souen

donated the northeast corner lot of the present church property to the parish, as a site for the parochial dwelling. This idea was carried to its fulfillment in the erection of a suitable parsonage on that property by the Rev. Father Moder. This pastor was succeeded in the charge by the Rev. Father Strickner, who did much

St. George's School, Sisters' Residence and Parsonage.

to place the congregation on a good financial standing. Father Strickner was succeeded by the Rev. Michael Wenker, who remained in charge of the parish for a period of ten years. It was through his influence that the southeast corner lot of the present property was purchased, and also that the present Sisters' dwelling was built. In 1887 the first assistant pastor was appointed to this congregation in the person of the Rev. W. Pischery, who was succeeded by the Rev. M. Graettinger. He remained for two years, during which time an addition to the parsonage was completed. Father Graettinger was succeeded as assistant pastor successively by the Rev. Fathers P. Delles, W. Pape, Philip Klein, and J. Wurm. At the time of the establishment of the first parochial school in connection with St. George's, the attendance numbered sixty children, while at the present day there are five hundred and forty-six who are regularly instructed by eight Sisters of Notre Dame and one lay teacher. The girls' department is under the immediate supervision of the venerable Sister M. Angelina, while the boys' department is in charge of Professor Glasch. Under this really remarkable growth in numbers, the school house has become entirely inadequate to the demands put upon it, so that the congregation has decided to add four more rooms to the building, and to ask for four additional teachers, so that the educational interests of the parish may be thoroughly and satisfactorily subserved. When the parish was first organized, the congregation numbered thirty families, while at the present time there are five hundred in the parish. The present edifice has a seating capacity for eleven hundred, all of the pews at the present time being rented. There is also, in connection with this congregation, a choir of sixty voices, which is under the able direction of Professor Raymond Flasch. The present rector of St. George's congregation is the Rev. Joseph Dreis, who was appointed to this charge on December 17, 1893, while his brothers, Revs. Henry and Philip Dreis, came there on March 20, 1894, and July 17, 1897, respectively. Under the zeal-

Rev. Philip Dreis, Assistant.

ous administration of these three, the church property has been greatly improved, the school repaired, and the outstanding obligations of the congregation reduced to a nominal sum, so that both school and church are in a flourishing condition. Moreover, active preparations are being made at the present time to fresco the interior of the edifice, and also to furnish it with stained-glass windows, so that St. George's Church promises to become one of the most beautiful and tastefully decorated churches in the archdiocese of Milwaukee.

Of Catholic organizations connected with St. George's parish are: St. Joseph's Society, of which Mr. J. Meyer is president; St. George's Benevolent Society, Mr. Brockhaus, president; St. Michael's

Rev. Henry Dreis, Assistant

Benevolent Society, Mr. Pentzger, president; Heiss Court of the Catholic Order of Foresters, Mr. N. Werner, chief ranger; Catholic Knights of Wisconsin, Mr. Fack, president; St. Aloysius' Cadets, Mr. M. Joachim, president; Married Ladies' Society, Mrs. M. Wirtz, president; Young Ladies' Society, Miss Lena Jacobs, president.

St. James' Church, Kenosha, Wis.

NEARLY sixty years ago St. James' Parish at Kenosha, Wis., was visited by missionary priests, among them being Father Kelly, at that time resident pastor of Beloit. It was not, until 1845, that the Rev. Martin Kundig received the appointment to that charge, where he continued to officiate during the following two years. While incumbent at Kenosha, Father Kundig erected a substantial brick church, the first of its kind in Wisconsin, which was dedicated under the name of St. Mark.

Upon the appointment of Father Kundig to another parish, he was succeeded by the Rev. Michael McFaul, who remained until 1852, his successor being the Rev. John Conroy. Then followed, in succession, the Rev. Francis Turney, from 1855 to 1856; Rev. James Colton 1856 to 1857; Rev. James D. Roche, 1857 to 1859; Rev. G. Riordan, 1859 to 1867; Rev. P. F. Petit, 1867 to 1869; Rev. E. McGurke, 1869 to 1870; Rev. Thomas Kirwin, 1870 to 1871; Rev. William Dougherty, 1871 to 1876; Rev. John Casey, 1876 to 1880, and the Rev. James Cleary, from 1880 to 1892. The present pastor, Rev. Henry J. Roche, assumed the duties of the pastorate in

St. James' Church, Kenosha, Wis.

1892. During the incumbency of the Rev. James Roche, the first Catholic school building in Kenosha was erected. This school was conducted until 1870 by lay teachers, when the Rev. Edward McGurke, at that time resident pastor, secured the services of some Dominican Sisters. In 1883, during the administration of Father Cleary, the present church was built, and in the following year dedicated under the name of St. James. Another marked improvement consisted in the erection of a new school building and parsonage in 1887. The different active Catholic organizations and societies now in the parish, are: League of the Sacred Heart: President, Mrs. Peter Daley; Secretary, Miss Stacia Conden; Treasurer, Miss Anna Hanley. Altar Society: President, Mrs. E. Bryant; Secretary, Miss M. Kelly; Treasurer, Mrs. James Tully. Children of Mary: President, Miss Maggie Burns; Secretary, Rose Tully; Treasurer, Josephine Tyson. St.

Aloysius Society for Boys: President, James Slater; Secretary, Robert Hanley; Treasurer, Henry Bienimann. Holy Angels Sodality: President, Sadie Carr; Secretary, Callista English; Treasurer, Julia Donnelly. A. O. H.:

Rev. Henry J. Roche.

President, Bernard McGivern. The Convent of the Most Precious Blood, which is also at Kenosha, was founded by the Dominican Sisters in 1890. The parochial school, also conducted by the Sisters of this Order, has eight grades and a daily attendance of two hundred and thirty children. The congregation of St. James' parish is at the present time composed of some twelve hundred souls.

The present resident pastor, Rev. Henry J. Roche, was born in Wexford County, Ireland, in 1834. He and a twin brother were among the first class ordained from St. Francis' Seminary. Soon after entering the priesthood, he was appointed to a mission near Delavan, Wis., going from there to Richwood, where he remained for eight years. While a resident of this place he built St. Joseph's Church. He was next sent to Columbus, from whence, after a continuous pastorate of twenty years, he assumed his present duties.

Holy Trinity Church, Kewaskum, Wis.

PRIOR to the year 1861 the Catholics living at Kewaskum were obliged to journey to neighboring parishes in order to attend to their religious duties. In that year, however, two lots were presented to the Catholics of that place by Mr. Mathias Altenhofen, upon which a medium sized brick church was erected. From 1861 to 1868 the congregation thus formed was attended as a mission by resident priests from Barton, among them being the Rev. Father Reindl. The first priest to take up his residence at Kewaskum was the Rev. John Mueller, who came there in 1868 and remained just one year. At that time the mission of St. Michael was attached to the parish at Kewaskum. Father Mueller's successor was the Rev. Father Ruckengruber, who remained from August, 1869, to April, 1870. Then the Rev. Henry Boers had charge for three months, and his successor,

Holy Trinity Church, Kewaskum, Wis.

the Rev. Father Schmitz, remained but sixty days. The Rev. Nicholas Stehle then came to Kewaskum, remaining there for five months. In July, 1871, the Rev. Father Edelmann took charge of the parish and continued to administer the duties of the same until the fall of 1877, when he returned to his native country, Switzerland. His successor was the Rev. Father Grome, present rector of St. Joseph's Congregation in Milwaukee, who entered upon his duties at Kewaskum in 1878 and

remained for seventeen years. While pastor of this congregation he built an addition to the church at an expense of $1,000, a school house costing $3,000, and a parsonage at an outlay of $3,000. In July, 1895, the present incumbent, the Rev. Philip Vogt, took charge of the parish.

The congregation of Holy Trinity now consists of about seventy families. The parochial school, although at first conducted by lay teachers, is at the present time under the management of Sisters of St. Agnes and has a regular attendance of about eighty-five scholars. Of Catholic societies in the congregation there are several, among them being: St. Francis Benevolent Society, organized June 3, 1888, thirty-five members, President,

Rev. Philip J. Vogt.

William Muckerhaide; branch of the Catholic Protective Association, ten members; Catholic Knights of Wisconsin, twenty members, President, William Muckerhaide; Married Ladies' Society, forty-five members, and Young Ladies' Sodality, twenty-five members.

The congregation of St. Bridget at Wayne, in Washington County, is attended as a mission from Kewaskum. This congregation was organized in 1856 and was at first attended by the Rev. Father Rehrl, who, while resident pastor at Barton, visited that place regularly until 1865. During the year 1868 and for some time following it was attended from Kewaskum and later from St. Kilian by the Rev. Fathers Schumacher and Jacobs. Since 1878, however, it has been permanently attached to Holy Trinity congregation at Kewaskum. The parochial school connected with this mission is conducted by Sisters of St. Agnes, the attendance being about thirty-five children. The congregation is composed of fifty-one families.

The Rev. Philip J. Vogt, present pastor, was born July 3, 1859, at Kilbourn City. In 1873 he entered the Salesianum at St. Francis, and after finishing the classical, philosophical and theological studies necessary, he was ordained to the priesthood on June 24, 1883. He celebrated his first Mass at West Bend on July 5th following. He was then appointed first assistant to the Rev. Father Holzhauer at St. Joseph's Church, Milwaukee, where he remained for thirteen months.

During that time St. Michael's congregation was organized and Father Vogt became its first attendant pastor. He was next appointed rector of the parish in Granville, where he stayed one year, and was then transferred to the pastorate at Theresa, where he remained for three and one-half years. From Theresa he went to Fond du Lac, became rector of the German Catholic parish and continued as such for three and one-half years. His next appointment was to the pastorate at Marytown, which place he left in eleven months to assume charge at Platteville. After a pastorate of one and one-half years at Platteville he was appointed rector of Holy Trinity Congregation, Kewaskum, in July, 1895.

SS. Peter and Paul's Church, Kiel, Wis.

THE Catholics residing at Kiel, Manitowoc County, Wisconsin, were first attended as a mission from St. Anna by the Rev. Father Schleier. He was succeeded as pastor by the Rev. Father Schiefen, who continued to visit that place at stated intervals until 1892. At that time the Rev. G. Weiss was appointed by the Ordinary as first resident

SS. Peter and Paul's Church, Kiel, Wis.

pastor, remaining as such until August 26, 1896. At that time the present rector, the Rev. M. J. Schmitz, assumed charge of the parish, having for a mission the congregation of St. George, at Elkhart Lake. The congregation of SS. Peter and Paul at present consists of about seventy families. There is a parochial school, with an average attendance of forty to fifty children, connected with this parish, which is in charge of a lay teacher. There are, also, a number Catholic organizations, to which members of the congregation belong, among them being St. Mary's Society, St. Cecelia's

Rev. J. Schmitz.

Young Ladies' Society, St. Aloysius Young Men's Society, and a branch of the Catholic Knights of Wisconsin.

The congregation of St. George, at Elkhart Lake, is attended as a mission by the resident pastor at Kiel. This congregation, which consists of about fifteen families, all German, was organized by the Rev. G. Weiss in August, 1896. Services are held at this Lake every two weeks. There is a Ladies' Altar Society in this parish, to which a number of the congregation belong.

The Rev. M. J. Schmitz, present rector of SS. Peter and Paul, was born on the 31st of January, 1870, at Johnsburg, Wisconsin. After acquiring his earlier education at the parochial school he began studying for the priesthood at St. Francis Seminary, near Milwaukee, in 1887, where he completed a full course in classical, philosophical and theological lore, and was ordained in 1895.

Church of the Immaculate Conception, Kieler, Wis.

THE establishment of this congregation was attended with more than the usual difficulties surrounding such an undertaking, owing to the fact that the country in Grant County, and particularly in and around Kieler, is of an exceedingly rough and hilly character, a condition the unsatisfactoriness of which is considerably augmented by numerous bluffs which predominate along the banks of the Mississippi River. This condition of course makes traveling quite difficult at all times, but especially dangerous at night; consequently, there were occasions when it was next to impossible for one to make the journey to that place with any degree of safety. Kieler is itself a small country village of about one hundred and ten families, and is situated eleven miles distant from the Northwestern Railroad station at Cuba City, and twelve miles from that at East Dubuque in Illinois. There is no connection from this place with the outside world, either by telegraph or telephone, the only method in force to this day being the old time country stage, which makes its daily journeys from Kieler to Louisburg.

The Catholic congregation at Kieler was first organized in the year 1855, prior to which time the settlers

Church of the Immaculate Conception, Kieler, Wis.

in this locality, which was for a number of years better known as Jamestown, attended divine services at Potosi and Sinsinawa Mound. The year following the organization of the parish, a small church was built and the same is in evidence to-day, being now used for a Catholic school. It is a small frame structure 38x24 feet in dimensions and maintains its original form with the exception of the necessary repairs which have been made from time to time. In this little church, the holy sacrifice of the Mass was offered up for the first time in July, 1858.

by the Rev. Ferdinand Zuber, who was at that time rector of St. Andrew's congregation at Potosi. To this pastorate, the little mission at Kieler remained attached until 1867, during which time it was attended by the following pastors, who succeeded one another at intervals as incumbents at Potosi: The Revs. Ferd. Zuber, L. Lux, Herman Joseph Muckerheide, Father Rasch and the Rev. Charles Exel. After Father Exel, the Rev. Andrew Gstach, Ph. D., became resident pastor of the Kieler congregation, remaining there from February, 1867, to January, 1869. His successors were: The Rev. Fathers Seif, February 2, 1869, to May 9, 1869; Peter Oeschger, June, 1869, to August 20, 1870; Aloysius Oehler, October 29, 1870, to February 18, 1871; Father

Rev. Rudolph Ollig.

Schraudenbach, May 23, 1871, to April 18, 1873; J. E. Halbenkann, May, 1873, to April, 1882; Lawrence Barth, May, 1882, to August, 1882; George Trimberger, August, 1882, to January, 1886; James Stehle, January, 1886; August Albers, January, 1886, to September, 1891; Ferdinand Raess, September, 1891, to September 8, 1896, and Rudolph Ollig, the present rector, since September 16, 1896. Of the above resident pastors at Kieler, the Revs. Peter Oeschger and J. E. Halbenkann deserve especial mention. Under the administration of the former, the corner-stone of the present church was laid by the Right Rev. John Martin Henni, D. D., Bishop of Milwaukee. The dimensions of this building are 84½x45 feet, the cost of the structure complete being $6,000. It is a plain but very substantial building and is arranged interiorly with a view to the comfort and accommodation of the members. The church bells, however, have been woefully neglected, being perched on an open platform, seventy-five feet above the building, in which condition they have, in spite of the congregation's ability to do otherwise, remained exposed to all kinds of weather for the past thirty years. The originator of this structure, Father Oeschger, was born on July 29, 1822, at Hernu Sen, District of Laufenburg, Canton Aargau, Switzerland. The unfortunate cause of his death will long be remembered by the people residing in this vicinity. While the church was still under course of construction he one day, while passing along a portion of the interior scaffolding, fell to the ground and was so badly injured that he died immediately. He was buried in the little cemetery at Kieler, where a small monument marks his last resting place.

The Rev. J. E. Halbenkann, present rector of St. Mary's Church at Mineral Point, Wisconsin, is remembered not only for his churchly zeal but also for the great interest he took in the interior decoration and furnishings of the church. Of the latter, which were added to that building during his administration, were a large pipe organ, costing $1,900; two side altars, $1,100; one high altar, $1,100; two bells, $500; pulpit, $260; a candelabra and candlesticks and numerous other accessories. The present parsonage at Kieler, poorly built and poorly furnished, was erected by Father Gstach. At one time, the part of this building, now used as a kitchen, was devoted to school purposes, but when the new church had been completed and was occupied by the congregation, the old church was built over for a school, for which purpose it has since been used. This institution is run under the free school system and is in charge of Sisters of St. Francis, from Greenfield, Milwaukee, who have conducted the same since September, 1892. Prior to their coming, the school was in charge of a lay teacher. The present enrollment of scholars numbers one hundred. Since its organization, three missions have been held in the congregation at Kieler, one during July, 1860, by the Rev. Francis Xavier Weninger, S. J.; one in January, 1883, and another in March, 1895, by the Redemptorist Fathers. The congregation of the Immaculate Conception at the present time consists of one hundred and ten families, almost all of whom are emigrants from the Prussian Dioceses of Hildesheim and Paderborn. A few of them, however, are from the Dutch Diocese of Roermond. There are four Catholic societies connected with the congregation at Kieler, namely: Branch No. 138 of the Catholic Knights of Wisconsin; Young Men of St. George; Society of the Sorrowful Mother, and St. Cecil Society

for Young Ladies. The present trustees of the church are Messrs. Michael Kirchberg, secretary; Henry Vosenberg, treasurer, and John Jansen and Bernard Terfruechte, consultors.

Four miles from Kieler is Dickeyville, a small mission attached to that pastorate. The congregation at Dickeyville was established in 1873, prior to which time the people residing in that locality attended divine services at the Kieler church. During the years 1873 and 1874, the Catholics of Paristown erected a church of their own at Dickeyville, which was dedicated to the Holy Ghost. It is a small frame building, plain in exterior but of comfortable dimensions, which cost $2,700. A noticeable feature in the furnishings of this church is a rather elaborate painting, done in Munich, Bavaria, which represents the descent of the Holy Gost upon the Blessed Virgin Mary and the twelve Apostles on the day of Pentecost. This was imported from Munich by Father Raess in 1893. The village of Dickeyville consists of about fifty-three families, and, like the mother parish, is located about eleven miles from Cuba City and sixteen miles from East Dubuque. Neither is there any communication with the outside world from this point, excepting by telephone and daily stage to Louisburg. The congregation at the present time is composed of forty-eight families. There are in connection with the parish a Society of the Annunciation of the Blessed Virgin Mary and a St. Catherine's Society. The present trustees of the church are George Weiderhold, treasurer, and Henry Busch, secretary. The parochial school at Dickeyville is conducted by one lay teacher and has an average attendance of thirty pupils.

The Rev. Rudolph Ollig, present pastor of the Immaculate Conception at Kieler, was born at Cologne, on the Rhine, in Rheinish-Prussia, February 11, 1859. After having completed the classical as well as nearly all of the ecclesiastical studies necessary for ordination, he served as "Ein-Jaehriger Freiwilliger" in the German army. He then served for three years as tutor in the family of Henry Stollwerck at Cologne. In December, 1888, he came to the United States, where he was ordained to the priesthood by His Eminence, Cardinal James Gibbons, Archbishop of Baltimore, Md., April 4, 1891. The day following, he said his first holy Mass in the Most Holy Redeemer's Church in New York. He was then for a little over a year assistant priest at St. Vincent de Paul's Church, Oshkosh, after which he became rector of St. Wendel's near Manitowoc. He was then for three years rector of the parish at Theresa and since September 16, 1896, has been pastor of the Immaculate Conception congregation at Kieler and mission of the Holy Ghost at Dickeyville. Since coming to the archdiocese of Milwaukee, Father Ollig has given numerous evidences of his earnest desire to advance the interests and conditions of the parishes over which he has been placed. Among the many things done by him in this way may be mentioned the re-opening of the parochial schools at St. Wendel and Theresa, both of which had been in a dormant condition for nearly four years. He also built a nice and comfortable parsonage at St. Wendel and restored the school-house at Theresa. In these undertakings he was well and actively sustained by his parishioners, who did all that was in their power to assist him.

St. Francis of Sales' Church, Lake Geneva, Wis.

IT IS now fully sixty years since the first Catholic families settled in the neighborhood of Lake Geneva, Walworth County, Wisconsin. Five years later Father Kundig organized a congregation there.

St. Francis of Sales' Church, Lake Geneva, Wis.

Prior to his coming, the scattered Catholic families in and about this settlement were occasionally visited from Milwaukee by the Rev. Father Morrissey, who

was, at that time, assistant at old St. Peter's Church, and a few years later became the first pastor of St. John's Church, Monches, Wisconsin. In 1847 this parish was given its first resident pastor in the person of Father Patrick McKernan, who, in addition to his labors at Lake Geneva, attended, as missions, the churches at Janesville, Whitewater and Jefferson Prairie. In December, 1849, Father P. J. Fander assumed the pastorate, adding the congregations at Beloit and Delavan to the list of missions attended from there. After him followed in succession, as pastors of St. Francis of Sales', the Rev. Fathers Fusseder, Francis Prendergast, P. J. Mallon, H. P. Kenny, G. H. Brennan, F. O'Farrell, James Stehle, E. O'Connor, James F. Kinsella, E. McGinnity, J. Casey, John Kinsella, B. Smithings, N. M. Zimmer, M. Wenker and Eugene Reilly, who is the present rector.

Interior of St. Francis of Sales' Church.

Lake Geneva is a well-known Wisconsin summer resort, and, as a result, at certain seasons of the year the congregation of St. Francis of Sales is considerably larger than at others. The number of permanent residents who attend this church, however, may be fairly estimated at about one hundred and twenty-five families. There is an Altar Society connected with the congregation, of which Mrs. J. Ward is secretary and treasurer. There is also a League of the Sacred Heart, of which Miss Electa Ward is secretary and treasurer, and St. Francis' Literary and Debating Society, of which Mr. C. Deigan is president, Miss Winnie Nohelty is secretary, and Miss Maggie Quincanon is treasurer. The congregation of St. Francis is, at the present time, occupying the third church erected since its organization, over half a century ago.

The Rev. Eugene Reilly, present pastor of St. Francis of Sales,' at Lake Geneva, was born in Sangarties, Ulster County, New York. When but four years of age, he removed with his parents to Wisconsin. After completing his course in classics, philosophy and theology, he was ordained to the priesthood in 1876, after which he was, for some time, one of the assistant pastors of St. John's Cathedral, Milwaukee. November, 1876, he was appointed pastor of St. John's Church at Monches, where he remained until July, 1884, at which time he became pastor of St. Francis of Sales', at Lake Geneva.

Referring to the history of this parish, after it had completed a growth of five and twenty years, a recent article says: "A quarter of a century ago the congregation of St. Francis de Sales' had completed the first twenty-five years of its existence. At that time the present Dean of St. Patrick's Church, Janesville, Wisconsin, the Rev. E. M. McGinnity, was its pastor. During the brief time in which he was in charge, he was exceedingly active; and, among other improvements, had a large addition attached to the church so as to render it capable of accommodating all the members of this prosperous and rapidly growing congregation. In 1874 the Rev. Father McGinnity was succeeded by the Rev. H. J. Smittings (according to our authority,

Rev. Eugene Reilly.

Fathers Casey and John Kinsella came between these two), who was in time followed by the Rev. N. M. Zimmer. The latter remained in charge for over nine years, and during the time of his pastorate many necessary and important improvements were made.

Among these may be mentioned the vestibule of the then parochial church; also the spire, and a large bell suspended in the belfry; and, most important of all, it may be stated that during Father Zimmer's pastorate the present rectory was planned and erected. From Lake Geneva, the Rev. N. M. Zimmer was transferred to Hartford, Wisconsin, and later on he was given charge of St. Peter's congregation at Beaver Dam. Wisconsin, where he is at present engaged in parish work.

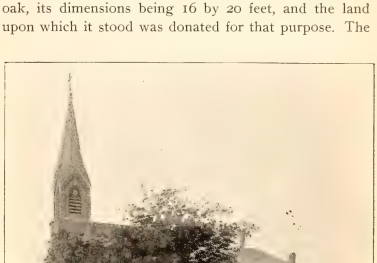
"In 1884 the Rev. Eugene Reilly was appointed, by the late lamented Archbishop Heiss, to the rectorship of St. Francis de Sales' Church, which charge he has since retained. His efforts in advancing the spiritual and temporal interest of the parish have met with gratifying success. During his pastorate, the present imposing church edifice—the third erected in the parish —was built a few years ago. The cost of the church amounted to about $18,000, and at the time of dedication no debt worth speaking of remained. The old structure has been changed into a commodious and comfortable hall for social and literary entertainments. The new church, Gothic in style of architecture, is one hundred and twenty-six feet long by fifty feet wide. The beautiful stained glass windows and stations of the Cross, which add so greatly to the beauty of the interior, were donated by members of the congregation. The same may be said of the stone of which the foundation is constructed, as well as the labor of excavation. The grounds surrounding the church are artistically arranged and neatly kept, and the value of the labor expended upon them during the past ten years would, if actually paid for in money, be equivalent to an outlay of one thousand dollars. A few years ago a new barn was erected on the premises, at a cost of over six hundred dollars. Besides, several hundred dollars have been spent since that time in fencing and beautifying the Catholic cemetery.

"In the prosecution of all this work, and in the necessary outlay of money, the greatest harmony and good will have continued to prevail among the members of the parish. This is, perhaps, the great secret of the success that has attended all their undertakings.

"The members of St. Francis de Sales' parish are not, however, unmindful of the kind and generous assistance which they have in all their important undertakings received from the numerous visitors who come annually to spend the hot summer months on the beautiful shores of Lake Geneva. Among many may be mentioned, in particular, Messrs. P. J. Healy, the donor of the beautiful church organ; George L. Dunlap, N. K. Fairbank and John S. Cooke."

St. Clement's Church, Lancaster, Wis.

IT WAS in 1846 that the Rev. Andrew Tusch was assigned to the German settlement near Potosi, Wis., as first resident pastor, remaining there until 1851. During that time he also attended the few Catholic families living around Pigeon, saying Mass in the homes of John J. Ertz, who died in 1893, and Nicholas Wisbaum, at present a resident of Kansas, these people having removed with their families from the German settlement to Pigeon some three years prior to this time. In 1851 the Rev. Father Schraudenbach, who died at Boscobel in 1883, succeeded Father Tusch, and by extra exertions made that year was enabled to erect a small chapel. This structure was built of rough sawed oak, its dimensions being 16 by 20 feet, and the land upon which it stood was donated for that purpose. The



St. Clement's Church, School and Parsonage, Lancaster.

first Mass was said in this chapel on December 7, 1851, and in honor of the day it was called St. Ambrose. The land donated, lying about a mile north and a quarter of a mile west of the present postoffice of Hurricane, comprised in all five acres, two of them being given by Henry Schuster, two by Peter Schuster and one by John J. Ertz. Later this land was deeded back to the original owners, who in lieu thereof gave twenty-five dollars for each acre towards the erection of a new church. These people formed the nucleus of the German branch of what is now the flourishing congregation of St. Clement's.

During the '50's the Irish Catholics and others residing in and about Lancaster were attended, with very few exceptions, by priests from Potosi, Mass being said by Fathers Voissem and Gibson and Bishop Henni in the homes of Adam Kyle, John Pollock, James Carmody, A. Crosby, and at Mr. Grady's, near Flora Fountain. In 1859 the Rock church was built in the village of Lan-

caster, being attended by outside priests until the Rev. T. P. Hodnett, who was stationed at Potosi in 1868, was assigned to that charge two years later. This church, which stands just west of the courthouse, obtained its name from the fact that a rock was placed over the entrance, upon which is carved a chalice with the inscription, "St. Bartholomew, Pray for Us," and the date 1850, intended however for 1859. The building was erected by Father M. W. Gibson, the first Mass being said on Christmas day, 1859. The land upon which the present church stands was purchased of J. Allen Barber for a consideration of $200, and a deed to that effect, on file in the courthouse at Lancaster, is witnessed by James Carmody, H. W. Gibson, George H. Cox, N. P., and J. H. Evans, register of deeds. In 1867 the church was

Rev. A. Albers.

re-seated by the Rev. H. J. Albers,[1] a relative of the present pastor. The dedicatory services were conducted October 28, the year following, by the Rt. Rev. John Martin Henni, Bishop of Milwaukee, assisted by the Rev. T. P. Hodnett and Rev. H. J. Albers. It was originally intended to name the church after St. Bartholomew, but on the Bishop's suggestion that there were already a number bearing that title, it was changed to St. Clement's. The church is without a belfry, nor had it a basement until 1882, when a furnace was put in.

In 1870 John M. Hurley of Lancaster, Thomas Carmody of Mt. Hope and John Lawless of Patch Grove were sent to Milwaukee with a petition asking that a resident priest be given to Lancaster, with missions at Mt. Hope and Patch Grove. Bishop Henni, being in attendance at the Council of the Vatican, the request was granted by Vicar-General Martin Kundig, and Father Hodnett, now of St. Malachy's Church, Chicago, was stationed there as first resident priest in November, 1870. During that same year Father Hodnett purchased for a parochial residence a house standing on the present site of the new church and a block west of the old one. Just three years later he was succeeded by the Rev. R. J. Scott, who during his pastorate established a large and very successful temperance society, called the St. Patrick's C. T. A. U. All of the missions in this section had churches at an early date, that at Patch Grove being built in 1850, and the frame church at Mt. Hope dedicated August 15, 1862. These churches received some attendance from Prairie du Chien and Potosi, although altogether recognized as attached to the pastorate of Lancaster. In August, 1884, Mt. Hope became an independent parish, having Patch Grove as a mission, the present pastor, Rev. McNulty, being appointed to the charge at that time. During its first few years under the administration of resident priests the church at Lancaster made but little progress, but after Father Scott had been succeeded in February, 1876, by the Rev. H. Victor, and he, in turn, by the Rev. Peter Schwaiger on April 11 of the next year, a change for the better became apparent. A new vitality took hold of the people; debts hanging over both church and parsonage were cleared away, a new altar and furnace were placed in the building, the Rock church—St. Lawrence O'Toole—was built at Mt. Hope, St. Mary's brick church at Fennimore, a new frame chapel was erected in the cemetery at Pigeon and various other and noticeable improvements effected at Patch Grove. Having placed the church in really excellent condition, Father Schwaiger, who is at present located at St. Lawrence, Wis., severed his connection with the parish of Lancaster on March 17, 1885. His successor, the Rev. Louis Barth, who arrived May 1, 1885, continued the good work by still further improving the church property. Within two years from the time of his coming the new St. Clement's, a brick structure costing over $10,000, and which as a work of art both in interior and exterior finish has not a superior in southwestern Wisconsin, was built, paid for and consecrated. The Building Committee which brought this undertaking to a final and most successful termination was composed of the Rev. L. Barth, John Pink, John Zens, Jacob Ertz, Peter Hoffman, Sr., who died in October, 1891, Philip Muench, Anton Wilhelm, Bernard Fuerstenberg, Thomas Carmody, and Michael Fahey, who died in 1893. St. Clement's, as it now stands, is a handsome Gothic structure, covering an area 45 by 100

(1) Who has since retired, but is now living at Racine.

feet. It is built entirely of red brick, the trimmings being of the same material in white. The spire is 116 feet in height, and in the tower beneath ample provision has been made for bells and clock. The ceiling of the main interior is arched and quite lofty, being at the highest point thirty-six and a third feet above the surface of the floor. The altar and interior decorations are quite tasty, and the windows of a fine quality of stained glass. The building is well lighted, heated and comfortably seated throughout, a gallery being provided for the choir. There is also a small chapel in the west end of the basement, large enough to seat 100 people. The corner-stone of St. Clement's was laid June 6, 1886, by the Rt. Rev. Mgr. L. Batz, then Vicar-General of the Milwaukee Archdiocese, and the consecration of the building took place on December 1 of the same year, the Most Rev. M. Heiss officiating. On this occasion the Rev. Vahey of Ridgeway, Wisconsin, preached in English and the Rev. Statter, D. D., of Dwyer, Indiana, in German.

Added to, and just west of the church stands the Sisters' school and residence, which was erected by the Rev. J. H. Niehaus in 1889. School was first held in this building January 2, 1890, and dedicatory services on February 12 following, when the Rev. T. P. Hodnett of Chicago made the address. The first school held at Lancaster, however, was in the little chapel in the basement of the church, commencing September 2, 1889, and continuing until December 20. At first the school was placed in charge of the Franciscan Sisters of Milwaukee, but since June, 1892, it has been under the management of the Sisters of Notre Dame. The annual amount paid to these sisters for their services is $475, and the total enrollment of scholars is one hundred and one. Father L. Kaluza took charge of the parish September 2, 1892, and remained until July 18, 1893. During the spring of the latter year he commenced the erection of a parsonage, which was completed by his successor, the Rev. Father Albers, in the following November.

The original missions of this parish were located at Mt. Hope and Patch Grove, but in 1876 Mt. Hope became annexed to Boscobel and continued so until 1880, when it again came under the charge of Father Schwaiger. The priests who up to this time had attended the mission from Boscobel were Fathers Stehle and Schraudenbach, who built the chapel at Pigeon. It was some time subsequent to this that it was decided to build a parochial residence at Mt. Hope and make Patch Grove a mission of that parish.

At Fennimore[1] the rapid and remarkable growth of the Catholic population induced Father Schwaiger to pay regular visits to that place. During 1883 he said Mass there in Govier's Hall, but the year following built a church, which was thereafter attended by priests from Lancaster on every second Sunday in each month. This church was not procured without difficulty, the priest interposing his personal objections to the undertaking. However, Mr. Thomas Tormey, Sr., and Patrick Flynn, after having purchased two lots for a church site, called on the Archbishop to obtain his sanction, and that gained, a committee consisting of Messrs. Thomas Tormey, Sr., P. H. Finnegan, M. Lameski and John J. Scanlon was appointed to secure the necessary means. The church resulting from the zeal and enterprise of these people is of brick, has a steeple and bell and is comfortably seated, heated and lighted. The corner-stone was laid in June, 1884, the Rev. Fathers Dempsey, Weinhart, Schwaiger and Rademacher performing the ceremonies. The building was dedicated by Father Niehaus. This church, aside from work donated, cost $3,000.

Some years prior to this time, when Father Schraudenbach was attending priest, the early settlers around Fennimore used to hear Mass at the home of Mr. Tormey and also paid occasional visits to Highland for the same purpose; the majority, however, attended the services given in the homes at Lancaster by Father Causa, then resident priest at Potosi. About that time Mr. Tormey gave six acres for a church site, but the people being too poor then to undertake the expense of erecting a building, the land was deeded back again by the Bishop. In 1886 the congregation purchased a tract of six acres one mile west of the village, which was platted for burial purposes. The first cemetery at Lancaster consisted of one square acre, the gift of Nicholas Wisbaum to the church at Pigeon, in 1851. Father Schwaiger built a chapel on this plat in 1883, and twelve years later an acre and a half was added to the grounds. This land lies along the road to the Hurricane postoffice and is used exclusively by the Germans. Another cemetery, comprising just an acre, was donated to the church by Adam Kyle, in the early '50's, and is used by all, without distinction as to nationality. In 1869 Mr. Kyle left Lancaster and removed to Greene, Butler County, Iowa, where he still lives. At the time of his leaving he made the deed of this gift over to the parish, although the land had already for some years been used for burial purposes.

The first Catholic mission was held at Lancaster in 1874 by the Rev. Father Corby, C. S. C. Another was conducted by the Passionist Fathers Lange and Alphonsus, of New York, in 1876. Still another was held by the Rev. Weninger, S. J., June 22, 1878, and a fourth by a Jesuit from Prairie du Chien in 1882. A fifth mission, begun in December, 1886, was held by the Revs.

(1) Fennimore has recently been given its own resident pastor in the person of the Rev. John Feld.

Schrageman and Niluer, German Redemptorists from St. Louis, and the sixth and last by the Fathers Bosche and Boorman, November 17-24, 1895.

The parish was practically established with the building of St. Ambrose Chapel at Pigeon in 1851, although the church of St. Clement was not built until eight years later. Resident pastors at Lancaster since the establishment of this church have been: Rev. T. P. Hodnett, 1870, to November, 1873; Rev. R. J. Scott, November, 1873, to February, 1876; Rev. H. Victor, March, 1876, to April, 1877; Rev. Peter Schwaiger, April, 1877, to March, 1885; Rev. L. Barth, May, 1885, to May, 1888; Rev. J. H. Niehaus, May, 1888, to September, 1892, and Rev. L. Kaluza, September, 1892, to July, 1893, on which date the present pastor, the Rev. A. Albers, assumed the duties. The congregation now consists of over 800 people.

Of Catholic societies in the parish there are the Catholic Knights of Wisconsin, Branch No. 121, which was organized June 17, 1891, with the following charter members: J. H. Alcom, John M. Hurley, Matthias Flesch, Rev. John H. Niehaus, George Rudersdorf, William Spaight and Herman Schroeder. On the same day James Townley was voted a member, and Dr. P. L. Scanlon admitted by ticket from the Potosi branch. There are now twenty-eight members. In addition to this there is the Young Ladies' Sodality of the Blessed Virgin Mary with thirty-eight members, an Altar Society with thirty members, and St. Aloysius Boys' Society with fifteen members.

The congregation of St. Clement's at Lancaster was incorporated, October 9, 1883, by the Most Rev. M. Heiss, Archbishop, Very Rev. L. Batz, Vicar-General, Rev. Peter Schwaiger, pastor, J. M. Hurley, secretary, and Anton Wilhelm, treasurer.

The Rev. August Albers, present pastor of St. Clement's, was born in Neuenkirchen, Bramsche, Province of Hanover, Germany, on August 27, 1852. Receiving his earlier education in the schools of his native country, he came to America in 1872 at the age of twenty. He remained with an uncle at Cincinnati, Ohio, for a short period and began his clerical studies in 1874 at St. Francis' Gymnasium in that city, under the guidance of the Franciscan Fathers. In 1877 he came to St. Francis Seminary, near Milwaukee, where he was ordained to the priesthood by Archbishop Heiss in June, 1884. His first appointment was to St. Hubert's Church, at Richfield, Washington County, in August of that year, where he remained until January, 1886. His next pastorate was at Kieler, in Grant County, which he left in September, 1891, to assume similar duties at Racine. He was then appointed to his present pastorate, assuming charge in July, 1893.

St. Mary's of the Nativity Church, Lomira, Wis.

THE congregation of St. Mary's of the Nativity was established in the spring of 1870, at Lomira, Dodge County, Wisconsin. It was at about this time that the Rev. Father Welter, then attending the congregation, built a small church at Lomira and attached it as a mission to Ashford, of which he was at that time the resident pastor. Father Spath, who succeeded Father Welter as pastor of the Ashford congregation, built a school, parsonage and Sisters' residence at Lomira in 1876. This mission was

St. Mary's of the Nativity Church, Lomira, Wis.

then for some years alternately attended by resident pastors from Ashford and Theresa, among them being the Rev. Fathers Schwinn, Hellstern, J. P. Van Treeck, P. J. Vogt and B. Nuttmann. The first resident pastor of St. Mary's was the Rev. G. Decker, who assumed the duties of that office in 1896. There are some eighty families in the congregation of St. Mary's. There is also a parochial school connected with it which is conducted in the new building, erected in September 1895, by two Sisters of St. Agnes from Fond du Lac; it has a regular attendance of about fifty scholars. There is a Married Ladies' Sodality in connection with this parish and a Court of the Catholic Order of Foresters, which was organized in May, 1897. The present trustees of the church are Messrs. P. Wolf, A. Schmid, Mat. Weyer and H. McCarthy.

The Rev. S. Bernard, pastor of St. Mary's of the Nativity, at Lomira, was born at Mt. Calvary, Fond du Lac County, on February 25, 1871. Until thirteen years of age, he attended the parish school at that place and

then entered St. Lawrence College, at Mt. Calvary, where he remained until eighteen. In 1889 he entered St. Francis Seminary, near Milwaukee, where he completed his studies for the priesthood. He was ordained

Rev. S. Bernard.

priest in Green Bay Cathedral, on July 9, 1883, by the Right Rev. S. G. Messmer, and said his first holy Mass on the 12th of the same month at Mt. Calvary. He was then for three years assistant pastor at St. Michael's Church, Milwaukee, and since August 1896 has been rector of St. Mary's at Lomira.

St. Mary's Church, Lost Lake, Wis.

THE parish of St. Mary's at Lost Lake, Dodge County, Wisconsin, was organized in the year 1865, after which time it was successively attended by the Rev. Fathers Dougherty, McGirt, Gray and Roche, the latter occupying the pastorate continuously for eighteen years, attending there from Columbus. The Rev. Father Gardthaus was the first resident pastor of this congregation and he was succeeded as such by the present incumbent, the Rev. John F. Decker. There are altogether fifty-four families or two hundred and seventy souls in this parish. Connected with the congregation of St. Mary's are the St. Mary's Sodality, of which Mrs. Mary O'Brien is president; Mrs. Catherine Hepp, secretary; and St. Rose's Sodality, with Lizzie O'Brien as president and Mary Hepp, secretary.

The Rev. John F. Decker was born on the 2d of

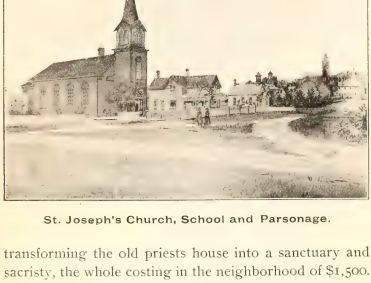
St. Mary's Church, Lost Lake, Wis.

Rev. John Decker.

May, 1856, in Germany. When 17 years of age he came to America and Milwaukee, where he entered the seminary at St. Francis. After taking a full course of philosophy and theology as prescribed by that institution, he was ordained to the priesthood in 1879 by the Most Rev. Archbishop Henni.

St. Joseph's Church, Lyons, Wis.

THE parish of St. Joseph's at Lyons, Walworth County, Wis., was founded in 1870. In the same year a small frame church, 32x48 feet, and a two-story parsonage, 16x24 feet, were built under the personal supervision of the Rev. J. Smedding, at that time pastor at Lake Geneva. In 1880 a seventy-foot steeple was built on the north side of the church, in which was placed a bell purchased from the congregation of St. Mary's at Burlington. In 1889, during the residence of Father Charles Drees, who was third to assume the pastorate, a brick school house was built at a cost of $700. Six years later a new two-story frame parsonage was built, and the church enlarged by



St. Joseph's Church, School and Parsonage.

transforming the old priests house into a sanctuary and sacristy, the whole costing in the neighborhood of $1,500.

After the departure of Father Smedding from Lyons in 1872, the congregation being poor as well as small, the parish was without a resident priest until 1874. In the meantime services were held once or twice a month, modo excurrendo, by different priests, who came from New Muenster or Lake Geneva, and later by Capuchin Fathers from Milwaukee. In the spring of 1884, however, the Rev. August Gardthaus was appointed resident pastor and remained until November 1888. He was at once succeeded by Father Drees, who left during the summer of 1890. Father William Lette, of the archdiocese of St. Paul, Minn., was next to assume the pastorate, but after a stay of about two years he again returned to his former place in Minnesota. From that time until March, 1893, the congregation was attended by neither resident nor visiting priest. Then the vacancy was supplied each alternate Sunday by the Rev. Cyril Kufner, who went there from Milwaukee. In this manner the congregation was attended until 1894, when the Rev. John Diebold became the resident priest. The congregation at present consists of some twenty-five

Rev. John Diebold.

families. The parochial school at Lyons has an attendance of twenty-five scholars, and is under the management of Mr. William Robers.

Attached to the parish of St. Joseph's is the little mission of St. Kilian's, which is situated about five miles south of Lyons. This congregation was founded about forty years ago and a small church built during the attendance of Father Charles Schraudenbach, at that time resident pastor at Muenster. It became an out-mission of St. Joseph's in 1884, since which time it has been regularly attended from there every second Sunday. There are fifteen families in the congregation.

The Rev. John Diebold was born in 1847 and ordained to the priesthood in 1872 at Munich, Bavaria. In this beautiful capital and great center of learning, art and science, at its celebrated University and grand theological Seminary Georgianum, he also studied philosophy and theology for five years, passing all of his examinations summa cum laude. From 1872 until 1881 he held different positions as parish priest, and later as professor of Christian doctrine and Oriental languages.

In 1876 he was created, with high honors, Doctor of Theology by the famous theological faculty of the University at Wuerzburg. In 1882, owing to failing health, he resigned his professorship and made a tour through Austria and Switzerland. From the latter, he in 1887 came to America, and after considerable travel finally arrived in Wisconsin in 1893. In the earlier part of the following year he took charge of his present pastorate at Lyons. Aside from his priestly duties, Father Diebold has devoted considerable time to literary pursuits, having published in German the following widely known works: "The Essence of the Eucharistic Sacrifice," Augsburg, 1876; "The Building of the Temples at the Times Before and After Christ," Leipzig, 1878, and "The First Leaves of a History of the Christian Monumental Theology," Augsburg, 1882.

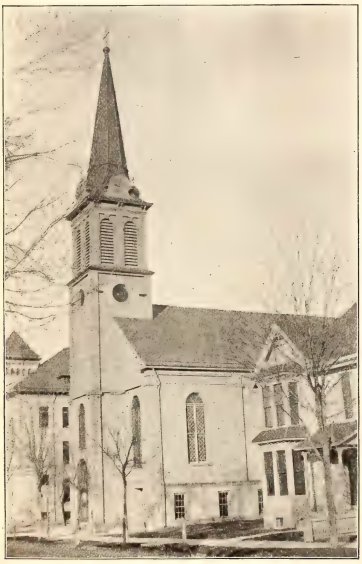
Holy Redeemer Church, Madison, Wis.

MASS was celebrated for the first time at Madison by the Rev. Martin Kundig in 1843, on which occasion he conducted the services at the residence of James Sullivan. At this time there were but a few Catholic families in the neighborhood, all of whom were of German birth or descent. Subsequent to this occasion, Mass was celebrated in the house of Mr. Xavier Jordan, a German Catholic who came to Madison in 1845, and in the same year Bishop Henni came there and administered the Sacrament of the dying to Mrs. Julia Slaughter, whom he converted to the Catholic faith. During the years 1846, '47 and '48, divine services were held on different occasions at Madison by Bishop Henni, the Rev. Martin Kundig, the Rev. Max Gaertner and the Rev. Adalbert Inama, each of whom succeeded the other in the manner given. The last two mentioned came from Sauk City and Roxbury, besides which they occasionally said Mass at the Fox Settlement. The Catholic congregation at Madison received a notable increase in 1847 and 1848, during which period a number of mechanics and laborers were brought into that section for the purpose of constructing a canal to connect the Fox and Wisconsin Rivers. Another cause for this increase in the population was undoubtedly the fact that Madison had become the generally recognized location for the future capital of Wisconsin.

In 1848 Mass was celebrated in the new capitol building by Fathers Inama and Gaertner. During the same year ex-Governor Doty donated a number of lots to the Catholics in Madison, a fact which afterwards caused not a little trouble, the question being raised as to the legitimacy of Governor Doty's title in them at the time the gift was made. This dispute, however, must have been satisfactorily arranged, as the present St. Raphael's Church stands upon that property to-day. The first pastor appointed to the Catholic congregation at Madison was the Rev. Father Whitehead, who remained for about six months during the year 1848. He lived in a house near to the present Northwestern depot. It was during his administration that he, together with a Mr. Thomas Reynolds, prepared plans for the erection of a church 20x24 feet, to which a brick addition was made in the following year. At this time there were about thirty Catholic families, all told, in and around Madison, four of whom were of German nationality, they being the families of Haver Jordan, John Engelberger, Joseph Lohr, Moritz Brinks, and Hornung, who came to that settlement with Father Gaertner in 1847, while John Heim and his two sons, Joseph and Antony, arrived in July, 1848. Mr. Caspar Mohrhaeuser and John Adam Zeier, two other early-day Germans, came to Madison in 1849. At the time that Father Whitehead resigned his pastorate and returned to Ireland (1849), the Catholic families belonging to the Madison congregation were attended as a mission by the Revs. Adalbert Inama and Max Gaertner, who, as previously stated, came from Roxbury and Sauk City, respectively. These journeys were accomplished on foot, at which time they also deviated to some extent from the direct route, in order that they might call upon the Catholic families who lived along the way and notify them of the day and time when the services would be held. Two of the three earlier settlers, who regularly attended these services at Madison at that time, were Messrs. John Platte and Joseph Heim. In 1850, and for the second time since its organization, the congregation at Madison was given its resident pastor in the person of the Rev. Francis Xavier Etschmann, who came there from Milwaukee. His first impressions of the place would certainly not have been the most comforting, for, upon arriving there, he discovered that there was no parsonage, and but a half-finished church. He at once took the matter in hand, however, and worked with so much interest and zealousness that the church was soon finished and an addition built on to it, which was arranged and furnished for the parochial residence. Here, then, he lived, taking his meals daily at the American House, a condition of affairs which certainly could have afforded him very little satisfaction or comfort.

Besides attending to the now considerable duties which devolved upon the pastor of this congregation, Father Etschmann also attended, at regular intervals, the missions at Westport, Fox Settlement, Columbus, New Franklin (East Bristol), Sun Prairie, Montrose, Cross Plains, Vienna, Cottage Grove, Deerfield, Dunn

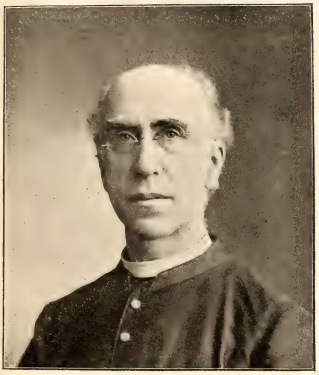
and Dayton. In 1853, the congregation by that time having become considerably larger, Father Etschmann took steps toward the erection of a larger edifice to take the place of the small brick church then in use. To inaugurate that undertaking, he started out on a collection tour, being accompanied at that time by Mr. McGlynn. Leaving Madison, they visited Grand Rapids, Stevens Point and Big Bull Falls (Wausau), meeting with much encouragement and excellent success wherever they went. The lumber camps of Northern Wisconsin also proved a valuable accessory to the undertaking, those alone donating twenty thousand feet of material toward the building. Unfortunately for the congregation, however, this valuable gift proved of but small benefit, as but very little of the lumber was ever brought to Madison. It was during the same year that Father Etschmann began work upon the foundation of the new St. Raphael's Church, and as the Chicago, Milwaukee and St. Paul Railway was then extending its lines from Milton Junction to Madison, he made a number of visits to parishes adjacent to the road in order to secure additional means. Later Father Etschmann extended his field of operations, visiting the East for the purpose of securing additional aid with which to complete the church. During his absence the services were regularly administered by the Rev. Max Gaertner. This journey was a notable event in the career of Father Etschmann, who worked successfully as well as diligently for the benefit of his parishioners. During the three weeks of his absence from Madison, he visited New York, Brooklyn, New Jersey, New Haven, Boston, Baltimore and Washington, securing aid from each of these places. In 1854 he returned to Madison, having secured, during his absence, a total of $1,200. From this time the work on the church progressed quite satisfactorily, the corner-stone being laid by Bishop Henni on May 28, 1854. Besides the Bishop there were present, on that occasion, Vicar-General Martin Kundig, the Rev. Father Riordan, and the rector, Father Etschmann. It was during this year that the people of Madison and vicinity were afflicted by the scourge of cholera, which attack, however, was fortunately not of long duration. Towards the latter part of the year, having nearly exhausted all the ready money in sight, Father Etschmann made a second collection tour to the East, his position at Madison being filled during his absence by the Rev. Martin Kundig. On this occasion, he visited Niagara Falls, Rochester, Salina, Utica, Troy, Albany, Burlington, and Montreal, Canada, securing several hundred dollars, with which he returned to Madison in November, 1854. During the following winter, he held divine services at Stoughton, making the journey to and from that place on a handcar. The work on the church was somewhat retarded at this time, owing to the fact that some of the members were making preparations to separate from the mother church, and organizing a parish of their own. Here, too, some difficulty arose as to a suitable division of the property, the Germans claiming a right to several lots, which was disputed by other members. In order, if possible, to settle the matter amicably and satisfactorily to all parties concerned, Bishop Henni came to Madison on September 8, 1856, and, after hearing the situation discussed by both sides, apportioned to the German faction $1,000 from his own private means, and an additional $1,000 which he decided the Irish members of the congregation should pay to them. With this amount, three lots were purchased on Johnson street, where the present Holy Redeemer's Church now stands. Among those who thus seceded from St. Raphael's and organized the new parish, were the families of John Heim, Joseph Heim, Anthony Heim, Caspar Hauck, Gottlieb Grimm, Aloysius Haak, John Zehnpfennig, Adam Kretz, John



Holy Redeemer Church, Madison, Wis.

Zeier, Peter Meffert, Leopold Eichmann, Georg Esser, Jacob Esser, Mathias Blied, Ludwig Haak, John Haak, Ludwig Sutter, Peter Gersbach, John Mausbach, Joseph Mausbach, Mathias Ruland, Georg Breitenbach, Caspar Mohrhaeuser, John Straub, Jacob Breitenbach, Frank Cezar, Joseph Lohr, John Simon, Frank Schmitz, Joseph Schweinem, Anton Jesberger, Frank Nolte, Joseph Bayer, Michael Haak, Peter Sitzmann, Valentin Muth, Leonard Nolden, Frank Vallender, Joseph Statz, Michael Pauli, Kilian Link, Mathias Oberempt, Mathias Weck, Francis Esser, Peter Hamacher, Joseph Fleckenstein, Mathias Burger and Richard Hensler.

The first resident pastor given to the new congregation was the Rev. Michael Haider, who arrived at Madison in July, 1857, coming here from Jefferson, where he had maintained the pastorate for five years. The first church built by this congregation was of brick, 58x25 feet, and cost, when completed, $1,000. Mass was said in this building for the first time on July 12, 1857, by Rev. Michael Haider, the congregation at that time consisting of about eighty families. In September following, a parochial school was opened in this parish, at which there was an average attendance of ninety scholars. Of this school the reverend pastor took personal charge, being occasionally assisted in that work by Mr. Joseph Lohr and George Bunts Schmidt. On the ninth of August, 1857, the month preceding the opening of this school, Bishop Henni visited Madison, on which occasion he administered the Sacrament of Confirmation to forty-nine persons in the new church.



Rev. Aloysius Zitterl.

There was another Holy Confirmation administered by Bishop J. M. Henni on June 5, 1859, when the following were confirmed: Jacob Esser, Jr., Jacob Omen, Mrs. Heiliger (Meng), Jacob Schroeder, Theresia Schroeder (Vallender), Mathias Vallender, Mrs. Mathias Grass. For six years following this occasion, the parish records made the following showing: Baptisms conferred in 1857, forty-one; 1858, seventy-eight; 1859, one hundred and one; 1860, ninety-seven; 1861, seventy-six; 1862, eighty-nine. Marriages: 1857, nine; 1858, fifteen; 1859, fifteen; 1860, five; 1861, eleven; 1862, thirteen. The first parsonage, a brick structure, was erected during the administration of Father Haider, and cost, when completed, $800. During his residence at Madison, Father Haider also administered to the spiritual wants of the Catholics at Monroe, coming there once in every four weeks, at which time he stayed for two days, Saturday and Sunday. During this enforced absence from Madison, Mr. Conrad Heim said the Rosary. In 1860 the church was enlarged by an addition of 16x16 feet. It was in September of this year that the Rev. Father F. X. Weninger, S. J., came to Madison and held quite a successful mission there. After rounding out a very successful pastorate of five years' duration, Father Haider resigned his charge of the Holy Redeemer to accept that of a German congregation at Sheboygan, and was succeeded in his former pastorate by the Rev. Leonard Hackhofer. This pastor remained but a short time (somewhere about a year), being at the expiration of that time compelled to discontinue his labors on account of increasing ill health. The charge then fell to the Rev. Michael Obermüller, who came from East Bristol, and said his first Mass as rector the first Sunday after Ascension Day, 1863, and remained at Madison from March 3, 1863, until September, 1874. Two years after the beginning of Father Obermüller's incumbency a meeting of the parishioners was held, on which occasion it was decided to erect a new stone church, 110x50 feet, in place of the existing one. On this occasion, also, Father Obermüller and Mr. Joseph Bayer were appointed a committee to solicit subscriptions, in which work they were very successful. Among those particularly noted for their handsome donations at that time, were Mr. Peter Hamacher, who gave two hundred and fifty dollars, Philipp Schoen, two hundred and seventy-five dollars, and L. Nolden, one hundred and twenty-five dollars. The church was completed and dedicated in 1869, the Right Rev. Bishop Henni conducting the services, while the sermon on that occasion was delivered by the Rev. F. X. Krautbauer, late Bishop of Green Bay, at that time chaplain of the School Sisters de Notre Dame. Later a handsome steeple was added to the church, the cupola of which was unfor-

tunately greatly damaged by a heavy storm in 1873. This necessitated the taking down of the upper tower frame structure, and for about seven years following the church was without this useful and necessary adornment. During the administration of Father Obermüller, the parochial school in connection with the Holy Redeemer congregation was at first in charge of Mr. Michael Zeimet, who conducted it until 1864, when it was placed in charge of the Sisters of Notre Dame from the Milwaukee Convent. About that time, a bell was purchased for the church by the congregation, and a plot of land secured and arranged for a cemetery, the old one being abandoned. Other valuable improvements were also made to the interior of the edifice, a handsome $700 high altar being donated by the Married Ladies' Society; a side altar of the Blessed Virgin Mary by the Jansen family, and a side altar of St. Michael, which was bought by St. Michael's Society, an organization which had been formed on May 1, 1865. A second mission was held at Madison in 1869 by Father Agatho, O. S. B. This was also quite successful and largely attended. Upon the suggestion of the missionary a Young Men's Society was organized at that time, but it disbanded in 1875. In September, 1874, after a quite successful pastorate, Father Obermüller resigned his charge of the Holy Redeemer Church to assume that of St. Mary's congregation at Monroe, Wisconsin. He was succeeded at Madison by the Rev. Henry Reinhart, who stayed from September, 1874, to March, 1877. During his administration a Holy Mission was given by the Jesuit Fathers, William Becker, Henry Wachner and S. Haag, from the 9th to the 16th of April, 1876, with one hundred and seventy-five Holy Communions. In 1875, in Holy Week, a pipe organ was built in the church, and the windows in the structure were made over and strengthened. Upon the departure of Father Reinhart, the Rev. A. Zitterl took charge of the congregation, arriving at Madison Thursday evening, March 8, 1877, and holding his first service on March 11, 1877, it being the fourth Sunday in Lent. On July 15th of the same year, Bishop Henni again visited Madison, on this occasion confirming one hundred and eighty-one persons. It was in the same month, also, that a Young Men's Society was organized in the congregation with thirty members, but for some reason or another the undertaking failed in its intent, and within two years the Society had ceased to exist. On July 27, 1879, the Rev. Hubert Esser, of San Francisco, California, but a native of Madison, Wisconsin, celebrated his first Mass in the church of the Holy Redeemer, the Rev. Kilian Flasch, afterward Bishop of La Crosse, delivering the sermon on that occasion. October 23, 1879, is a day that will long be sadly remembered by the people of Madison, owing to the fact that it was the occasion of the funeral of the Rev. Michael Obermüller, a former rector of the congregation. At these services there were present the Rev. Fathers Haider, Reinhart, Murch, Dr. Joerger, Xavier Obermüller (brother of the deceased), Schwaiger, Friedl, Dreis, Miller, Haigl, Kieser, Gerhard, Pettit, Raphael and A. Zitterl. The funeral sermon was delivered by Dr. Joerger. In the spring of 1880, the church edifice was thoroughly renovated within and without, and the steeple rebuilt at a total cost of $6,540. The rededication of the church took place on August 8, 1880, the house collection on that occasion amounting to $3,700. On October 24th of the same year, Bishop Heiss visited Madison, on that occasion confirming eighty-eight persons. During the year following, a number of additional improvements were made to the property, among which was a clock costing $425, which was placed in the steeple on April 16th. This clock was the gift of Mr. Farrell O'Brien, who made a further donation of $330 toward the erection of a new pastoral residence. In October the structure was fitted with a hot air heating apparatus, which cost $432. In the year following, another collection was taken up, which amounted to $950, and in 1883 the church was supplied throughout with gas fixtures, at a cost of $190. The pastoral residence, built in 1885, cost $5,200, of which amount $2,000 was taken up in house collections during that year. The parsonage building has a stately appearance, is a solid brick building, and was built by John Starck and James Leivesy. On June 30, 1884, the Rev. Joseph Hartmann, of Madison, said his first Mass at Holy Redeemer Church at Madison. From May to August 15th, 1885, Father Zitterl was absent from his pastorate on a visit to his native country, Upper Austria, and during that time the congregation received spiritual attendance from the Capuchins, Fathers Capistran and Raphael. The new parsonage was blessed on March 21, 1886, by Mgr. Batz. In the January preceding that date, the third mission was held in this church by the Redemptorist Fathers, Adolph Ebel, J. Grüner and Joseph Beil. In September, 1887, the parsonage was supplied with a new furnace at a cost of $240. At the present time Holy Redeemer's congregation consists of about four hundred families, and the parochial school, which is under the direction of Sisters of Notre Dame, has a regular attendance of three hundred and sixty scholars. Of Catholic organizations in the congregation, there are, at the present time, a Married Ladies' Society, with two hundred and fifty members, Young Ladies' Society, Society for Men, and a branch of the Catholic Knights of Wisconsin.

The Rev. Aloysius Zitterl was born in 1845 at St.

Oswald, near Freistadt, Upper Austria, in the diocese of Linz. For a period of eight years, he studied at the State Gymnasium in that diocese. In 1866 he came to America and entered St. Francis' Seminary, near Milwaukee, where he remained for two years and a half, at the end of which time (December 19, 1868) he was ordained to the priesthood. His first appointment after ordination was as rector of St. Martin's congregation, Dane County, Wisconsin, where he remained from January, 1869, to March, 1873. He was then given charge of the Sacred Heart congregation, at St. Francis, maintaining the same from March, 1873, to March, 1877. He then was transferred to his present charge of the Holy Redeemer congregation at Madison.

The new parochial school building, the corner-stone of which was laid April 20, 1892, cost $24,000, in addition to ground values amounting to $6,000, which had been paid for the land alone. The area occupied by this building is 55x97 feet. The committee having this matter in charge, and who succeeded in carrying it to such a satisfactory completion, were Messrs. John B. Heim, Charles Speth, John Grimm, John D. Starck, Henry Schulkamp, John Simon (treasurer) and Jacob Esser, Jr. (secretary). To this most worthy enterprise the members of the congregation also contributed largely, the entire amount subscribed by them being twelve thousand dollars. Nor was this generosity limited alone to the Catholics at Madison, among the larger amounts given being the following, subscribed by non-Catholic residents of the city: The Honorable William F. Vilas, $100; Mr. B. J. Stephens, $100; Mr. George B. Burrows, $100; the German-American Bank, $100; State Bank, $100; Hausman Brewing Company, $300; Fauerbach Brewing Company, $100, and Capital City Bank, $50. In addition to this, a grand fair was held in October, 1892, which resulted in total receipts amounting to $6,730.41, the net amount accruing to the enterprise above all expenses being $6,387.37.

In 1894 a new dwelling was erected for the School Sisters on Goreham street, the same costing $3,596.80. This building was a brick-veneer, and fitted throughout with all modern conveniences. To liquidate the expenses thus incurred, a "Rainbow" bazaar was held in January of that year, which resulted in total receipts amounting to $4,172, which entire amount, less $320, was therefore at hand to apply on the enterprise.

Since early in the '90's the growth of Holy Redeemer congregation has been so steady and pronounced that for some years past it has been necessary to maintain an assistant pastor to Rector Zitterl in this parish. With that purpose in view, then, the Most Rev. Frederick X. Katzer sent an assistant in the person of the Rev. James A. Ritger, who went to Madison in July, 1892, remaining there in the fulfillment of the duties until 1896. In the latter year, the Rev. John Feld was appointed to succeed him, and in 1897 the Rev. Joseph Heyde, who still retains that position, succeeded to Father Feld. It was also in 1892 that, owing to the increased demand put upon it by the rapidly growing congregation, it became necessary to increase the seating capacity of the church; so a new sanctuary, twenty-five feet in length, was added to the main structure at a cost of $4,000. This additional expense was defrayed by private subscription and a gift of $300 made by the Married Ladies' Society connected with the congregation. An additional expense of $1,100 was also incurred in the elaborate and tasteful frescoing of the entire interior of the edifice. The structure as it now stands occupies an area of 135x50 feet.

An additional feature was added to the history of this congregation on December 25, 1893, on which occasion the rector, Father Zitterl, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Interest was created in this event by the presence of the Rev. Dr. S. Lebl and the Rev. Father Gerend, from St. Francis' Seminary, the latter delivering the sermon. Father James A. Ritger, former assistant pastor of the congregation, was also present.

St. Patrick's Church, Madison, Wis.

IN the year 1888, a number of Irish Catholic families, residing at Madison, Wisconsin, or in that vicinity, and formerly belonging to St. Raphael's, organized a congregation of their own. All of the usual formalities and arrangements

St. Patrick's Church, Madison, Wis.

being thus far properly attended to, the members, having purchased a number of lots in a most excellent and

desirable locality, set about the erection of a suitable church edifice, work on which was begun in May of the same year. This building was completed in the spring of 1889, being dedicated on March 17, in honor of St. Patrick. At about this time, also, the Rev. Patrick B. Knox was appointed rector of the congregation, and has remained as such ever since. There has never been any school connected with this parish, the children attending that conducted by St. Raphael's. Of Catholic organizations represented in this congregation, there are the Ancient Order of Hibernians, Catholic Knights of Wisconsin, and Catholic Order of Foresters.

The Rev. Patrick B. Knox, pastor of St. Patrick's congregation, at Madison, Wisconsin, was born in

Rev. P. B. Knox.

County Limerick, Ireland, on the 8th day of December, 1867. After having acquired an ordinary education in the parochial schools of his native place, he took up the higher studies necessary to the education of one fitting himself for the duties pertaining to a life in holy orders. He completed his courses in the classics and philosophy in the ecclesiastical colleges at Limerick and Tunic, Ireland, and, after having read to some extent in theology, he, in 1881, came to the United States and entered St. Francis Seminary, near Milwaukee, where, after having completed his education, he was ordained to the priesthood by Archbishop Heiss, January 25, 1882. In September of the same year, he took charge of the Catholic congregation at Oregon, Dane County, where he remained until May, 1888, when he was appointed rector of the newly organized congregation of St. Patrick's at Madison.

St. Raphael's Church, Madison, Wis.

IN 1842 the Rev. Martin Kundig, afterwards Vicar-General of the Archdiocese of Milwaukee, held the first Catholic services in Madison, gathering the whole Catholic population, which scarcely numbered ten families, in the old Capitol building. During that visit he made arrangements for the purchase of grounds for church buildings. Soon after this a small frame structure was erected and a few years later a brick building was completed on the property now owned by St. Raphael's congregation, corner of Main and Henry streets.

St. Raphael's Church, Madison, Wis.

About the time the first brick church was built a parsonage was also erected by the builder of the present St. Raphael's Church, the Rev. F. X. Etschmann. In 1854 the foundation of the present church, a massive stone structure, was begun and the corner-stone laid. The church was dedicated by Archbishop Henni of Milwaukee, the Rev. G. W. Riordan preaching the sermon. But work on the church progressed slowly, and not until 1862 was it ready for use. The cost of the church,

exclusive of spire, was about $30,000. To-day it would cost twice that amount. About 1885 Father Pettit crowned the building with a lofty spire of graceful and elegant lines.

From the summit of the spire the cross occupies the highest place in Madison, overtopping any other object in the town. It may be seen from miles away in any direction one may approach the city. The cost of the spire alone was about $8,000. In 1868 the old church and school buildings were removed and a new parsonage built, which in turn was removed in 1897, and a hand-

St. Raphael's School and Parsonage.

some new parsonage takes the place once occupied by the first church.

The priests who have successively had charge of the spiritual administration of St. Raphael's are: the Rev. Francis X. Etschmann, from October, 1850, to September, 1857—Father Etschmannn began the stone church; the Rev. George W. Riordan, from September, 1857, to October, 1858; the Rev. John Norris, D. D., from January, 1859, to November, 1862, when the Rev. F. X. Etschmann returned and remained until June, 1865; the Rev. Joseph Smith from June, 1865, until June, 1870; Father Vahey, from October, 1870, until August, 1875, when the Very Rev. Patrick F. Pettit was appointed and remained until October, 1895, serving a little more than twenty years and doing in that time heroic work. Father Pettit built the beautiful spire on the church and purchased additional ground, until the congregation now owns a full block on Main street, between Fairchild and Henry streets.

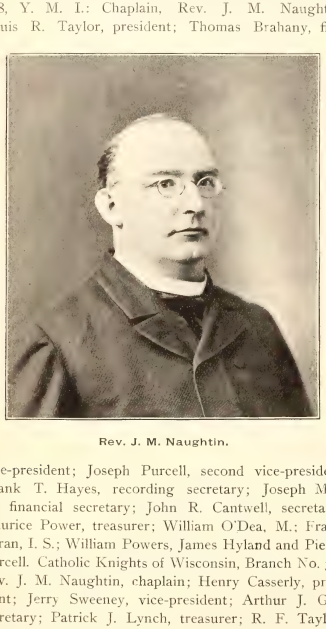
Father Pettit's work was unceasing and tireless; he saw the congregation grow in numbers and usefulness until under his fostering care St. Raphael's became one of the most substantial as well as successful congregations in the State. Twice in its history this congregation was divided; in 1850, when Holy Redeemer Parish began their own church, and in 1888, when the present St. Patrick's Parish was established by Father Knox. Father Pettit's work, so wide-spread and enduring, almost passes belief. On November 14, 1895, the present pastor, the Rev. John M. Naughtin, was appointed to succeed Father Pettit. The congregation of St. Raphael's now consists of four hundred families. The present trustees of St. Raphael's are Richard F. Taylor and Benijah Warnes.

The first school-house built in connection with this parish, a small frame structure, was erected in the year 1850, about the time the first little frame church was built.

In 1870 the handsome three-story school building, corner of Henry street and Washington avenue, was built and later the school building on Fairchild street was acquired by purchase made by Father Pettit. This school is now in charge of eight Dominican Sisters, Mother Baptist, O. S. D., Superioress, and has an enrollment of three hundred and fifty scholars.

Of the Catholic organizations in this parish there are the following: Young Ladies' Sodality: Spiritual Director, the Rev. J. M. Naughtin; Miss Hannah V. Cunningham, prefect; Miss Anna Dunn, first assistant prefect; Miss Libbie Klusmann, second assistant prefect; Miss Della Dinneen, secretary; Miss Mary Lavin, treasurer. St. John Baptist Boys' Sodality: Spiritual Director, Rev. J. M. Naughtin; George O'Connel, prefect; James Lavin, assistant prefect; Joseph Kelly, secretary; Matthew Lavin, treasurer. Children of Mary Sodality: Spiritual Director, Rev. J. M. Naughtin; Lillian Taylor, prefect; Catherine Synon, assistant prefect; Helen Dunn, secretary; Frances Dunn, treasurer. St. Thomas' Liter-

ary Club: Ernest Farringer, president; John Doris, vice-president; Matthew Lavin, treasurer; William Trainor, censor. St. Raphael's Boys' Library: Walter Dean, librarian; Emmet Lyons, assistant librarian; Thomas Kelly, treasurer. St. Aloysius Literary Club: Frank Regan, president; Walter Heiliger, vice-president; Walter Dean, secretary; William Trainor, censor. Dane County Branch No. 1, A. O. H.: William L. Dowling, president; William A. Devine, vice-president; Charles O'Neill, recording secretary; John H. Kernan, financial secretary; L. B. Murphy, treasurer. Marquette Council No. 448, Y. M. I.: Chaplain, Rev. J. M. Naughtin; Louis R. Taylor, president; Thomas Brahany, first



Rev. J. M. Naughtin.

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The Rev. J. M. Naughtin, present rector of St. Raphael's Church, was born at Zanesville, Ohio, June 24, 1854, and came West to Wisconsin with his parents in 1855. The family settled in Madison, remaining until 1857, when they moved to Juneau County, where his father engaged in business at Mauston. For several years following young Naughtin remained in the employ of his father, but in 1873, having concluded to adopt the priesthood as his life's calling, severed his connection with the business world and entered college. Completing the necessary courses at St. Francis Seminary, near Milwaukee, he was ordained to the priesthood in that institution on June 25, 1882. From that time until 1884 he was a professor at Pio Nono College, being transferred on the latter date as assistant at St. John's Cathedral, Milwaukee, where he remained until 1892. In the latter year he was appointed to establish a new parish on the south side (Milwaukee), remaining with that congregation (St. Matthews), for three years. In November, 1895, he assumed his present charge as rector of St. Raphael's Church.

St. Boniface's Church, Manitowoc, Wis.

THE parish of St. Boniface, a mixed congregation of German and Irish, was established at Manitowoc, Wis., in 1853, and on March 15 of that same year the Rev. H. J. Nuyts, Ord. S. S. Crucis, began erecting a small frame church. After the departure of Father Nuyts, the pastorate was occupied by the Revs. Michael Beitter to April 13, 1857; Joseph Maly to August 23, 1857; Mathew Gernbauer, August 23, 1857, to July 24, 1859; Max De Becke, for a short period; M. Pfeiffer, August 20, 1860, to April 13, 1863; E. Van Steenwyk, June 14, 1863, to October 8, 1863; James Stehle, November 15, 1863, to April 26, 1868; Joseph Fessler, May 10, 1868, to March 10, 1878, and H. Jacobs, March 17, 1878, to March 1, 1881, and the Rev. George Fessler, who had charge of the parish after the death of the Rev. H. Jacobs, till May 1, 1881. The Rev. W. J. Peil, present pastor of St. Boniface,

assumed the duties on May 1, 1881. During Father Fessler's pastorate an addition was built to the church and a parish school established. Other improvements, but of minor importance, were also made. His successor, Father Jacobs, bought a lot on which he erected a

St. Boniface's Church, Manitowoc, Wis.

dwelling for the School Sisters. In 1883 the Rev. W. J. Peil bought two additional lots on which, in the fall of 1884, the foundation for a new brick church was laid. This building, Gothic in style, and occupying an area 136x60 feet, was consecrated by the late Archbishop Heiss on November 25, 1886. A new school building, 92x40 feet, was built in 1887, and another house and lot purchased in 1891. At the present time a substantial and commodious rectory has just been added to the church property. The congregation of St. Boniface, consisting of about three hundred and seventy-five families, has been duly incorporated under the state laws, the present local officers being: The Rev. W. J. Peil, president; J. P. Schreihart, secretary; Wm. E. Murphy, treasurer, and Joseph Staehle, Sr., and Urban Gagnon, trustees. The parochial school, which has an enrollment of three hundred and fifty scholars, is in charge of Sisters of St. Francis, from the Convent at Alverno, Manitowoc County, Wis. A number of Catholic societies are represented in this congregation, some of them being as follows: St. Boniface Catholic Benevolent Society; Peter Schreihart, president; Anton Wilfer, secretary; Joseph W. Peil, treasurer. Catholic Knights of Wisconsin: Mathew Koch, president; Henry Muilholland, recording secretary; John P. Schreihart, financial secretary and treasurer. Catholic Order of For-

Rev. Wm. J. Peil.

esters: Urban Gagnon, chief-ranger; Tim. Kelly, vice-chief-ranger; Joseph Simon, post chief-ranger; W. E. Murphy, recording secretary; Joseph Becker, financial secretary; W. Urbanek, treasurer.

The Rev. Wm. J. Peil, rector and dean of St. Boniface parish, was born in Racine, Wis., October 3, 1849. After acquiring his earlier education at the parish school at that place, he entered St. Francis Seminary on September 1, 1862, where he completed a full course in philosophy and theology. He was ordained on August 6, 1872, by the Most Rev. M. Henni. His first appointment was as assistant at St. Joseph's Church, Milwaukee, where he remained for ten months. He was then sent to St. Louis parish and mission at Caledonia, Racine County, Wis., on June 10, 1873, remaining there until May 1, 1881, when he received his present appointment.

St. Mary's Polish Church, Manitowoc, Wis.

THIS parish was established on February 24, 1870, at which time the congregation built a small church which is still in existence, being used as a hall. When this church became too small to accommodate increasing numbers, the people in 1883 bought the old Lutheran church and enlarged and dedicated it to the Immaculate Conception. Five years later the foundations for a new and more appropriate structure were laid, but nothing towards completing the building has been done up to the present time. Of

St. Mary's Polish Church, Manitowoc, Wis.

the resident pastors of this congregation Father Francis Xavier Kralczynski was the first, he remaining from July, 1872, until August of the same year. To him succeeded the Rev. Peter Kuncz, who left on April 4, 1873, he being followed by Father Alex Michnowski, who remained from September 2, 1873, until December 28, 1874. Then came the Rev. Simon Wieczorek, from January 6, 1875, to December 25, 1876; Rev. Erasmus Bratkiewicz, August 4, 1878, to October 28, 1878; Rev. A. Bagacki, January 6, 1879, to about the middle of that month; Rev. Joseph Musielewicz, January 19, 1879, to July 23, 1882; Rev. Felix Orzechowski, September, 1882, to February 13, 1884; Rev. Joseph Duticwicz, April 6, 1884, to October 20, 1884, and the Rev. Ladislaus Zwczycki, September 2, 1886, to September 20, 1890. This Father founded a Polish asylum for the aged and orphans and introduced Polish Felician Sisters into that house, which now cares for one hundred aged people as well as from forty to fifty orphan boys. There is also quite a large chapel connected with this institution, which is dedicated to the Nativity of the Blessed Virgin Mary. The first chaplain of this asylum was its inceptor, he being succeeded in that office by the Rev. E. Stefanowicz. A hospital of St. Mary's is connected with that house, of sufficient size to accommodate one hundred

Rev. Wenceslaus Krzywonos.

persons. The present chaplain is the Rev. H. Klimecki. About twenty sisters are in charge of the inmates. Father Luczycki was succeeded as pastor of the congregation of Immaculate Conception parish by the Revs. Horbaczewski and Monczyoski from May 11, 1891, to October 1, 1893, and they by Father Henry Cichocki, who remained until October 1, 1894. A year's vacancy followed, when the position was filled by the present pastor, Rev. Wenceslaus Krzywonos, who assumed the charge on October 1, 1896. The congregation at present numbers about three hundred families, there being seven hundred communicants. The school connected with this church has an attendance of three hundred and twenty children and is in charge of

five Sisters of St. Francis, Greenfield Park, St. Joseph's Post, Milwaukee. Of Catholic societies represented in this parish are the Archconfraternity of the Most Holy Rosary, the membership of married women being one hundred and fifty, of girls ninety and of boys forty-five; St. Joseph's Benevolent Society, of which Mr. V. Ziarnik is president and L. Budysz secretary, one hundred members; St. Adelbert's Benevolent Society, Mr. M. Bonk president and Stanislaus Dembski, secretary, eighty-nine members, and the Kosciuszko's Band, of which Mr. M. Wnuk is director, fifteen members.

The Rev. Wenceslaus Krzywonos, the present rector of Immaculate Conception, was born at Borek-Stary, Rzeszow, Galicia, Austria, Sept. 28, 1852. He completed his classical and philosophical education at Rzeszow, Galicia, in 1871, and in September of that year he entered the Austrian military service, being sent to the Military Academy at Krakau, Galicia. In October, 1872, he was transferred to the same institution at Lemberg. He was proclaimed "Cadet" by the Emperor in 1874, and in the January following made Lieutenant of the Fortieth Infantry Regiment. He continued in the service until September, 1879, when he entered the Archbishops of Lemberg, Galicia, Seminary, remaining there until August, 1880. He then came to America, completing his theological studies at the Benedictine Monastery, at Conception, Nodaway County, Mo. He was ordained to the priesthood March 13, 1883, and in October of that year founded a Polish SS. Peter and Paul Church at St. Josephs, Mo., and organized a Polish parish. He resigned this position June 12, 1894, to become administrator of St. Michael's Church (Polish) at South Chicago, where he remained for three months. On October 1, 1896, he was appointed to his present position as rector of Immaculate Conception Church at Manitowoc.

The parish has now a nice pastoral residence and large cemetery, with a big chapel in connection.

St. Mary's Chapel, Manitowoc, Wis.

ST. MARY'S Chapel at Manitowoc is connected with St. Mary's Asylum, and as such is attended by the present chaplain, Father J. Schneider, O. F. M. For a long time prior to December, 1896, the Asylum maintained its own chaplain, but at that time the Rev. H. Klimecki was transferred, and the dual charge of the Immaculate Conception and St. Mary's fell to the rector of the former, the Rev. William Krzywonos. At a later date, however, the present arrangements were effected by which the Asylum has again obtained its own spiritual director.

St. Catherine's Church, Mapleton, Wis.

THE congregation of St. Catherine's at Mapleton, Waukesha County, Wisconsin, was established in the year 1847, at which time the Rev. Father Morrissey was appointed the first resident pastor. He was followed by the Rev. James Hegarty, whose successors were the Rev. Fathers P. Kernas, M. Hobbs, James Vahey, Thomas Corry, M. Monaghan, M. Condon, M. Norton, E. Pitt, P. J. Burelbach, D.

St. Catherine's Church, Mapleton, Wis.

Rev. W. F. McCarthy.

Tierney and W. F. McCarthy. The present church was erected during the regime of the Rev. M. Condon, and the house during that of the Rev. M. Norton. The congregation at the present time numbers about two hundred members. The Catholic societies in the parish are the Ann's Altar Society, president, Mrs. William Ennis; secretary, Mrs. B. Kearns; treasurer, Mrs. Francis Nugent; Young Ladies' Sodality of the Blessed Virgin Mary, prefect, Nellie Bonney; assistant prefect, Fannie Ennis; secretary, Catherine Daily, and treasurer, Catherine Nugent.

The Rev. W. F. McCarthy, present incumbent at St. Catherine's, was born in Madison, Wisconsin. After finishing his early education in the parochial and public schools, he entered St. Francis Seminary, where he studied for the priesthood. At the completion of the course of studies in that institution, he was ordained priest by the Rt. Rev. Bishop Vertin of Marquette, Michigan, on June 16, 1895. Soon after he was appointed pastor of St. Catherine's congregation at Mapleton.

Church of the Visitation of the Blessed Virgin Mary, Marytown, Wis.

THIS parish was founded in 1849. The first resident pastor was the Rev. Fabian Bermadinger, who was followed successively by the Rev. Fathers Caspar Rehrl, Fusseder, J. M. Obermueller, Seif, Gerhard Rehrl, Max DeBecke, Michael Beitter, Mueller, Deisenrieder, Nicholas Pickel, John

Church of the Visitation of the Blessed Virgin Mary, Marytown, Wis.

Stucky, Bonaventura, O. M. C., Leo, O. M. C., Solanus, O. M. C., Daniel, O. M. C., Pacificus, O. M. C., Kajetan, O. M. C., Dominic, O. M. C., Fidelis, O. M. C., Ferd, Zuber, And. Gstach, Geo. Tuerck, John Friedl, Wm. Blum, Nicholas Pickel, Otto Groenebaum, Peschong, Sebastian Schwinn, Wm. Haberstock, A. S. Leitner, Philip Vogt and H. J. Korfhage. The corner-stone of the second church built at Marytown was laid on October 17, 1880. The church covers an area of 135x64 feet and is 45 feet in height on the inside. The second school house was built in Marytown in 1870, during the administration of Father Kajetan. The school, which has an average attendance of one hundred and two scholars, is under the direction of three School Sisters of St. Agnes, from

Rev. H. J. Korfhage.

Fond du Lac. The congregation numbers about one hundred and ten families. There are three Catholic Societies connected with this church, they being, a Ladies' Rosary Society, thirty-two members; St. Joseph's Society, twelve members; Catholic Knights of Wisconsin with a membership of twenty-seven. Of this latter John Langenfeld is president; Mr. Lechner, vice-president; Paul Langenfeld, recording secretary; Michael Heus, financial secretary, and J. Winkel, treasurer.

The Rev. H. J. Korfhage, present rector of the Church of the Visitation of the Blessed Virgin Mary, was born in Loeningen, Oldenburg, Germany, April 25, 1830. His early education was obtained at the parochial school and other institutions in that country. In April, 1860, he came to the United States, and went to Cincinnati, Ohio, where he studied theology for two years. He then spent one year at the Seminary of St. Francis, near Milwaukee, where he was finally ordained to the priesthood on June 29, 1863, saying his first Mass on the first Sunday in July following at St. Joseph's Church, in Milwaukee.

St. Mary's Church, Mayville, Wis.

ST. MARY'S Congregation was organized in the year 1856, the Rev. Father Real, first missionary of all the old churches around that neighborhood, attending it for a number of years. At that time among the early settlers who took an active and earnest interest in the advancement of Catholic affairs were Messrs. Henninger, M. Ziegler,

St. Mary's Church, Mayville, Wis.

Boehmer, and Schwartz, all of whom are now deceased. The first priest to assume the duties as regular pastor of this congregation was the Rev. Father Hennsler, who, with his successors, Fathers Lange and Metzger, conducted the affairs of the parish up to the year 1875. Occasionally one of these priests would take up his residence at Mayville for a short period, but it was by no means a regular service.

From 1875 till 1881, during the latter part of which period a new church was built at Mayville, the Rev. Father Woelfl resided there as permanent pastor. In the latter year he was transferred to another parish, Mayville becoming a mission to Theresa and being attended from that parish by the regular incumbent until 1896. The pastors having the mission in charge during that period were the Rev. Fathers Luette, Huber and Ollig. The congregation at Mayville, though earnest and willing to do its best towards maintaining the church affairs in a proper manner, has always to a great extent been handicapped for want of means, a majority of the people having but a limited amount of means with which to aid the church. As a result of this, the expenses of the parish have for years past been borne by some twenty-

Rev. W. Jos. Heder.

five members, none of whom, perhaps, were really able to assume their own share of such an undertaking. Be it said to their credit, however, that the parish at the present time is in a most excellent and really prosperous condition, and can now with apparent ease support its own pastor.

In its earlier years this parish, though limited in its membership, had its own church, the same being kept in constant use until the year 1881, when the present brick edifice was erected. This work was accomplished under the direction and personal supervision of the pastor then in charge, the Rev. Father Woelfl, since deceased, at which time the membership of the congregation did not exceed twenty-five families in number.

The first resident pastor to assume charge of St. Mary's was the present one, Father W. Joseph Heder, who came to Mayville August 2, 1896. Subsequent to the erection of the new church and prior to Father Heder's coming, but little if anything had been done in the way of improvements to the church structure, but in September following his arrival the building was thor-

oughly renovated within and without, the interior being quite handsomely frescoed. The building, originally intended to be used for a school, is at the present time occupied by Father Heder as a temporary dwelling, although it is an almost assured fact that a comfortable and substantial parsonage will be built and furnished for him in the near future. This is certainly greatly to be desired, as when the undertaking is accomplished it will enable the parish to renew its school.

The present Board of Trustees of St. Mary's is composed of Messrs. J. Bernard and Edward Boehmer.

There is a small mission at Horicon, Wisconsin, consisting of some twenty English-speaking families, which is now attended by Father Heder at regular intervals from St. Mary's.

The Rev. W. Joseph Heder was born March 19, 1868, at St. Lawrence, Wisconsin. He began studying for the priesthood at an early age, acquiring his entire education at St. Francis Seminary, near Milwaukee, where he was ordained to the priesthood June 24, 1893, by Archbishop Zardetti. After his ordination he was assistant priest at St. Joseph's Church, Milwaukee, for two years, until the death of the Rev. Joseph Holzhauer, when he was transferred to Templeton, Wisconsin, and a year later to St. Mary's Church, his present charge at Mayville.

St. Barnabas' Church, Mazomanie, Wis.

THE first resident pastor of the St. Barnabas' congregation was the Rev. Thomas Walsh, who came there in 1862. He was succeeded in 1863 by the Rev. J. Karney, and he, in 1864, by Father D. V. McGinnity. The Rev. T. J. Kenny succeeded to the pastorate in 1867, and was followed in 1869 by Father James F. Morris, who died at Mazomanie in March, 1873. The vacancy was then filled by the Rev. M. Monayhan, who came in the early part of 1874, remaining only, however, for six months. Father Mazeaud came next, and remained until 1878, when the Rev. R. J. Scott was appointed to the pastorate. Father Scott died while in charge, and was buried at Mazomanie, November 30, 1879. The ninth pastor of this congregation was Father A. S. Leitner, who came in 1880 and left December 28, 1896, being followed by the present rector, the Rev. P. J. Jones, who assumed the duties on that date. There are seventy-four members in this congregation. Among the societies represented in this parish, are the Catholic Knights of Wisconsin, Branch No. 3, of which Michael Aylward is president, and the Altar Society, Mrs. John Patt, president, Mrs. Joseph Winnige, treasurer. There is also a Cemetery Association, of which Miss Sadie Walsh is president; Miss Nellie Carey, vice-president; Miss Emma Hutter, secretary, and Miss Alma Schmitz, treasurer.

The Rev. P. J. Jones was born in Ozaukee County, Wisconsin, June 27, 1861, a son of Peter and Margaret (Schumacher) Jones, the former a native of Bel-

St. Barnabas' Church, Mazomanie, Wis.

gium, the latter of Luxemburg. Both came to America in childhood. The father was well educated, and has for the past thirty years been engaged in teaching school, his present residence being at Holy Cross, in Ozaukee County. Father Jones, the second of six children, first attended school at Mount Calvary, Fond du Lac County, Wisconsin, where he spent five years. He was then for two years in the University of Montreal, Canada, after which he entered the Ecclesiastical Seminary of St. Francis, near Milwaukee. After three years of close application at this institution, he was ordained priest, June, 1885, his first charge being at Eagle, Waukesha County. A year and a half later, he was appointed to the living at Mazomanie, where he has remained ever since. Many valuable additions and improvements have been made to the church property since Father Jones first assumed this charge. One particular feature is the noble structure, commenced in 1890

and completed in 1891, which superseded the old and time-worn structure of former days, and is a monument to the devoted energy of the pastor. This building cost $18,000. Father Jones also organized a parochial school, which is now in charge of the Dominican Sisters. In

Rev. P. J. Jones.

addition to his Mazomanie congregation, Father Jones has charge of Mill Creek Mission, Iowa County, consisting of thirty families.

Mill Creek, which is now attached as a mission to Mazomanie, was formerly attended from Ridgeway, Iowa County, Wisconsin. The first pastor to assume the duties of this mission from St. Barnabas' was Father A. S. Leitner, who was succeeded in that work by the present rector, the Rev. P. J. Jones. This, at the present time, is an exclusively English speaking mission, of about thirty families.

St. Isidore's Church, Meeme, Wis.

INITIAL steps for the formation of a regular congregation in the town of Meeme, Manitowoc County, Wisconsin, were taken in the fall of 1850, when Father Bremer, a Jesuit missionary, came from Manitowoc Rapids, then the county seat, and held Mass in the house of John Mollitor, in the German settlement, about two miles from the location of the present church. All of the people in the settlement had been notified to attend and after Mass a meeting was held for the purpose of organizing a regular congregation. At this meeting a Mr. Simon offered an acre of woodland for a church site and also for the erection of an academy. It was at the same meeting that Mr. Mulholland, Sr., since deceased, proffered as a gift three acres of cleared land for the same purpose. On account of the liberality of this offer and the more desirable location of the land—it being situated in the middle of the settlement and on a main thoroughfare—the congregation concluded to accept Mr. Mulholland's proposition. This being decided upon, work was at once begun, the farmers cutting suitable logs for the structure and hauling them to the site with ox teams. Nearly all of the material thus obtained was cut from the land of Mr. Mulholland, while some came from the Waltbach farm just across the road.

The raising of the church was one of the most notable and long to be remembered events in that section of the country, the entire population for miles around turning out almost to a man to render whatever assistance might be demanded of them. The church was a quite roomy one, being 50 x 30, without including the sanctuary. The structure completed, quite a strong, though good-natured controversy arose among the parishioners as to what name should be given to it. The German

St. Isidore's Church, Meeme, Wis.

element wanted it called St. Joseph's, while those of Irish nationality were equally persistent in claiming the right and privilege for their patron saint, St. Patrick; so, in order to settle the dispute with satisfacton to both parties, without showing preference to the demands of

either, Bishop Henni decided that it should be named St. Isidore. Mr. Mulholland, who, besides donating the land, was both active and liberal in the interest he exhibited in the new parish and church, was a trustee of the congregation for a number of years and, in fact, until after the building of the present large frame church. In recognition of his many and valuable services he was later awarded, by the unanimous vote of the congregation, a front pew, which he continued to hold until, disposing of his farm, he moved to another part of the country. After the completion of the log church, services were held at Meeme regularly by Father Bremer, who continued to visit that church for some considerable period. His successors at the "Rapids" and other resident priests from Sheboygan and neighboring pastorates also visited St. Isidore's at regular intervals, among the former being Rev. Fathers Nuyts and Young, while Father Maly came there from Francis Creek. Somewhat later, we are informed, the Rev. Josephat Kleber, S. J., made an effort to remove the old chapel to a new site a mile or two south of Meeme, or at least to build a new one at that point. This attempt, however, proved an utter failure, as did also the one to establish a convent at the same place.

In 1864 the present church of St. Isidore was built east of the site of the old chapel by the Rev. E. M. McGinnity, now dean of Janesville. Prior to his coming, and for some time between 1862-64, the spiritual wants of the congregation were administered to by the Rev. Lawrence Kenney, at that time a newly-ordained priest from St. Francis' seminary, near Milwaukee. After a short pastorate, Father Kenney died and was buried under the sanctuary of the new church. Father McGinnity, who came to Meeme on August 4, 1864, was followed in the pastorate successively by the Revs. Thomas McDonnell, November, 1865, to November, 1868. Father McDonnell died February 24, 1869, and is buried under the sanctuary of the church at Meeme beside the grave of Father Kenney; vacancy from November, 1868, to July, 1870; E. R. Goss, July, 1870, to August, 1871—he died somewhat later and was buried at Milwaukee; Dennis Tierney, August, 1871, to November, 1874; vacancy, October, 1876, to October, 1878; J. A. Butler from October, 1878, to August, 1879; Thomas Corry from October, 1879, until May 24, 1880—he died on the latter date and is buried in Milwaukee; R. J. Roche, October, 1880, to May, 1882; A. J. Gerhard, August to November, 1882; then another vacancy from November, 1882, to April, 1883; J. J. Smith from April, 1883, to May 18, 1885; E. A. Graves from August, 1885, to April, 1886; E. F. Pitt, August, 1886, to November, 1890; M. B. Norton, December, 1890, to August, 1894, and A. Henderson, the present pastor. The congregation at this time numbers about five hundred members all told. The Catholic Knights of Wisconsin are represented in St. Isidore's parish by Branch No. 68, which was established April 14, 1887. There are now twenty-five members, the present officers being: James Sullivan, president; John Hofud, vice-president; Martin Shanahan, secretary, and Albert Schneider, treasurer. There is also a Holy Rosary Society, of which Mrs. Mary Maloney is prefect; Mrs. Helen Hayes, sub-prefect; Mrs. Margaret Morris, secretary and Mrs. Mary Morris, treasurer.

St. Bernard's Church, Middleton, Wis.

THE parish of St. Bernard's at Middleton, Dane County, Wisconsin, is comparatively a new one, having been organized in March, 1889, under the direction of the Rev. M. M. Gerend, at that time pastor of St. Mary's of the Lake, at Westport, and St. John's, at Waunakee, Dane County, Wisconsin. The first services were held by this congregation on March 31st of the same year, in the public high school building, the Catholics at that time not

St. Bernard's Church, Middleton, Wis.

having a church of their own to worship in. On that day, also, a meeting was called after the services, and soon after the congregation was duly incorporated, with F. W. du Fruene, Sr., as secretary; Jacob Strickner, treasurer, and John Clark, John Walsh, Walter Whalen and Bernard Gritter, as consulters. In the fall of the same year, a site was procured and the church built. At the present time the congregation of St. Bernard's is somewhat limited in numbers, but, in spite of that fact, is entirely out of debt, although having to its credit a handsome and well-equipped church, and a large and well-kept cemetery. It is also probable that a substantial school will be erected at Middleton in the near future. The congregation consists of about fifteen families. This parish is still in charge of Father Gerend, who attends it from St. Francis.

St. Mary's Church, Mineral Point, Wis.

THE congregation of St. Mary's at Mineral Point, Iowa County, Wisconsin, was founded in 1870. The first pastor to attend this congregation, of whom any record has been made, was the Rev. F. X. Weinhart, who, with Mr. Graeber, built the first church; a pastoral residence and school

St. Mary's Church, Mineral Point, Wis.

house were also erected by them. As successor to Father Weinhart came the Rev. Father Wiedlich, and after him the Rev. Jos. Huber, who completed the church and furnished it with altars and pulpit. On his retirement from the pastorate, Father Weinhart again took charge of the congregation, remaining until the time of his death, when the Rev. J. Friedl was appointed to the charge. He was succeeded by the Rev. Father Halbenkann, who is the present rector of the parish. The number of families in this parish is now estimated at one hundred and twenty-five. There is one parochial school connected with this congregation, which has been conducted since 1871 by three Sisters of St. Dominic

Rev. J. E. Halbenkann.

from Racine, Wisconsin. It has a regular attendance of about sixty-five scholars. The following Catholic societies are connected with this congregation: St. Joseph's Society, one hundred members, Mr. J. Gorgen, president; Jacob Dresen, secretary; J. Horn, treasurer. St. Mary's Young Ladies' Society, sixty members; Miss Lizzie Blatz, president; Miss Annie Thies, secretary; Mrs. William Jenck, treasurer. Christian Mothers' Confraternity, seventy members, president, Mrs. C. Kieffer; Holy Childhood Association for Children.

The Rev. Father J. E. Halbenkann, present rector of St. Mary's congregation at Mineral Point, is a native of Germany, having been born in that country about fifty years ago. In 1852 his parents emigrated to America, bringing young Halbenkann, who was still of a very tender age, with them. Upon arriving, they almost immediately moved west, locating in Wisconsin, and it was consequently in the parochial schools of this State that he received his earlier education. He was ordained by Archbishop Henni, July 9, 1872, and has labored ever since in the Archdiocese of Milwaukee.

St. Paul's Church, Mineral Point, Wis.

THE location of this parish is at a point in Iowa County, Wisconsin, about fifty miles from Dubuque, Iowa, on the Mississippi River, and is consequently in the southwestern part of the State. At one time Mineral Point and the country in its immediate vicinity became of more than usual interest as a mining settlement, and as large deposits of lead were continually being found, the population grew in advance of that of any other section of the state. From 1836 to 1840, the place presented a fine picture of activity, and was, in fact, in every respect a representative and typical mining town. Here was to be found a community of all sorts and conditions of men, good, bad and indifferent, the former, however, probably being in the minority. Here a man may be said to have carried his life in his hands, for in the numerous altercations, which were bound to be of frequent occurance, it was generally a word and a blow, and the blow came first. Among these settlers were a sprinkling of Catholics of all nationalities, although the Irish predominated. This was owing to the fact that these people, accustomed to following a similar life in their native country, as well as in England, naturally sought for like conditions and surroundings to those amongst which they had previously lived. Nothing, however, was done for many years in the way of organizing these people into a congregation, and all that they received of spiritual assistance was at the hands of traveling priests from the diocese of Dubuque, from which point that section of the State, which had heretofore been under the domination of the diocese of Detroit, was attended. The first priest to say Mass and hold Divine services in Mineral Point, was the Rev. Father Mazzuchelli, an Italian clergyman, attached to the Diocese of Dubuque, who came there in 1839. He was afterwards appointed pastor at Benton, La Fayette County, Wisconsin, some thirty miles from Mineral Point, where he built a church, and some time later founded the Third Order of St. Dominic. This Order, which is now located at Sinsinawa Mound, and is in an altogether flourishing condition, has a membership of one hundred and twenty Sisters, conducting a large academy for the education of young ladies, and, besides, has charge of many and important schools in the States of Illinois, Wisconsin and Minnesota. Father Mazzuchelli celebrated his first Mass at the "Point," in a log shanty owned by Mrs. Uren, an English woman, but at that time occupied by an Irish Catholic named James Smith. This old building was located near the site of the present German Catholic church, and north of High street. At other times subsequently, Mass was celebrated in what is now the present residence of the same person. At about this time a new and larger house than ordinary being erected by Mr. Crawford, at Mineral Point, it was rented by the Catholics, and used by them about a year. Of necessity, the services were held somewhat irregularly, as Father Mazzuchelli had an extensive territory to cover, and the means of transportation were, besides, of a limited character, and the roads at nearly all times bad. In 1841 Catholics at Mineral Point were given in charge of the Rev. Father Causse, a French priest then stationed at Potosi, Wisconsin, which was about forty miles from Mineral Point. Under his administration services were held regularly every month. Thus

St. Paul's Church, Mineral Point, Wis.

matters continued for a couple of years, the efforts, if any, to procure a site and material for a new church, being but slight, owing largely to the fact that the Catholic community was very limited in numbers as well as in means.

At about this time several speculators, among whom were Moses M. Strong, John F. O'Niel, a Catholic, Thomas P. Burnet and Frank J. Dunn, who, partially from a desire to establish the cause of religion, and possibly not a little owing to the fact that in so doing they might enhance the value of adjacent properties, together donated four lots to the parish, the same to be used for the erection of the necessary church buildings. It had been originally intended to give five lots for this purpose, but Mr. Strong was unable to fulfill his part of the contract, owing to the fact that his wife refused to sign the transfer. This same lot, however, was finally procured by the parish, in 1892, $300.00 being paid for the same, to Mrs. Patrick McGann, sister-in-law of the Rev. Francis McGann, who had in the interim purchased the property on his own account from the Strongs. At this time, therefore, that is, in the year 1877, the congre-

gation at Mineral Point owned five lots, upon which had been erected a church, parsonage, school house and barn.

But to return to the year 1842; the four lots having been secured, it now became an evident and earnest desire on the part of both pastor and the laity to erect a suitable structure in which the Holy Sacrifice of the Mass might be offered up. It was also deemed advisable to urge forward this matter, from the fact that the very existence of the church, and consequent duties devolving upon all good Catholics, would still further

Rev. Jas. O'Keefe.

strengthen and cement the general interest in the growth and prosperity of the parish. The move was generally and freely started by all classes among the settlers, including the miners and farmers at a considerable distance from the town. It was further decided that the structure should be built of lime-rock and sandstone, a fine quality of which was to be found in abundance within convenient distance of the site selected for the church. As a result of this general effort on the part of priest and people, an unpretentious, though comfortable stone structure, 40x28 feet, was erected, and completed during the year 1842. To this church gathered regularly the good Catholics, not only from the immediate neighborhood, but also from outlying settlements, which lay at a distance of twenty-five and even thirty miles from Mineral Point. Thus many evident sacrifices were made by those people, in behalf of their religion, as traveling such a distance with ox teams, which were the principal means of locomotion then in vogue, caused a protracted journey, covering a period of from two to three days. It was such undaunted spirits as these who laid the foundation of Catholicity in the West, and are in a great measure responsible for the magnificent growth and progress of the Church throughout that region during the past half a century. At the time of the completion of this church, it was still an out-mission of Potosi, which was also under the clerical charge of the Rev. Joseph Causse. In this condition the affairs of the church continued for a period of four years, the congregation receiving spiritual attendance once each month from its visiting pastor. At the end of that time, the Right Rev. Bishop John Martin Henni, recognizing their zealous efforts to advance the cause, appointed the Rev. Victor Jowanneault, a Frenchman, first resident pastor of Mineral Point, who assumed charge as such on September 24, 1846. It was not the brightest of outlooks which greeted him upon his arrival, and, while the Catholic worshipers were, as always, sincere and untiring in their efforts to advance Catholic interests, the town itself was made up largely of rough, uncouth and godless characters, to whom nothing whatever was sacred. Neither was there at this time a pastoral residence. In addition to these and similar obstacles, with which he was met on every hand, he had thrust upon him the care of missions at Platteville, Ridgeway, Willow Springs, and Waldwick, at that time an area of unbroken timber land and prairie, now included in the four counties of Grant, La Fayette, Iowa and Green. With no given path to travel to these various settlements, and beset on all hands with a hoard of vicious characters, it is doubtful if the first incumbent of the pastorate at Mineral Point can be said to have enjoyed many of the luxuries of life. He, however, took up the work intrusted to his charge with a cheerful and uncomplaining spirit, obtaining much solace from the evident desire of his people to do the best in their power for his welfare and comfort. Soon after becoming a resident of Mineral Point, Father Jowanneault purchased a building adjacent to the church in which he lived during the term of his administration. He also built a small red brick house next to the stone building, in which he established a school. This was undoubtedly one of the very first of these educational institutions established by the Catholics in the State. Father Jowanneault was particularly interested in the education of the Catholic children, taking personal supervision of this school himself, and even teaching as often as his parochial labors would permit. This school house, as well as the parsonage, were the personal property of the pastor, who had purchased them with his private means. After three years of very successful service among the Catholics at Mineral Point, and its missions, Father

Jowanneault resigned the charge. The next pastor to assume charge of the congregation was the Rev. Michael McFaul, whose administration, however, was of a very uneventful character. This may possibly have been owing to the fact that he is said to have been in an unusually poor state of health at that time, to a better condition of which the general surroundings could not have been very conducive. Father McFaul's residence at Mineral Point continued until April, 1850, when the Rev. Joseph Causse succeeded to the pastorate and that of its missions. Thus he came back to the fields of his early labor, for it was nine years previous to that time that he had, while pastor of Potosi, attended Mineral Point as a mission, and built a church at that place. As pastor of St. Paul's, Father Causse took up his residence at the house purchased by Father Jowanneault, living in the same until sometime during the year 1851, when he succeeded in inducing the congregation to build a parsonage of their own. For this purpose he circulated a subscription list among the residents at Mineral Point and the missions, to which both Catholics and non-Catholics gave quite liberally. As a result of this effort, a small and comfortable building was erected close to the church during that same year. Other minor but telling improvements were made to the property, so that in spite of its isolation from the immediate business portion of the town, it assumed a well-groomed and orderly appearance, which was in distinct contrast with the rest of the place. An additional and much needed improvement was also effected during the same year, in the purchase of land for a cemetery. For this purpose a plot of about an acre, formerly belonging to Father Jowanneault, which was situated a short distance south, on the Galena road, was secured. It is now a serious matter of regret that the people had not at that time evidenced sufficient forethought to secure a more extensive property, as at the present time almost every available spot has been taken up, and it is next to impossible to secure additional adjacent lands at any figure. There was also a dispute as to the land secured, Col. D. W. Jones claiming the title on an unsatisfied judgment for $200, secured previous to its transfer by Father Jowanneault to the Bishop. Upon investigating the records, it was found that the Colonel's premises were correct, but that the legal time required to make good the title to the church had expired before the claim was made. During the pastorate of Father Causse the Catholic school at Mineral Point was brought into a still more flourishing and prosperous condition, under the management of Miss Mary Torpey and Mr. John Cummings, a lay teacher who succeeded her. The duties devolving upon the pastor at Mineral Point were at this time still further increased by the establishment of other missions, which were also placed under his charge. This was in most instances owing to the fact that miners who had proved unsuccessful in their original undertaking had turned farmers, thus forming the nucleus of new settlements which here and there sprang up throughout that region. The tide of immigration was also slowly but surely following in that direction, and as a consequence the territory around Waldwick and Ridgeway and throughout Iowa County became largely augmented in the number of its settlers, who made persistent demands for frequent if not more regular attendance from the Catholic pastors located in that region. Of the missions thus attended from St. Paul's, that at Waldwick had no church, Mass being celebrated in the houses of different Catholic families. At Ridgeway the same condition of affairs also pertained until some time during 1852, when a small church was erected on a piece of land donated by Mr. Owen Kelly. There was also a small frame church at Willow Springs, and one as well at Plateville, both of which were built at about the same time. During the year 1851 Father Caussee was given as assistant the Rev. William B. Dougherty, who proved a most zealous and efficient aid as attendant upon these numerous missions. Father Dougherty is remembered at that time as a most devoted worker in the cause of religion. At a later date he is spoken of most feelingly as one who had about completed a life of goodness and mercy; who was kind, forgiving and generous, from his own purse taking and preparing for the holy ministery his two nephews, the Rev. Fathers Campbell and W. D. Murphy, both of whom were afterwards ordained for the diocese of Chicago. To his life's labor he gave himself most faithfully and untiringly, as members of his mission by their fond and reverential reference to his name and works attest. He died during the summer of 1876 at Kenosha, Wisconsin.

After serving a year as assistant at Mineral Point Father Dougherty was succeeded by the Rev. Arthur O'Connor, who remained from August, 1853, to October, 1854. Thus matters continued with the church, progressing in a favorable manner until 1849, during which year the terrible epidemic of cholera devastated the entire southwest portion of Wisconsin. The effect of the terrible mortality consequent from the spread and progress of this disease was deplorable, the fears of the living for their own safety even overshadowing the almost universal sorrow felt at the loss of those who had been so suddenly and ruthlessly removed. Thus for some time Mineral Point remained the center of one continuous and unremitting wail of anguish, where those who mourned the loss of dear ones dwelt in horrible uncertainty for their own safety or that of those who had been left to them. Of course, every effort known

to science, and whatever means were in reach or obtainable by finite power, were brought to bear against this altogether disastrous calamity, but seemingly without the slightest advantage being gained. But the principles of that holy faith which teaches mankind to put its trust in God, had been so firmly inculcated in the minds of the poor people of this plague-ridden district, that almost frantic, as they were, with the terrible and ever-increasing disaster which was bearing so hardly upon them, they turned in their wretchedness and distress to the Comforter of the afflicted, beseeching the intercession of the Blessed Virgin Mary. As an evidence of the efficacy of this prayer, and in acknowledgment of the wonderful interposition of the Mother of God in their behalf, the Catholics of Mineral Point issued the following statement.

"In the year of our Lord 1850, on the 6th day of the month of October, the date of the solemnity of the Most Holy Rosary, we, the undersigned members of the Catholic parish of St. Paul at Mineral Point, diocese of Milwaukee and State of Wisconsin, truly desire to give our merciful God and Redeemer a lively expression of our profound and lasting gratitude, as well as to promote the honor of the Blessed Virgin Mary, assembled for that purpose on this day of the Holy Rosary, most solemnly declare that while the scourge of the cholera was raging in this town for two months, August and September, we, following the pressing invitation of our pastor, placed ourselves under the protection of the Blessed Virgin Mary, under the title of Mother of Sorrows, and offered seven Paternosters in her honor during the time of the scourge. Our confidence was not misplaced, our humble prayers were not despised, but while others were dying around us, her maternal hand removed the scourge from us. In a word, for two successive years, 1849 and 1850, we and our families have been preserved from the cholera, and if we live it is owing to the mercy of God, rendered propitious by the intercession of her who is, after Jesus, our hope and our life.

"Wishing, therefore, to give glory to God, and honor to the Mother of Jesus, by transmitting to future generations the memory of that great blessing, and the expression of our lasting gratitude, we have cheerfully affixed our names to the above statement, in the Catholic Chapel of St. Paul's, Mineral Point, the day and year as above." This statement or certificate, which is in the handwriting of Father Causse, is signed by Patrick Dowd, John Shanly, Patrick McGulgan, John Logue, Thomas Foley, James and Francis Foley, Andrew Shanley, Andrew Kearnes, James Lenchan, Andrew McDermot, William Flaherty, John Cullins, and numerous others. Many of these people who are still living vouch for this fact as literally true.

During the year 1850, the Arch-Confraternity, in memory of the Most Sacred Heart of Mary, was organized in the congregation, and also a Sodality of the Scapulars of Our Lady of Mount Carmel, neither of which, however, are now in existence. The year 1851 is made memorable at Mineral Point by the visit of the Right Rev. John Martin Henni, Bishop of Milwaukee, who on the 26th of July administered the Sacrament of Confirmation. He again visited that town for the same purpose on October 6, 1854. A total Abstinence Society was also established by the Catholics at Mineral Point on January 21, 1851. During the year 1854 the congregation of St. Paul's showed such visible increase in numbers that it was deemed necessary to arrange for the erection of a larger and more suitable church. It was, therefore, decided to erect a structure 40x80 feet, and so successful was the undertaking that in May, 1855, about one year from the time that the project was first mooted, the corner-stone was laid. In the fall of that year Father Causse resigned his charge of the parish, and returned to his native country, France. During the year that followed the departure of Father Causse, several clergymen administered to the pastorate, none of them, however, remaining a sufficient length of time to effect anything of material advantage to the congregation. Work on the church, however, went steadily on, the people being greatly encouraged in their efforts by the Rev. Martin Kundig, for many years Vicar-General of the Diocese of Milwaukee, who remained among them from January 1 to March 1, 1856. He was succeeded by the Rev. M. P. Kenney, who in return was followed by the Rev. James McGowan, the latter coming there on May 11th. His successor was the Rev. F. G. Bonduel, a Frenchman, who entered upon his spiritual duties September 28, 1856, remaining until May, 1857. He was succeeded by the Rev. Francis McGann. In spite of the excessively hard times prevailing this church was finally completed, being dedicated sometime during the month of June, 1859 or 1860. In 1861 the Rev. F. H. Weninger, a Jesuit priest, gave a very successful mission in this building. Up to the time that the new church was completed the Catholic congregation of St. Paul's consisted principally of Irish families, but for the few years following the tide of German immigration to this point was so extensive that by 1865, or thereabout, the membership was about equally divided between the two nationalities. From that time on, however, though still using the same church, the Germans held regular monthly services by themselves, being attended by the German pastor residing at Highland, Rev. Peter Voissem, and later by Father Weinhart. It will be readily seen from the foregoing, that, while no claims have been made to that effect, to the Irish members of the congrega-

tion was almost entirely due the honor of having built the new church. An improvement was made at the mission of Waldwick in 1864, by the erection of a small but comfortable frame church, 24x36 feet, at a cost of $1,200. Catholic interests were thus steadily progressing in this section, as, besides the improvements already mentioned as having been made at Mineral Point, each of the missions attended from there, namely, Waldwick and Ridgeway, having its own church. A settlement called "Knobbs," near Helena, on the Wisconsin River, was also attended from St. Paul's, Mass being said in the house of Mrs. Moriarity, and sometimes at the home of Mr. Patrick King. The congregation at this place consisted of from twenty-five to thirty-five families, who, as a rule, attended services at the Mill Creek Church, which was located near the village of Arena. Some of these, however, occasionally attended the church at Ridgeway, and others that at Otter Creek, all, however, considering themselves under the spiritual domination of the pastor at Mineral Point. As a result of the total destruction of the old parsonage at Mineral Point, in 1863, a new and commodious one and one-half-story building was erected, the same being still in use. The next noticeable improvement made to the church property at this place, was in the advent of the Dominican Sisters of Sinsinawa Mound, who came at the solicitation of Father McGann, to assume charge of the parochial school. During this year a Sisters' residence was also built and furnished. In 1869 it became evident that the new church was no longer capable of furnishing suitable accommodations for the members, whose number had been augmented to a considerable extent. The Germans, therefore, decided to withdraw, and in the beginning of the following year organized with a view to the immediate erection of a new church. Having procured a desirable site, they immediately set about the erection of a church and parsonage, which were completed in the following September. On the 18th of the same month Father McGann, whose health, owing to continual exposure, had been failing for some considerable time, died. His loss proved a severe blow to the congregation, who had found in him an able and trusty adviser, zealous alike in behalf of their spiritual and material welfare. The vacant pastorate was filled on October 1st by the Rev. James O'Keefe, and at about the same time the Rev. F. X. Weinhart, former pastor of Highland, and who for some years had been in the habit of attending the Germans at Mineral Point, also assumed the duties as resident pastor of the new church at that place. Thus but a little over thirty years from the time that the first Mass was celebrated at Mineral Point, two distinct, well-to-do and representative congregations were established at that place.

At about this time a rather unexpected difficulty arose in the parish, in regard to the ability of the people to continue the parochial school connected with St. Paul's. This was owing to the fact that when the Germans established a congregation of their own they also built a school, thus withdrawing their children and support from the one which had been conducted under a joint expense. Father O'Keefe, however, was very energetic in his endeavors to maintain the original institution, and to make that possible, guaranteed an annual compensation to the Sisters in charge of $500, some of which was liquidated by a pro-rata assessment made upon each scholar, the residue being paid by the congregation. Thus matters were conducted for a period of five years when the Irish school was still more firmly established, by being conducted under the free school system. Another rather unfortunate contretemps about this time was the misunderstanding between the two congregations regarding their financial obligations to one another. The Germans, it seemed, claimed $1,700 as the amount paid by them towards the erection and furnishing of St. Paul's, which the others seemed unwilling to allow. The demand, however, was further emphasized at a joint meeting of the committees appointed for that purpose, and held at the residence of Father O'Keefe, and in the presence of Vicar-General Kundig. After several meetings, the committees being unable to arrive at any satisfactory decision, the matter was referred to the pastors of their several congregations, who finally brought affairs to a satisfactory determination. A copy of the original document certifying to these facts is now in possession of the Most Rev. Archbishop of the diocese. Improvements made to the property of St. Paul's Parish at about this time were the renovation and refurnishing of the parsonage, and the addition of several ornaments and handsome vestments to the furnishings of the church. The grounds about the place were also beautified to a considerable extent, so that the property took on a remarkably pleasing and prosperous appearance. In the spring of 1875, owing to its distance from Mineral Point, some seventeen miles, the mission at Ridgeway was established as a parish. To further that end a subscription was raised and a parsonage built, and in August of that same year the Rev. Hugh McMahon took charge of same as first resident pastor. In 1882 an addition was made to the church property by the purchase of a two-story building known as the Sisters' house, and adjacent to the other property, so that now, with the exception of one small lot, the church owns an entire block. During the same year the church was repainted, the interior frescoed, and a hot-air furnace placed in the basement. A summary of the history of this old and interesting congregation shows, among other things, that since October

1, 1870, at which time Father O'Keefe assumed the pastorate, two parishes have been established, one thousand one hundred and ninety-seven members confirmed, two hundred and seventy-nine deaths, not including infants, recorded, eight hundred and fifty-four have received their first communion, and that eight young men of the parish have been directed into the priesthood. During that period also, in attending missions and sick calls, Father O'Keefe has traveled a distance of thirty-four thousand miles. The mission at Waldwick, which was attended continuously from Mineral Point for a period of twenty-four years, became an independent parish and was given a resident pastor of its own in 1894. There is at present a flourishing Ladies' Altar Society and Young Ladies' Reading Circle in the parish, and the congregation, which numbers some one hundred and twenty-five families, is well united, and in an altogether prosperous condition.

The Rev. James O'Keefe, pastor of St. Paul's congregation at Mineral Point, was born in the State of New York, July 29, 1845. Three years later he removed with his parents to Milwaukee, and thence to Portage City in 1852. He entered the Seminary of St. Francis, near Milwaukee, in 1857, where he completed the usual courses in the classics and philosophy. This much accomplished, he in 1863 went to Europe and entered the American College at Louvain, Belgium, where he studied theology and attended the courses at the University as well. After a period of three years spent in one of the most celebrated of European theological institutions, Father O'Keefe, in 1866, returned to the United States and entered the University of St. Mary's, at Chicago, remaining there until the fall of 1867 when he again entered St. Francis Seminary, from which institution he was finally ordained to the priesthood by the Most Rev. John Martin Henni, Archbishop of Milwaukee for the Archdiocese, on January 29, 1868. His first appointment after ordination was as assistant to the Rev. E. McGuirk at Elba, who besides that parish had charge of missions at Columbus, Doylestown, Mt. Pleasant and Wyocena. After a few months, at the request of Father McGuirk, and with the consent of his Bishop, he bought a brick house and four lots in Columbus of the congregation at which place he was made pastor. He left Columbus in May, 1870, as pro tempore pastor at Madison during the absence of Father Smith, who was on a visit to Ireland. While at Madison he let the contract for a new brick school-house for $5,000, which was nearly completed when Father Smith returned. He was then appointed to Mineral Point and out missions, of which he took charge October 1, 1870, and where he has since remained.

St. John's Church, Monches, Wis.

As near as can be ascertained, the first Catholic settlers to locate in the neighborhood of Monches came there on September 2, 1842. These people came from Milwaukee, the party being comprised of Messrs. John Whelan, Peter Whelan, Andrew Shields, John Grady, Michael Shields, John Shields, Patrick and Michael Gallaher, William McGrath, Jeremiah Flynn, William Mountain, James Knealy, John Kennedy, John Beston, John Sullivan, James Murphy, James Lynch, Barney McConville, John Lynch, William Courtenay and Thomas Fitz-Gerald. Services were first held at the home of William McGrath in the town of Erin by the Rev. Martin Kundig, in November, 1842. The same house is occupied at the present time by Joseph Whelan. In the fall of the following year, however, the congregation of St. John's was established and a log church completed, the latter being duly dedicated by the Rev. Father Kundig. This church was located where the present district school stands, a little west of Joseph Whelan's residence. After Father Kundig came the Rev. Thomas Morrissey, who remained from 1845 to 1850. He was succeeded by the Rev. Patrick Callanan, from 1850 to 1851; the Rev. William O'Brien, from 1851 to 1852; the Rev. P. Kernan, from 1852 to 1856; the Rev. Francis McGann, from 1856 to 1858; the Rev. John Tiernan, from 1858 to 1868; the Rev. T. J. Quinn, 1868 to 1869; the Rev. M. Hannon, from 1869 to 1870; the Rev. Thomas Corry, 1870; the Rev. J. F. McSweeney, from 1870 to 1871; the Rev. N. R. Stehle, from 1871 to 1872; the Rev. J. J. Keogh, from 1872 to 1873; the Rev. J. P. Cassody, from 1873 to 1876;

St. John's Church and St. Columba's Mission, Monches.

the Rev. C. Devine, 1876; the Rev. Eugene Reilly, from 1876 to 1884, and the Rev. J. E. Harlin, from 1884 to 1895. Since the latter date the Rev. James F. Bowe, present rector, has been in charge. The congregation at the present time consists of about one hundred families. Of Catholic organizations in this parish there are, an Altar Society, of which Mrs. J. J. O'Neil is secretary and Mrs. Dr. Donnelly, treasurer, and a League of the Sacred Heart of Jesus, which was established in 1893 and has for its promoters the Misses Nellie Stapleton, Mary O'Neill and Mary Powell.

The mission of St. Columba at Lake Five, Washington County, which is attended by the resident pastor from Monches, was established in the year 1842 by the Rev. Martin Kundig. Prior to this time Father Kundig said Mass at Lake Five in the house of John Donnelly, which was located on the shores of the lake. The time of this occurrence is given as November, 1842. Among the first Catholic families to settle in the neighborhood of Lake Five were those of Messrs. M. Cosgrove, P. Flynn, Edward McCartan, John Fleming, M. Claffey, M. and John Redmond, William Dunn and M. Denney. The present congregation consists of forty families and is attended every Sunday by Father Bowe. There is an Altar Society connected with St. Columba in which most of the lady members are actively interested.

The Rev. James F. Bowe, present rector of St. John's, was born in the town of Mequon, Ozaukee County, Wisconsin, in 1851. After pursuing his studies for a considerable time at St. Michael's, Toronto, Canada, he entered St. Francis Seminary, near Milwaukee, where, after completing a full course in the classics, philosophy and theology, he was ordained to the priesthood on July 25, 1876, by the Rt. Rev. Bishop Henni. Following his ordination he served at St. Patrick's Church, Janesville, St. Patrick's Church and St. John's Cathedral, Milwaukee, and at Edgerton, being transferred from the latter place to the charge of his present congregation.

St. Mary's Church, Monroe, Wis.

THE German Catholic congregation of St. Mary's at Monroe, Green County, Wisconsin, was established in 1861. The first pastor of this parish, who attended it from Madison, Wisconsin, was the Rev. John Michael Obermueller, resident pastor of the Holy Redeemer Church at Madison, in 1867. He was succeeded consecutively by the Rev. Fathers, Thill, Willmes and Jaster. The first resident pastor who took charge of the congregation in 1871, and remained for six months, was the Rev. John Huber. He was succeeded by the Rev. Thomas Von der Thannen, he in turn being followed by the Rev. John M. Obermueller, who remained from 1874 to October, 1879, when he died at Monroe. Then the parish again became a mission, being attended monthly from the Capuchin Convent at Milwaukee, by the Rev. Father Mathews, until 1881, when the Rev. Caspar Schaettin became resident pastor, remaining as such until 1885, when he retired to St. Joseph's Hospital at Milwaukee,

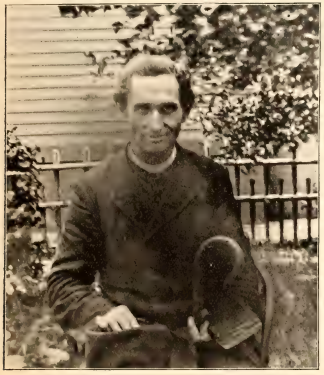
St. Mary's Church, Monroe, Wis.

where he died February 4, 1889. From 1885 to 1893, Monroe was again a mission, being attended part of the time from St. Victor's Church at Monroe, by the Rev. Father O'Brien, and his successor, the Rev. Thomas Dempsey, and part of the time by the Rev. Capuchin Fathers, Solanus, Capistran, Aegidius, Joseph Dominicus, Angelus and Kostbul, from the Convent of St. Francis at Milwaukee. The present resident pastor of St. Mary's is the Rev. Sebastian Rohr, who assumed the charge in November, 1893. The congregation of St. Mary's has been in such a peculiar condition for the past ten years that its membership cannot be properly estimated, although there is a church, school building and parsonage, which are furnished with every necessary convenience.

The parochial school in connection with St. Mary's, which was established in 1872, was in charge of Sisters of St. Francis from September of that year until October 1876. From October, 1876, however, until November, 1893, the school remained closed, but was re-opened on the latter date under the management of the pastor, Father Rohr. The number of scholars in attendance at this school is about twenty-five.

The Rev. Sebastian Rohr was born July 9, 1847, and ordained to the priesthood at Rottenburg, Kingdom of Wuerttemberg, Germany, August 2, 1872.

The Rev. Caspar Michael Schaettin was born November 11, 1811, at Hinterwaeggithal, Canton Schwyz, Switzerland, where his parents died when he was but a few years old. Having received a common school education in the schools of his native place, he completed his studies at the Convent Maria Einsiedeln, and was ordained priest on September 24, 1836, by Bishop Joannes Georgius. He then became assistant priest at Tuggen, where he stayed until 1863, at which time he left Switzerland and went to the Grand Duchy of Baden. His first appointment there was Zell at the Andelsbach, where he remained for several years. On November 9, 1866, he became assistant priest in Stetten, a. K. M., where he had to attend three missions besides. In the summer of 1869 he came to America and was for a short time assistant priest to the Rev. Father Holzhauer at St. Joseph's



Rev. S. Rohn.

Church, Milwaukee. On November 27 of that year he became rector of St. James' Congregation in the town of Mequon, Ozaukee County, and on September 10, 1870, he came as such to Belgium, where he stayed until May, 1876. During his administration at that place many improvements on church property were made. In May, 1876, he was appointed rector of his former congregation at Mequon, remaining there until July, 1881. Archbishop M. Heiss then appointed him rector of St. Mary's Congregation at Monroe, where he remained till 1885, when failing health compelled him to retire to St. Joseph's Hospital, Milwaukee, where he acted as chaplain up to the time of his death, February 4, 1889. On September 24, 1886, Father Schaettin celebrated his fiftieth anniversary in the priesthood. The funeral services of Father Schaettin were held at the Capuchin Church, Mil-

Rev. Caspar M. Schaettin.
(DECEASED.)

waukee, and his remains were buried at Calvary Cemetery. He was a pious and benevolent man in whom the poor found a generous benefactor, and during his fifty-three years of priesthood did much for the welfare of mankind.

St. Victor's Church, Monroe, Wis.

PREVIOUS to 1860, the Catholics of Monroe, Green County, Wisconsin, were attended from Shullsburg. In January, 1860, the Rev. Richard Sullivan was appointed the first resident pastor, and continued as such until July, 1866. It was at the beginnig of Father Sullivan's administration that the congregation of St. Victor's was established and a church and parsonage built. During that time he also attended to the spiritual wants of the people living in the township of Adams, where he built St. Francis Xavier's Church. Father Sullivan was succeeded as pastor of St. Victor's by the Rev. William O'Connell, who continued in charge until June of the following year. Then Father John Murphy became pastor, remaining until April, 1868, when he was relieved by the

Rev. John Casey. Father Casey resigned on August 23, 1871, to enter into partnership with Dr. Nolan in the publication of a Catholic weekly paper, called The Vindicator. The next pastor was the Rev. Michael Wenker, who resigned in November, 1872, and was succeeded by the Rev. E. M. McGinnity, who continued in charge until July, 1880. His successor was the Rev. Michael Wrynn, who remained until October, 1883, and was followed by the Rev. Henry O'Brien, whose pastorate extended to July, 1892. During Father O'Brien's residence at Monroe the old church was destroyed by fire. The present pastor, the Rev. Thomas Dempsey, who succeeded Father O'Brien, built a new church and parsonage. The church is Gothic in style, occupies an area of 50x100 feet, and has a seating capacity for four hundred, which is about the accommodation required by the present congregation.

The Rev. Thomas Dempsey was born on December 17, 1849, in Clyman, Dodge County, Wisconsin. After acquiring a common school education, he entered St.

St. Victor's Church, Monroe, Wis.

Francis Seminary, near Milwaukee, in January, 1867, where he took a full course in philosophy and theology. He was ordained priest by Bishop Heiss on June 9, 1876, and was then appointed assistant pastor to the Rev. George Willard of St. Joseph's Church at Fond du Lac. He subsequently became pastor of St. James' and St. John's at Eden and Byron, Fond du Lac County, and from there was transferred to Elba, in Dodge County. A year later he was appointed to Highland, in Iowa County, and after remaining there for eleven years received his present charge at Monroe.

The congregation of St. Francis Xavier at Adams, Green County, Wisconsin, has, since its organization into a parish by Father Sullivan in 1862, been attended

Rev. Thos. Dempsey.

as a mission from Monroe. This parish intends building a church next spring (1898), in the village of Argyle, and when the building is completed Adams will be given a resident pastor of its own.

Holy Cross Church, Mt. Calvary, Wis.

THIS congregation was founded by a missionary priest, the Rev. Casper Rehrl, in 1848. The building, which was of logs and but limited dimensions, was dedicated in honor of St. Nicholas, but on June 25, 1853, Bishop Henni gave to the church its present title of the Holy Cross. On this date, too, the Rev. George Rehrl became its pastor. His successor, the Rev. Michael Deisenrieder, assumed the charge on April 14, 1856.

In 1857 Bishop Henni gave the charge of this parish to the Rev. Fathers Gregory Haas, O. M. Cap., and John Frey, O. M. Cap., granting them permission to erect a Monastery, which was to be the Mother House of the Province of St. Joseph of the Order of the Capuchins. One wing of the monastery was then built, the log church remaining as monastery chapel and parish church until 1866, when a brick structure was erected and solemnly dedicated by Bishop Henni.

In 1867 the monastery was completed, one wing being used as a college for young men aspiring to the priesthood. Unfortunately for the progress of this insti-

tution, the entire property with the exception of the church nave was destroyed by fire in December, 1868. The church was at once repaired and the monastery rebuilt, the students in the meantime being sheltered as well as circumstances would permit. This condition of affairs lasted until 1872, when St. Joseph's Hall was erected, thus providing more spacious and comfortable quarters for those residing at the monastery. Two years later the size of the church was increased. In 1881 the "Laurentianum," a large and beautiful edifice, was erected and dedicated as the College of St. Lawrence of Brundusium, by Archbishop Henni, assisted by several bishops and a great number of the clergy.

This college was founded with the view, first, to obtain and prepare candidates for the Order; second, to enable poor students of good character to qualify themselves for the priesthood; third, to give future business men a strictly Catholic moral training.

The present rector is the Rev. Antonius Wilmer, O. M. Cap., who is assisted in the various educational departments of the college by nine fathers, two lay brothers and one layman as musical director. The number of students in attendance is one hundred and twenty-five. On Sundays and holydays ten fathers, who during the week are engaged in the education of youth, are kept busy ministering to the spiritual wants of the several neighboring parishes, of which they are in charge. To this circumstance, undoubtedly, is due the fact that Catholicity has taken such firm root, the surrounding country being settled almost exclusively by people of that denomination.

Within a circuit of five miles from Calvary there are three mission churches with regular services on all Sundays and holydays, which are also attended from Mount Calvary. Of these, that of St. Joseph, established at Marshfield, Fond du Lac County, about the year 1864, is the oldest. This mission, consisting of about fifty families, also supports a parochial school, which is in charge of two Sisters of St. Agnes and has an attendance of about sixty-five scholars.

Another, St. Peter's, was organized at Summit Station in 1867. This mission, which also supports a parochial school in charge of two Sisters of the same Order, consists of about sixty families. This school has an average attendance of eighty pupils.

The third Mission is at St. Cloud, where it was established in 1870. Sixty-five families belong to this congregation, which also maintains a parochial school, having an attendance of about seventy scholars, who are under the direction of Sisters of St. Agnes.

In addition to the foregoing, there is a station of St. John the Baptist at Lamartine, Wis., where services are held every second Sunday.

The congregation at Mount Calvary consists of one hundred and sixty-six families. There is a parochial school, in charge of three Sisters of Notre Dame, who have under their direction an average attendance of one hundred and sixty scholars. Of Catholic organizations there are also quite a number, among them being the Sacred Heart Society for Men, St. Anthony's Benevolent Society, Catholic Knights of Wisconsin, St. Clara Ladies' Society, St. Rose Young Ladies' Society and the Third Order of St. Francis.

The Guardian of the Monastery is ex-officio pastor of the congregation. Of the various reverend fathers who succeeded to this pastorate after the Rt. Rev. Francis Haas had served for a period of twenty years were the following: Rev. Father Ivo Prass, O. M. Cap., who assumed the charge February 17, 1876; Pacificus Berlemann, O. M. Cap.; Dominic Mersmann, O. M. Cap., October 16, 1879, to August 25, 1881; Lucas Rasch, O. M. Cap., August 25, 1881, to October 19, 1882; Anthony Rottensteiner, O. M. Cap., October 9, 1882, to March 18, 1888; Lawrence Vorwerk, O. M. Cap., March 18, 1888, to August 27, 1891; Lawrence Henn, O. M. Cap., August 27, 1891, to August 9, 1894, and Lawrence Vorweck, O. M. Cap., who assumed the charge for the second time on August 9, 1894. In 1897 the Rev. Lawrence Henn became rector again.

St. Lawrence O'Toole's Church, Mt. Hope, Wis.

THERE is but little authentic data from which history of the earlier times of the Catholic church in Mt. Hope can be obtained. The information is all of a verbal character, and very meager at that. However, it is positively known that Father Gibson built the first Catholic church at this place in the year 1860, and Father Schwaiger commenced the present new church July 4th, 1883.

For a period of twenty-three years, Mt. Hope was only a mission, being attended from Potosi, Boscobel and finally from Lancaster. Prior to 1860, Mass was read occasionally at a farmer's house.

Father Gibson was succeeded, as an attendant pastor of this mission, by the Rev. Father Verhoef. Then followed the Rev. Fathers Daniel McGinnity, Thomas P. Hodnett, Scott, McMahon, Stehle, Chas. Schraudenbach, Peter Schwaiger and M. H. McNulty, the present pastor, who, in addition to other improvements, built the new parsonage and finished and furnished the church throughout. It was on August 1, 1884, that Father McNulty took charge of St. Lawrence's congregation and it was from that date that this place has been officially recognized as a parish. The church of St. Lawrence is located in Section 11, northeast corner, Mt. Hope Township, and is about three miles from Wesley, a station on

the Chicago and Northwestern Railroad. The congregation consists of fifty-six families, of somewhat mixed nationality, there being Irish, German, French and Polish members, although the English and German predominate. There is a public school at Mt. Hope, which, however, is conducted as a general thing by Catholic teachers. The building occupied by this school is situated near to the church.

St. Lawrence O'Toole's Church, Mt. Hope, Wis.

The congregation of St. John's is a mission to the St. Lawrence pastorate. It was established as long ago as the year 1845, by Father Bonwell, and some five years later, that is in 1850, a small church was built by the Rev. Father Galtier. The present church was erected in 1878. The congregation, which is somewhat mixed as is that at Mt. Hope, numbers about seventy-two families; services are held there regularly on alternate Sundays and holy days, and instructions in catechism are given during the summer months on every Wednesday. There are no Catholic societies in connection with this congregation other than a branch of the Catholic Knights of Wisconsin. Since Father McNulty became pastor of St. John's, he has built a large addition to the church and remodeled and renovated the building within and without, and added new pews and a new organ to the interior furnishings. He also had a substantial fence built around the cemetery and the grounds generally improved. The congregation of St. John's is entirely out of debt and in an althogether promising condition.

The Rev. Miles H. McNulty, the present incumbent of St. Lawrence pastorate, was born June 26, 1852, at East Medway, Norfolk County, Mass. On March 19, 1862, he came with his parents to Darien, Walworth County, Wisconsin, where, on October 16 of the same year, they bought a large farm near Delavan, where they still reside. At an early age, he determined to study for the priesthood, so, in September 1874, he commenced a long and thorough course at the seminary at St. Francis, near Milwaukee. In September, 1879, he entered St. Mary's University, in Maryland, where he studied philosophy for two years. He then returned to St. Francis Seminary, where he completed a full course in theology, and was ordained to the priesthood by the Most Rev. M. Heiss, Archbishop of Milwaukee, at the Seminary on June 24, 1884. His first Mass was said on the 29th of the same month at St. Andrew's Church, Delavan, after which he was appointed by the Archbishop as first resident pastor at Mt. Hope, which position he has maintained to the present day.

Rev. M. H. McNulty.

St. Ignatius Church, Mt. Horeb, Wis.

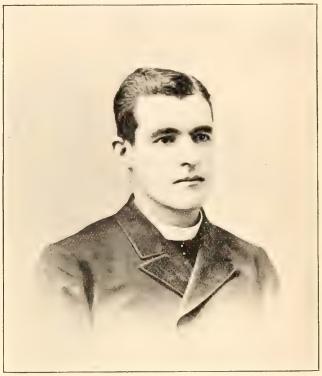
THE congregation of St. Ignatius at Mt. Horeb, Dane County, Wisconsin, was first established in the year 1894, at which time, also, the Rev. Ignatius Klein built a church. The congregation at this time consisted of but ten families. The first meeting was held February 24, 1894, there being

present: Messrs. M. Rephan, F. Rephan, J. Reilly, B. Murphy, M. Cunneen, Eugene Allen and the Rev. Ignatius Klein. On December 19 of the same year, the corner-stone of the church was laid by Father Klein. On January 9, 1895, the building was also dedicated by him. On May 5, 1895, the present pastor, the Rev. J. J. Salentin, said Mass for the first time in this church. The

St. Ignatius' Church, Mt. Horeb, Wis.

congregation of St. Ignatius now consists of twenty-one families. During his pastorate, Father Salentin built a commodious pastoral residence at Mt. Horeb and made other improvements to the church property.

The congregation of St. Salvadore, at Perry, in Dane County, Wisconsin, is a mission of St. Ignatius, services being held there every fourth Sunday and on all holy days. The first priest to visit the Catholics at Perry was the Rev. Father Haider, who at that time said Mass in the house of Mr. John Keller. After him, the Rev. L. Conrad, at present of Milwaukee, paid occasional visits to these people, saying Mass in the different houses in the settlement. As successor to him came Father Gernbauer, under whose administration the first church was built. This was in 1856, at which time the little congregation numbered some twenty-one families. Following Father Gernbauer came the Rev. Fathers Voissem, Bernard and Foeckler, all of whom were stationed at Cross Plains, a parish some nineteen miles distant from Perry. The several pastors of St. Salvadore's congregation were the Rev. Fathers Schwaiger, Uhlimeier, Raphael (who attended from Paoli), Ambauen, Barth, Halbenkann, and Ignatius Klein, these last with the exception of Father Raphael coming from



Rev. J. J. Salentin.

Pine Bluff. The present pastor, the Rev. J. J. Salentin, attends the mission from Mt. Horeb. The congregation now consists of twenty families. A school was established and a building erected in connection with this congregation by Father Hamm in, or about, the year 1866.

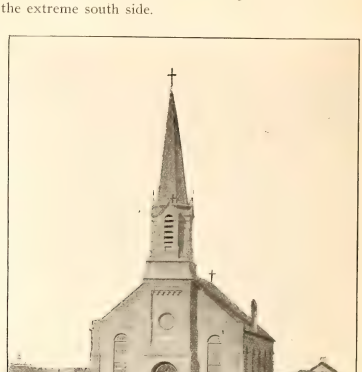
The congregation of St. James at Vermont, Dane County, Wisconsin, is attended as a mission from Mt. Horeb. This congregation was established in 1860 by the Rev. Father Stroka, then stationed at Mazomanie. Prior to that time, the Rev. Weinhardt of Sauk City celebrated Mass in the private houses of Catholics residing in that vicinity. Father Stroka continued to attend this church from 1860 until 1862, after which the services were held there by the succeeding resident pastors at Mazomanie, as follows: Rev. Father Walsh, from 1862 to 1863; Rev. J. Kenny, January, 1864, to

October, 1864; Rev. D. V. McGinnity, October, 1864, to 1866; Father Lawrence Kenney 1866 to 1869; Rev. J. Morris, 1869 to 1874; Rev. Monaghan, for four months in 1874; the Rev. Father Mazeadue, 1874 to 1878; Rev. Father Scott, 1878 to 1879; Rev. A. Leitner, 1879 to 1886; Rev. P. J. Jones, 1886 to 1895; since the latter year, the present pastor of St. Ignatius, Father J. J. Salentin, has had charge of that mission. During the incumbency of the Rev. Father Scott, from 1878 to 1879, a very satisfactory mission was held by the Rev. Father Weninger. The congregation of St. James now consists of thirty-six families and services are held there three Sundays in every month. In the year 1893 the St. James Total Abstinence Society was founded by the Rev. P. J. Jones.

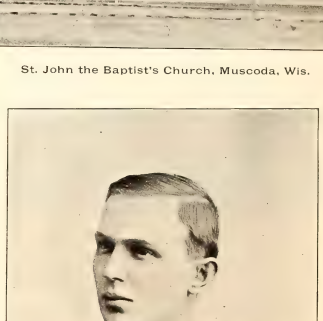
The Rev. J. J. Salentin entered the seminary at St. Francis on January 7, 1885, at the age of 22 years, and completed a full classical, philosophical and theological course at that institution on June 24, 1893, at which time he was ordained to the priesthood. On July 5, of the same year, he was appointed assistant pastor at St. Mary's Church, Racine, where he remained until October 30, 1894, when he was transferred to Sheboygan as assistant to the Rev. Father Thill. On May 1, 1895, he was appointed to the pastorate at Mt. Horeb, where he still remains.

St. John the Baptist's Church, Muscoda, Wis.

THE congregation of St. John the Baptist at Muscoda, Grant County, Wisconsin, was established in 1859, by the resident pastor from Mineral Point, who at that time attended, occasionally, to the spiritual wants of the people in that vicinity. He visited Muscoda, regularly, once each month. Thus matters progressed until the year 1875, when a parsonage was built, and the Rev. Albert Heller became the first resident pastor. Succeeding him, came the Rev. J. Seberle, who took up his residence at Muscoda in 1882. This priest was an energetic worker, and succeeded, during his residence there, in securing sufficient funds to build the present church. This was a very necessary undertaking, as the old building had become entirely inadequate to the demands put upon it by the congregation, which had greatly increased in numbers. So Father Seberle set to work to secure the necessary means, and in 1884 a new structure, 80x44 feet, constructed of solid stone, was ready to take the place of the original church. In 1888 a parochial school was established in connection with this congregation, three Sisters from Notre Dame Convent, Milwaukee, being called to take charge of it. The school is now well attended, there being four Sisters in charge at the present time. The congregation here is constantly increasing in numbers, so that the present church is put to its utmost to afford accommodations for those attending the services. The property at Muscoda now covers an entire block, with the exception of two lots on the extreme south side.



St. John the Baptist's Church, Muscoda, Wis.



Rev. Leo Panoch.

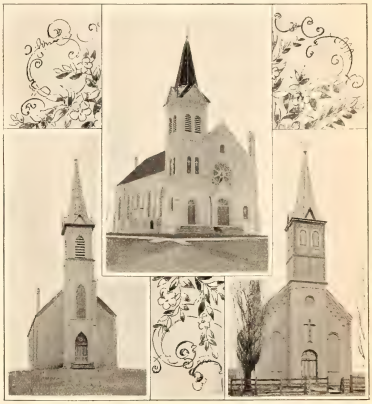
The pastor in charge of this congregation also attends the missions at Avoca and Castle Rock once a week, the former place being about six miles distant from Muscoda. The church at this place, which was erected some time ago, is dedicated in honor of St. Joseph. Father Leo Panoch visits this mission as well as the Immaculate Conception, on every other Sunday. At Castle Rock he conducts services on feast days. The church at Muscoda possesses a nice set of chimes. The main edifice is in the middle of a block of solid buildings, the school and convent flanking it on the north side, while the pastoral residence is located to the south. There are five Catholic societies connected with this congregation: U. S. Society and Wisconsin Society, two Ladies' Societies, and Catholic Knights. A court of the Catholic Order of Foresters was organized in this congregation by Father Leo, on December 8, 1897, with a membership of thirty.

The Rev. Leo Panoch was born November 24, 1868. He acquired his early education in St. Vincent's Seminary, Beatty, Pennsylvania, and also in Florida, in which State he was ordained to the priesthood in St. Augustine's Cathedral September 24, 1891.

St. Matthew's Church, Neosho, Wis.

IN the year 1848, at a point about two miles from the village of Neosho, Dodge County, Wisconsin, a small log church was erected and dedicated to St. Bartholomew. This was the origin of the present parish at that place. In 1863 this building was replaced by one of stone, in which services were held regularly, though at long intervals, by the Rev. Fathers Rehrl and Deisenrieder. In the same year St. Matthew's Church, a small frame building, was erected on the present site, near the village, and dedicated by Dr. Joseph Salzmann. There were not at this time a sufficient number of Catholics residing in that part of the country to support both churches, so when the matter was referred to Archbishop Henni he decided that the entire congregation should henceforth attend services at St. Matthew's, which was visited from that time until 1867 by the resident pastors at Hartford. The Rev. D. Thill was the first resident pastor of this parish, remaining at Neosho from 1867 until 1871. He built the school house and an addition to the parsonage, besides making other improvements. His successor, the Rev. N. Schaaf, maintained the pastorate from 1871 until 1884. During his residence the church was enlarged and the interior decorated. The next pastor was the Rev. F. X. Heller, who remained from 1884 until December, 1893. On September 3, 1894, the church and contents were totally destroyed by fire, and as the season was then too far advanced to complete a new building, a basement was hurriedly finished and furnished with a temporary roof, and here during the winter months services were held regularly. Early in the following spring work was begun on the church structure, which was completed during the following summer at a cost of $8,000. The congregation of St. Matthew's numbers seventy-five families. The parochial school has a regular attendance of forty scholars, and is in charge of a lay teacher. A Ladies' Altar Society and League of the Sacred Heart are connected with this congregation.

St. Mary's Church, at Woodland, Dodge County, is



St. Matthew's Church, Neosho, St. John's, Rubicon, St. Mary's, Woodland, Wis.

attended as a mission from Neosho. The first church at this place was built in 1862, when the people living in Woodland and vicinity erected a small frame structure. The present church, however, begun in 1871, is of solid brick. It was completed and furnished during the pastorate of Father Schaaf and enlarged by the Rev. F. X. Heller. St. Mary's congregation consists of thirty-five families, mostly Germans. Services are held on every second Sunday. Of Catholic societies connected with this congregation, there are a branch of the Catholic Knights of Wisconsin, Society of the Apostleship of Prayer and Ladies' Altar Society.

The church of St. John at Rubicon, Dodge County, is also a mission of St. Matthew's. This congregation was established by Father Thill in 1870 and now consists

of fifty-four families, all of whom are German. Services are held every second Sunday. The parochial school at Rubicon is conducted by a lay teacher and has an attendance of fifty pupils. Connected with the congregation are a Ladies' Altar Society and Society of the Apostleship of Prayer.

The first church was of logs, erected in the town of Hermann, between Rubicon and Woodland, some time during the year 1854. It was at first attended from St. Lawrence and later from Hartford. In 1870 the present church was built in the village of Rubicon, and in 1885 this building was somewhat remodeled and greatly improved. In the same year, also, a two-story brick

Rev. W. Pischery.

veneered schoolhouse was built under the supervision of the pastor, the Rev. Father F. X. Heller.

The Rev. W. Pischery, present pastor of St. Matthew's, was born on August 4, 1861, at New Lisbon, Wisconsin. He spent the greater part of his childhood at Beaver Dam, where he attended the parochial school until after his First Communion. When about twelve years of age he entered St. Lawrence College at Calvary, Wisconsin, which he attended for a year and a half. From that time until eighteen years of age he was clerk in a drug store at Oshkosh. In 1880 he entered the Seminary at St. Francis, near Milwaukee, and after completing the usual course in classics, philosophy and theology, was ordained to the priesthood on June 24, 1887. He was then appointed assistant pastor at St. George's Church, Kenosha, Wisconsin, where he remained for three months. After this he was assigned successively to Pio Nono College, from 1887 until 1889; Eagle, Wisconsin, 1889 to 1891; Newburg, Wisconsin, 1891 to 1893. From the latter place he was transferred to his present charge, in December, 1893.

Holy Apostles' Church, New Berlin, Wis.

FOR some considerable time previous to the year 1855 the Catholic residents of what is now known as New Berlin, and vicinity, in Waukesha County, attended divine services at St. Mary's Church in Milwaukee, and later at the church of the Holy Trinity. In 1855, however, they concluded to organize and establish a parish, which was done, and arrangements were at once made for the erection of a church. The carrying out and completion of this work was left to a Building Committee, composed of the Rev. F. Polak, Andrew Schneider, Bernard Casper, Phillip Puetzer and Joseph Michael, and the first trustees placed in charge of the congregation's property were the Rev. Father Polak, John Schaefer and James Marks. After

Holy Apostles' Church, New Berlin, Wis.

this church had been completed, it was attended for some time as a mission by the following pastors: F. Polak, from 1859 to 1860; John Weikmann, from 1860 to 1861; Hubert Janssen, from 1861 to 1865; William Bonenkamp, from 1865 to 1869; Peter Seibold, from 1869 to 1871, and then again Father Bonenkamp.

from 1871 to 1876. During the second administration of this pastor a meeting of the members of the congregation was held at which it was unanimously decided to erect a parochial school. A one-story brick veneered building was quickly erected at a cost of $583.64, and at the same time a house was purchased from Mr. Bernard Casper, to be used for the time being as the pastor's residence. The next pastor was the Rev. John Wenning, who assumed the pastorate in 1876 and remained until 1877. During his administration the present priesthouse was built, a structure which, at that time at least, was considered one of the handsomest and most commodious for many miles around. The next pastor was the Rev. Anton Foeckler, from 1877 to 1878. Then came the Rev. Joseph Metzger, who died after a six

Holy Apostles' School, New Berlin, Wis.

months' pastorate and is buried in the cemetery at this place. Then followed in succession the Revs. B. Edelmann, from 1878 to 1880; C. Schilling, from 1880 to 1881; William Blum, from 1881 to 1883; Joseph Moder, from 1883 to 1885; Anton Leitner, from 1885 to 1886; A. Gstach, P. D., from 1886 to 1887, Ferd. Raess, from 1888 to 1891; during the residence of this pastor at New Berlin the new church of the Holy Apostles was built, the committee having charge of the work being the Rev. F. Raess, Nicholas Stephens, Mathew Stephens, Phillip Salentin, Frederick Stigler and Nicholas Lauer. Work on the building was begun on October 23, 1888, High Mass being sung by the pastor, the cornerstone was laid on the 14th of the following May, the Rev. W. G. Miller from Waukesha celebrating High Mass and the Rev. B. Nuttmann delivering the sermon on that occasion. Later in the year the church was solemnly dedicated by the Most Rev. Archbishop M. Heiss, the Rt. Rev. Mgr. A. Zeininger delivering the sermon. This was the last church blessed by the Most Rev. Archbishop M. Heiss. The church of the Holy Apostles is a beautiful Gothic structure, having a steeple 134 feet in height, and in its general finish and interior furnishing it is probably one of the handsomest and finest structures in the State. It cost, $10,353.40 and is built of solid brick with cut stone trimmings. Father Raess exhibited much energy and zeal in behalf of this congregation, for which he did much during his residence at New Berlin. The next pastor, the Rev. A. Gardthaus, assumed the pastorate in 1891, remaining until 1893, when he was succeeded by the present incumbent, the Rev. Joseph Koester. The parish now consists of about eighty families. The present trustees of the congregation are Joseph Kau, treasurer, and Mathias Beres, secretary.

Of Societies in the parish there are: Society of the Blessed Virgin Mary for Women, established many years ago, present membership fifty-four; St. Rose of Lima Young Ladies' Society, established by the present pastor on May 24, 1896, with forty-six members, and a branch of the Family Protective Association, organized in 1895.

The Rev. Joseph Koester was born May 20, 1868, in the village of Aplerbeck, Kreiss Dortmund, Westphalia, Germany. When but twelve years of age young Joseph came with his mother and brother to America and at once settled in Watertown, Jefferson County, Wisconsin. There he attended the parochial school of St. Henry's Congregation for two years, after which he commenced his studies for the priesthood at the Seminary of St. Francis, near Milwaukee, September 5, 1882. On March 22, 1890, he received minor orders. On the 14th of March he was ordained sub-deacon, on the 15th deacon, and to the priesthood on the 21st of June, 1891—the feast of St. Aloysius of Gonzaga—orders having been conferred by the Most Rev. Archbishop F. X. Katzer, D. D., of Milwaukee. After saying his first holy Mass at Watertown, he was appointed as assistant priest to the Very Rev. Father Conrad, at Holy Trinity Church, in Milwaukee, where he remained for a period of two years. He then was transferred to the pastorate of the Holy Apostles' Church at New Berlin, Wisconsin, taking charge on June 30, 1893.

On coming to New Berlin, Father Koester at once exerted every energy to effect the reopening of the parochial school, which had been closed for some considerable time. This he succeeded in accomplishing, the

school being opened on September 3, 1893. The thirty-five scholars in attendance were placed in charge of Sisters of the Order of St. Francis of Assissi from St. Francis, Wisconsin. Father Koester's next move was to make a house to house visit throughout the parish, which resulted in his collecting $2,200, with which the debts of the new church, amounting to $1,335.12, were paid. Of the remainder, $423 was expended in the purchase and fitting up of handsome new pews for the church; $170 for a pulpit; $100 for two chandeliers and something over $250 for vestments and a ciborium. In addition to this, the Ladies' Society of the congregation had also invested some $250 for vestments, and the young men $125, with which a handsome confessional and furniture for the sanctuary was purchased. The church now having been handsomely cared for, a further sum of $425 was applied in making a number of necessary interior and exterior improvements on the parsonage. Father Koester next turned his attention to the erection of a new schoolhouse and sisters' dwelling, the building in use being altogether too small for the proper accommodation of the scholars in attendance. He therefore called a meeting on September 15, 1895, and presented the matter to the people in such a clear and persuasive manner that, although they had but recently expended $3,000 on the parish buildings, they decided that this new obligation should be met. A Building Committee was therefore appointed, consisting of the Rev. Joseph Koester, president; Frederick Stigler, treasurer, Matthew Puetzer, Phillip Salentin and Joseph Snyder, who superintended the erection of the present handsome and serviceable building at a cost of $3,250. This school has at the present time a regular average attendance of sixty-two children.

Rev. Jos. Koester.

Father Koester next turned his attention to the cemetery, with which nothing had thus far been done in the way of improvement; but as to accomplish such purpose would have doubtless necessitated an expenditure of a greater amount than the occasion warranted, it was concluded by the congregation, with the Archbishop's consent, to purchase a new cemetery. For this purpose, therefore, a little over an acre of land lying north of the old cemetery was bought and the same laid out and put in proper condition. This work necessitated an additional expense of $425.00, which, however, was cheerfully met by the parishioners. Furthermore, the church has been very beautifully frescoed at the cost of $500.00. This work was begun on March 7, 1898. The work was done by the well-known church fresco-decorator Mr. Paul Klose from Milwaukee, Wisconsin.

Also a peal of new bells were bought by the congregation. The heaviest bell, named Nicholas-Mathias, weighs 2,100 pounds, the second bell, named Josephus, weighs 1,100 pounds, and the third one, with the name of Veronica, has a weight of 650 pounds; total weight is 5,100 pounds. They have the following tones (during accord), E, G sharp and B. They are from the Van Duzen Company (old Buckeye bell foundry), in Cincinnati, Ohio, and cost $685.00. The bells were dedicated on the 29th of June 29th, 1898, on the Patron Feast of the Church.

The New Berlin congregation has to-day a new cemetery, new church, new schoolhouse and sisters' dwelling, and a substantial and satisfactory parsonage, all of which are entirely free from debt. It is also pleasant to note that two of the sons of this congregation have taken to the vocation of priesthood—the Revs. J. J. Salentin and Julius Burbach. Father Salentin celebrated his first Mass on June 29, 1893. Father Burbach performed the same services on June 29, 1897.

Holy Trinity Church, Newburg, Wis.

THE congregation of Holy Trinity, at Newburg, Washington County, derived its origin from the mission of St. Peter, which is about three miles north of Newburg. The early history connected with this place and congregation is about as follows: In 1850 Peter Schwinn, his brother and Peter Welker bought some uncultivated farm land near a small lake, which is known now as Schwinn's Lake. On this land they erected a small log house, in which they

lived while bringing the land into a proper condition for cultivation. Other settlers followed, so that soon there was a small colony in and about Newburg. These people were first attended by the Rev. M. Obermüller and Father Mayer, two Redemptorist Fathers, while the Rev. Fathers Laufhuber, Schmilling and Deisenreider also came occasionally to this place. In 1853 the Revs. Dr. Joseph Salzmann, Father Gernbauer and Father Fabian visited the Catholic families at Newburg, the services being held in the log house of Peter Schwinn.

Holy Trinity Church, Newburg, Wis.

On the occasion of one of these visits some of the settlers expressed a desire to erect a church, but Dr. Salzmann humorously remarked that the cattle were not born with which the logs for such a purpose would be drawn together. When, however, he again visited Newburg, he was astonished to find a great pile of logs awaiting his orders. So the church was built, Peter Schwinn and Peter Welker each donating eight acres of ground for church purposes. In 1855 the little church was dedicated by Dr. Salzmann. The congregation now received its first resident pastor in the person of the Rev. Simon Bartozs, who also attended the neighboring missions. He remained two years. As the congregation was now rapidly increasing, it was decided to erect a larger church, of stone. This undertaking was easily accomplished, and the building soon afterward dedicated by Bishop John Martin Henni. The congregation of the Holy Trinity was organized in 1855, in which year forty Catholic families who had settled near the Milwaukee River some time previous decided to erect a brick church and establish a congregation. This settlement was called Newburg. Under the supervision of the Rev. Father Bartozs, the church was erected, and after this a frame parsonage and a one-story building for a school. With the consent of Bishop Henni, Father Bartozs took up his residence at Newburg, also attending St. Peter's congregation as a

Rev. B. Nuttmann.

mission. In October, 1857, the Rev. P. Wigert became pastor of the Holy Trinity, and remained until May, 1858, when the Rev. Caspar Rehrl took charge of the congregation. In January, 1862, the Rev. John Reindl assumed the pastorate, and remained until November, 1866. His successor, the Rev. G. Strickner, was at Newburg but for a short time—from October to December, 1866. Then the Rev. W. Engeln was appointed, remaining from January, 1867, to April, 1869. His successor was the Rev. M. Wenker, who again left in January, 1870. Then followed in succession the Revs. P. A. Schumacher, who stayed until March, 1871; Father M. Albers, remaining one year, from March, 1871, to March, 1872; Father Aloysius Klein, March, 1872, to April, 1873; the Rev. August Joseph Lang, 1873 to July, 1875; Father August Durst, Decem-

ber, 1875, to October, 1880; Father Stupfel, October, 1880, to October, 1888. Under the administration of this zealous and energetic priest, much was done for the benefit of the congregation. He bought a $700 organ for the church, in 1882 erected a brick parsonage which cost $1,500, and in 1887 built a new school house at an outlay of $3,000. His successor was the the Rev. B. Dieringer, who stayed till July, 1891, when

Rev. Jos. Huber.

the Rev. B. Elskamp was appointed. In the following November, the Rev. W. J. Pischery came to Newburg, remaining until December, 1893, when the Rev. Joseph Huber and the present incumbent, the Rev. B. Nuttmann, took charge of the congregation. Under his administration, the interior of the church has been renovated, and an addition to the front of the church been built. Under Rev. P. J. Stupfel, the two missions of St. Peter and St. Finbar were discontinued, and the families attending them now belong to the congregation at Newburg.

Holy Trinity congregation at present consists of one hundred and twenty-seven families, and the parochial school, under the direction of the Sisters of Notre Dame, is attended by ninety-five children. Of Catholic societies to which members of this congregation belong, there are: St. Joseph's Society, Society of Christian Mothers, Young Ladies' Society, St. Agnes, two St. Aloysius' Societies, and Branch 163 of Catholic Knights of Wisconsin.

In connection with Holy Trinity congregation, is St. Augustine mission, which was organized in 1855 by Messrs. Bach, Michael Weiss, Engelhard and others. To this end, Messrs. Weiss, Bach and Wolling donated thirteen acres of land. After the mission's organization, the place received occasional visits from missionary priests, who held services in the log house of Mr. Bach. In 1857 a church was erected and dedicated by the Rev. Father Bartozs. The former mission, St. Finbar, is three miles northeast of Newburg, and consisted principally of Irish families. It was organized in 1843 by Messrs. Bradley, J. Cotter, McCarthy, Safford, Hagerty, Gough, Gorman and others. At first the services were held in private houses, but in 1850 a frame church was built. During his lifetime, Father Bradley, one of the visiting priests, did much for the good and advancement of this congregation. He died and was buried at St. Finbar. The two societies connected with this congregation are: The Married Ladies' Society and Young Ladies' Society.

St. Matthew's Church, New Cassel, Wis.

THIS parish was established in 1864, when a church was erected. The first resident pastor was the Rev. Mickels, who was followed in succession by the Rev. Fathers Nicholas Nives, William Wilkens, A. Mickels, Charles Drees, J. Bertram and Francis Xavier Heller, the present incumbent. The congregation of St. Matthew's at the present time consists of about one hundred families. There are

Rev. F. X. Heller.

two schools in connection with the Catholic interests at New Cassel, one being the parochial school, which is conducted by two Sisters of St. Francis, and has an average attendance of ninety-five, and St. Joseph's Convent. This institution was established by the Order of Sisters of St. Francis, and is the mother house of the institution conducted by that Order at Greenfield Park. The convent was erected at a cost of $35,000. Of Catholic societies connected with St. Matthew's congrega-

St. Matthew's Church, New Cassel, Wis.

tion, there are a Ladies' Altar Society; Young Ladies' Sodality; Young Men's Sodality, and a Branch of the Catholic Knights of Wisconsin.

The congregation of St. Mathias, in the township of Auburn, Fond du Lac County, Wisconsin, is attended as a mission from New Cassel. It was organized in 1862, and numbers some twenty-five families, all of whom are German. Services are held on every other Sunday. The parish school connected with this congregation is conducted by a lay teacher four months in every year. There is an Altar Society in connection with this parish.

The Rev. Francis Xavier Heller was born December 1, 1847, at Aschach on the Danube, Diocese Linz. He came to this country on August 14, 1866, and was ordained to the priesthood on August 24, 1869, at St. Francis. He at first worked successfully in the Diocese of Leavenworth, from 1869 to 1871. In the latter year he removed to La Crosse Diocese, where he was appointed to the parish at Keyesville, remaining from 1871 until 1875, after which he maintained the pastorate at Wausau from 1876 till 1879; New Cassel from 1879 to 1880; Golden Lake from 1880 to 1882; Templeton from 1882 until 1885; Neosho from 1885 till 1894; New Cassel from 1894 until the present time.

St. Stephen's Church, New Coeln, Wis.

AS long ago as the year 1845, Mass was said in the log house, owned by a man named Schneider, at or in the vicinity of the place now known as New Coeln, in Milwaukee County. Here traveling priests, as well as those located in adjacent parishes, occasionally visited until the year 1847, when the parish of St. Stephen's was founded. At about this time, and even a little prior to it, Archbishop Heiss also occasionally attended the people here. However, in this year a church was erected, of which the Rev. S. H. Kendeler was the first resident pastor. The year following the erection of the church, a parsonage and school-house were also built. The land upon which these buildings were erected, and which covers an area of five acres, was donated to the church by the Hon. P. V. Deuster of Milwaukee. Following Father Kendeler, as pastor of St. Stephen's, came successively the Rev. Fathers Michael Beitter, from March 17, 1848, to July, 1849; M. Steiger, from August 14, 1849, to April 14, 1850; S. A. Keppler, from May 12, 1850, until September 8, 1851; S. Bartosh, from December 8, 1851, to January 14, 1852; A. Tusch, from February 5, 1852, to August 4, 1852; J. Huhs, from January 30, 1853, to February 29, 1853; N. Peifer, from March 6, 1853, until September 25, 1853; J. Obermueller, from October 5, 1853, to April 17, 1856; H. Berckmann, from May 12, 1856, to June 8, 1856; M. Beitter, from June 29, 1856, until September 14, 1856; J. Stucky, from October 5, 1856, to January 4, 1857; J. Polack, from July 5, 1857, until August 26, 1859; Kilian Flasch, from December 4, 1859, until December 5, 1860; J. Reindl, from December 30, 1860, until May

31, 1861; J. Minderer, from June 23, 1861, to November 1, 1868; A. Gstach, from February 10, 1869, to April 5, 1869; T. Bruhin, from May 9, 1869, to July 11, 1875; J. Korfhage, from September 26, 1875, to October 15, 1876; S. Beck, from September 8, 1876, to March 12, 1879; G. Tuerk, from March 15, 1879, until May 9, 1879; N. Limacher, from June 5, 1879, to August 1, 1881; S. Weiss, from August 2, 1881, to July 5, 1882, who died here July 5, and was buried in St. Stephen's Cemetery; O. Groenebaum, from July 8, 1882, until January 9, 1883;

St. Stephen's Church, New Coeln, Wis.

L. Peschong, from July 22, 1883, until December 18, 1889. This pastor built a new church in 1884, a parsonage in 1886 and a school-house in 1888. He was a very zealous worker, and it was greatly to his credit that when he left the debt incurred in the erection of these buildings had been reduced by fully one half. The next pastor was the Rev. W. Frantz, who remained from December 21, 1889, to August 1, 1894. He also was an earnest worker in behalf of the church and while a resident at New Coeln added new pews, side altars and a confessional to the interior furnishings of the church. Besides this, he also reduced the outstanding debt to the extent of $3,000. His successor was the Rev. Philipp J. Klein, who took charge of the congregation on August 2, 1894. He has also done much for the good of the church, and besides erecting a handsome new high altar, and otherwise embellishing the interior of the church edifice, he has succeeded in paying off the entire debt remaining. In 1896 the congregation purchased five well located acres in the town of Oak Creek for a cemetery. It is named St. Joseph and the intention is to erect a chapel and the Way of the Cross upon the same. The present trustees of the church are Messrs. Peter Schmitz and Mathias Barbian. The congregation of St. Stephen's is at this time comprised of some sixty families. The parochial school, which is under the direction of Domin-

Rev. Philipp Klein.

ican Sisters of Racine, has an average attendance of seventy scholars. In the way of societies in connection with the congregation, there are a St. Stephen's Young Men's Society, thirty-five members: Adam Noll, president; Stanislaus Zerlinski, vice-president; N. Barbian, secretary; Martin Haase, treasurer. Married Ladies' Society of the Blessed Virgin Mary, forty-five members: Mrs. Anna Drydyk, president; Mrs. Julia Beilfus, treasurer. Young Ladies' Sodality of the Immaculate Conception, thirty members: Katie Schneider, president; Mary Dinnauer, vice-president; Emma Schmitz, secretary; Mary De Younge, treasurer; membership thirty.

The little mission of St. James at Oak Creek, which is attended by the resident pastor from New Coeln, was established in 1857, and dedicated on November 30th of the same year. In the church, which is located

on the Kilbourn road, services are held every other Sunday, the congregation, of some twenty families in all, being composed entirely of farmers.

There is a school in connection with this little community, which is conducted by a lay teacher, four months during the year, and has an average attendance of about fifteen children. The origin of this congregation, the erection of the church, and establishment of the school was all largely owing to the indefatigable efforts of Mr. S. Hagemann, who, besides giving his time and influence, subscribed a large sum of money to the undertaking. Mr. Hagemann still lives to enjoy the fruits of his liberality.

The Rev. Philipp Klein was born at Burlington, Racine County, Wisconsin. He began and finished his studies for the priesthood at the seminary of St. Francis, near Milwaukee. He was ordained to the priesthood by the Most Rev. Archbishop Katzer, on July 26, 1892, in St. John's Cathedral, Milwaukee, and said his first Mass in St. Mary's Church at Burlington on the 9th day of the following month. He was then for one year assistant at St. George's Church, Kenosha, one year assistant pastor of St. Patrick's at Whitewater and was appointed to his present incumbency at New Coeln in August, 1894.

St. Alphonsus' Church, New Muenster, Wis.

THE first Catholic settlers came to New Muenster (formerly called Wheatland), in the town of Wheatland, Kenosha County, Wis., between the years 1840 and 1845, and prior to forming any organization of their own attended and helped to build the church at Burlington. This they continued to do until some time in 1847, when the resident pastors at that place visited them, saying Mass in different private houses. The St. Alphonsus congregation was organized on August 16, 1849, with thirty members, and in the same year the building of the first church was commenced. The new church was blessed by Bishop J. M. Henni, October 14, 1851. The first officers of the congregation were: Henry Toelle, president; Henry Brueggemann, treasurer; Henry Schuermann, secretary. This church, as well as the parsonage built at the same time, was of stone, the first resident pastor being the Rev. Martin Weiss, who remained from 1852 to 1854. He was succeeded by the Revs. J. B. Haslbauer and Berkmann, and in the latter part of 1855 the Rev. C. Schraudenbach assumed the duties. He left in 1857 to be followed by the Rev. James Aegidius Marschall, who remained until 1858. Then Father James Stehle was pastor from October, 1858, to March, 1859. After him followed in succession the Revs. Joseph Lutz, March, 1859, to April, 1862; James Stehle, May, 1862, to September, 1862; J. B. Haslbauer, September, 1862, to July, 1863; Henry Korfhage, September, 1863, to February, 1866; F. Diepenbrock, February, 1866, to June, 1870; J. A. Marschall, November, 1870, to May, 1872; B. Smedding, May, 1872, to July, 1872; William Wilkens, a few weeks; Nicholas M. Zimmer, November, 1872, to June, 1874; Leonard Blum, August, 1874, to October, 1876; A. Gstach, October, 1876, to July, 1879; Francis Xavier Pfaller, August, 1879, to December, 1882; J. W. Blum, February, 1883, to September, 1891; Henry Dreis, September, 1891, to March, 1894; Joseph Zalokar, pro tem., April, 1894, to July, 1894, and the present pastor, the Rev. J. H. Schiefen, who has been in charge since the latter date. Of the many improvements to the church property at New Muenster since the parish was first organized over half a century ago, the first were made by Father Zimmer, who during his administration built a frame addition to the parsonage and erected

St. Alphonsus' Church and Parsonage, New Muenster.

a new school which he placed in charge of Sisters of Notre Dame. The present church, a handsome Gothic structure occupying an area of 110 by 46 feet and the complete cost of which was not less than $12,000, was consecrated by Archbishop Heiss, September 8, 1885, during the pastorate of the Rev. W. J. Blum. Father Henry Dreis, who succeeded Father Blum, built an addition to the schoolhouse, procured new Stations of the Cross for the church, turned the old stone church into a concert hall and made several improvements to the sisters' house. In addition to the foregoing, the present pastor, Father Schiefen, in the summer of 1895 built a new and substantial parsonage at a cost of $2,000. The congregation of St. Alphonsus numbers one hundred and ten families.

Attached to this parish is the mission at Wilmot, in Kenosha County. The Holy Family congregation was organized by Father Schraudenbach in 1856, when a small frame church was built. This afterwards gave way to a larger frame structure, the present church. The congregation at present numbers twenty-five families and was attended at times from Bristol and New Muenster, but now from New Muenster every other Sunday.

The parochial school at New Muenster is in charge of Franciscan Sisters of Charity from the Convent at Alverno, and has a regular attendance of seventy-one scholars. Of Catholic societies represented in the con-

Rev. J. H. Schiefen.

gregation there are the St. Alphonsus School Society, the members of which pay annual dues of $1.20, which goes to support the parochial school. Of this organization Frank J. Schuermann, Alphons Richter and John Lais are the officers. The St. Alphonsus Mutual Aid Society was organized in 1895, the present officers being: John T. Scherrer, president; Joseph Toelle, secretary and Frank J. Schuermann, treasurer. Of St. Mary's Married Ladies' Sodality the officers are Mmes. John Elvermann, Frank Krift and Alphons Richter. The officers of St. Rose Young Ladies' Sodality are the Misses Carrie Elvermann and Frances Tanking, and those of a branch of the Family Protective Association, B. M. Schilz, Frank J. Schuermann and Herman Hofner.

The Rev. J. H. Schiefen was born December 29, 1860, at Schiefen, near Eitorf, in the government district of Coeln, Rhenish Province, Germany. He studied the classics at Eitorf, Siegburg and Essen, Germany, coming to the United States October 29, 1880. He then took a course in philosophy and theology at St. Francis' Seminary, Milwaukee, where he was ordained to the priesthood June 24, 1884. He was in charge at Kingston, Green Lake County, from August 7, 1884, to March 19, 1886, and St. Anne's Church, St. Anne, Calumet County, from March 20, 1886, to July 26, 1894.

St. Casimir's Church, Northeim, Wis.

THE Polish Catholic Congregation at Northeim, Manitowoc County, Wisconsin, consists of about forty-eight families. The village of Northeim lies about one and one-half miles northeast of Newton Station, and is surrounded on all sides by a number of lofty hills. St. Casimir's Congregation was organized in 1868, at which time a frame church was erected and the first resident pastor given to these

St. Casimir's Church, Northeim, Wis.

people in the person of the Rev. B. Bunzynski. Prior to the establishment of this congregation, the Catholics of Northeim had to content themselves by visiting Manitowoc when desiring to attend divine services. Father Bunzynski remained with this congregation until Octo-

ber 15, 1870, when he was succeeded by the Rev. F. X. Kralczynski, who stayed at Northeim until May 9, 1872, and was followed in succession by the Revs. P. Konz, from May, 1872, until August 20, 1873; Alexander Michnowski, from August 25, 1873, until December 1, 1874; Simon Wieczorek, from December, 1874, to January 16, 1877—he erected the first parsonage at Northeim; Father Goerik, from January 20, 1877, to January 15, 1878; J. Fessler, the duration of whose pastorate is not known to us, and the Rev. Fathers Rogozinski and Gulski, who held divine services in St. Casimir's during the year 1878; then came the Revs. R. A. Bukowski, from August 11, 1878, to January, 1879; Joseph Musielwicz,

Rev. Ignatius Paluch.

from January, 1879, to January 20, 1880; Aenitas Goch, from December 22, 1880, to June 26, 1881; George Fessler, from June, 1881, to April, 1882; Felix Ozechowski, from April, 1882, to July 25, 1884; J. Dutkiewicz, from December 29, 1885, to January 12, 1887; J. Horbaczewski, from October 2, 1887, to June 25, 1888; John Maczynski, from March 7, 1889, to April 26, 1891; Z. Luczycki, from May 24, 1891, to January 16, 1893; Henry Cichocki, from February 19, 1893, to May 18, 1893, and the present rector, the Rev. Ignatius Paluch, who took charge of St. Casimir's Congregation on the latter date.

The loss of the church by fire on July 21, 1880, badly crippled the congregation for some time. At a meeting held on the 18th of the following month, however, it was decided to erect a new brick church, 70x40 feet, with a steeple 80 feet high. This building was completed and edicated in 1881 by the Most Rev. Archbishop Heiss. The congregation of St. Casimir's at the present time comprises forty-eight families, thirty-eight of whom are Polish and the rest German. At one time this congregation numbered nearly twice as many, but in recent years many of the settlers disposed of their farms and moved away, as a result of which the congregation became greatly diminished. The parochial school connected with St. Casimir's was established in 1874, the instruction at that time being given by lay teachers. At the present time, however, the resident pastor takes personal charge of the school, giving instruction to the thirty children who comprise the general attendance. The entire church property includes an area of several acres of land, part of which is set aside and properly arranged for cemetery purposes. Upon this property stands the church and parsonage, the former in close proximity to the cemetery. The present school building was formerly used as a parsonage, but on the erection of the residence it was remodeled and fitted up to suit the purposes for which it is now used. The trustees of St. Casimir's at the present time are Messrs. Walenty, Stefaniek and Xavier Bonk.

The Rev. Ignatius Paluch, present rector of St. Casimir's congregation at Northeim, was born at Galicia, Austria, in 1842. He acquired his education in the schools of his native country, completing his studies for priesthood at Lemberg, where he was ordained in 1883 by Archbishop Severin von Morawski. In 1893 he came to America, where he worked as assistant priest for a short time. In May of the same year he joined the Milwaukee diocese as rector of his present congregation.

St. Jerome's Church, Oconomowoc, Wis.

THE Congregation of St. Jerome's, at Oconomowoc, Waukesha County, Wisconsin, was established about thirty-six years ago. The first pastor to visit Oconomowoc as a mission was the Rev. Father Hobbs, who came there from his pastorate at Mapleton. He was succeeded as visiting pastor by Father Vahey, also, at the time of his attendance, the pastor at Mapleton. The first resident pastor given the Catholics at Oconomowoc was the Rev. Father Allen, who came there about twenty-six years ago. He remained there but for a very short time, when he was succeeded by Father Scott, who remained for about two and one-half years. His successor was the Rev. Father Casey, who remained for a similar period, after whom the present incumbent, the Rev. Hugh McMahon, assumed the pastorate, which he maintained continuously for twenty-two years. The congregation is composed of about eighty families.

In the way of Catholic organizations there are connected with St. Jerome's a Temperance Society and a branch of the Catholic Knights of Wisconsin, of which James Moran is president and Judge Rogan, secretary.

The Rev. Hugh McMahon, pastor of St. Jerome's at Oconomowoc, was born in County Tyrone, Ireland, on November 2, 1823. His parents were Hugh and Bridget (Donnelly) McMahon. He commenced the study of Latin and Greek at an early age with a private teacher, under whose supervision he remained for about two years. Then he entered St. Patrick's College at Armagh, where he remained for six years, completing his classical course. On leaving Armagh he went to All Hallows Seminary in Dublin, where he passed the examination in logic. He then read philosophy for two years in the same institution, and was also, while there,

St. Jerome's Church, Oconomowoc, Wis.

affiliated with the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia. He came to the United States in 1844 and went to Philadelphia, where he entered the Seminary of St. Charles Borromeo. There he studied theology for four years under the Lazarist Fathers, who then had charge of St. Charles Seminary. He was ordained to the priesthood on July 16, 1848, by the Most. Rev. Peter Richard Kenrick, Archbishop of St. Louis, who was then on a visit to his Right Rev. brother, Bishop of Philadelphia. The Archbishop on that day ordained many other deacons to the priesthood. His first mission was as pastor of the congregation at Chambersburg, Pennsylvania, where he remained for one year. From this place he was transferred to Beaver Meadows, where he remained for two years. He was then called to Philadelphia, where in 1852 he built St. Bridget's Church at the Falls of Schuylkill. This is a really magnificent structure, and the site upon which it is erected one of the most beautiful in the city of Philadelphia. He remained at the head of this pastorate for four years. In 1855 he volunteered for the West, coming to Bishop Henni of Milwaukee, and has remained in the diocese and archdiocese for the past forty-two years. His first appointment on coming here was at the Cathedral of St. John's, in Milwaukee, where he remained, however, for but a few months, when he was appointed to attend all of the missions around Madison. These were at Sun Prairie, Cottage Grove, Deerfield, Dayton, Fitchburg and Oregon. During his administration of these missions he built a church and parsonage at Fitchburg, and while not the actual promoter of all, was the indirect cause of the erection of a church and other buildings

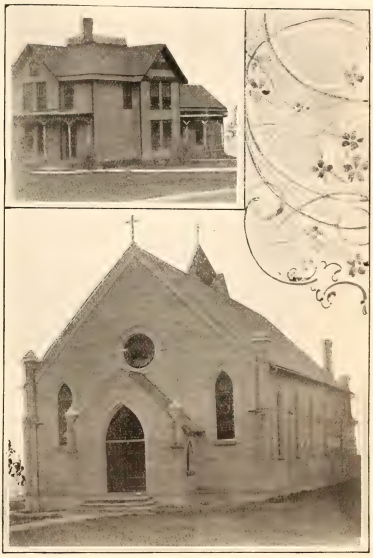
Rev. H. McMahon.

at all of the other missions under his charge at that time. After two years in this work he was transferred to the pastorate at Chilton, then county seat of Calumet County. There he built St. Augustine's Church and the parochial residence. He also bought for the congregation the tract of land for the cemetery and made many other valuable improvements to the property. He was the first resident pastor appointed to the parish of Chilton and remained as such from seven to eight years. He was next appointed to the pastorate at Cascade and its attendant missions. During the three years of his residence at this place he made numerous improvements, not only at the home parish, but at each of the missions under his charge. He next went to Cedarburg, where he built the magnificent church of St. Francis Borgia.

This structure is built entirely of sandstone and is considered one of the handsomest, in point of architecture, in the state. He also built a parsonage and made several other improvements during the six years of his residence there. In 1875 Archbishop Henni transferred him to the pastorate at St. Jerome's at Oconomowoc, of which he is still in charge. In spite of an exceedingly active life of nearly seventy-four years, Father McMahon is still enjoying the best of health. Among the improvements made by Father McMahon since coming to Oconomowoc is the building of the present handsome brick edifice at that place, considered among the finest in the archdiocese.

Holy Mother of Consolation Church, Oregon, Wis.

THE Holy Mother of Consolation congregation at Oregon, Dane County, Wisconsin, was organized in the year 1856. A few years prior to that date, the Rev. F. X. Etschmann, then pastor of St. Raphael's Church, Madison, attended to the spiritual wants of the Catholics at this place. The parish comprises the townships of Fitchburg, Oregon, Dunn and Ruthland, all of which are in Dane County. The Rev. Hugh McMahon, now of Oconomowoc, was the first pastor appointed to the congregation, taking charge of the same in the year of its organization. In the summer of the year following, he built a frame church and parsonage in the township of Fitchburg, which is about two miles distant from the present village of Oregon. At that time the parish was known as the Fitchburg congregation and so continued to be until 1885, when the new church was built in Oregon village. Father McMahon was succeeded as pastor of this church by the Rev. Father Murphy, early in 1858, who remained for nearly six years. Then the Rev. James Colton became its pastor, and he, after two years, was succeeded by the Rev. Wm. O'Connell, whose stay was rather brief, being somewhat less than a year. Rev. Father Hobbs took charge of the Parish in July, 1866, and remained until March, 1869, when he was succeeded by the Rev. James O'Farrell, who was pastor from that time until the spring of 1877. His successor was the Rev. J. A. Butler, who was replaced in September, 1878, by Father A. J. Gerhard, who maintained the office from October, 1878, until August, 1882. In September of that year, the Rev. P. B. Knox, having taken holy orders a few months previous to that time, was appointed to the pastorate. By this time, both the church and parsonage had become delapidated; besides this, the church was too small to accommodate the requirements of a growing and prosperous congregation. Another difficulty arose in the fact that part of the lot on which the church buildings stood was used as a cemetery, and this, too, was sadly in need of extension. With these facts in sight, it became evident that something would have to be done in the way of securing a more eligible and commodious site. Now as the land adjacent to the church property was not for sale, it became necessary for the people to make a choice between a new location and that of erecting new buildings on the old site, the whole of which was badly needed to enlarge the cemetery. Here a division arose among the congregation,



Holy Mother of Consolation Church, Oregon, Wis.

some of whom were in favor of one plan and some of the other. Hence, quite a difficulty arose, and it was nearly three years before a final decision was arrived at, when a majority of the congregation decided in favor of a site in the village of Oregon. These were three years of mental and physical strain to the young priest, who had many difficult and trying situations to overcome in order to bring about a satisfactory result. The final decision of the congregation having been made, Father Knox secured a nice plot of ground, some five

acres in extent, on the west side of North Main Street, in the village of Oregon, and began work at once on the new church. The foundation of this building was completed in the fall of 1885, and the superstructure erected during the following summer. The new edifice was dedicated by the Most Rev. Archbishop M. Heiss on September 26, 1886. Artistically, the church is everything that could be desired, and its interior is commodious and well arranged. When completed it had cost $12,000. Father Knox remained with this congregation until the spring of 1888, when he was transferred to St. Patrick's Church at Madison. The next pastor appointed

Rev. M. A. Condon.

to the Oregon parish was the Rev. P. J. Lavin, who remained in charge from 1888 until 1889, when, on July 26 of the later year, the present pastor, the Rev. M. A. Condon, assumed the duties. At the time that the new church was erected, Father Knox was of the opinion that it would be too heavy a burden on the congregation to also attempt the erection of a parsonage, and as a result, he, as well as his successor, lived in a rented house in the village. When Father Condon came, however, he found the parishioners both anxious and willing to build a home for their pastor, so he immediately went to work and a few days before Christmas in that year had the satisfaction of moving into a handsome and thoroughly appointed parsonage, which had been erected at a cost of $3,000. The following year the grounds round about this building were greatly improved, shade trees set out, and other effects produced, which make it one of the most tasty residences in the village. The church property at Oregon is entirely free from debt, and improvements which are added to it from time to time bid fair to make it one of the representative parishes in the diocese. The congregation of the Holy Mother of Consolation consists of one hundred and ten families of six hundred souls.

The Rev. Michael A. Condon was born of Irish parents, at Hustisford, Dodge County, Wisconsin, December 1, 1855. His boyhood days were spent on the farm, where he received the common school education afforded in that locality. When the Sacred Heart College of Watertown was opened in September, 1872, he was among the first students who entered that institution, remaining there for five years, and completing his classical course in June, 1877. In September of that year, he entered the seminary at St. Francis, near Milwaukee, where he took a four years' course in philosophy and theology. There he received his sub-deaconship and deaconship, respectively, on April 2 and 3, 1881, from the Most Rev. Archbishop Heiss. He was ordained to the priesthood in the Seminary Chapel by Bishop F. X. Krautbauer, on June 26 of the same year. His first mission after ordination was at Mapleton, in Waukesha County, where he was pastor for eight years. In 1889, he was transferred to Oregon, Dane County, where he is at present located as pastor of the congregation of the Holy Mother of Consolation.

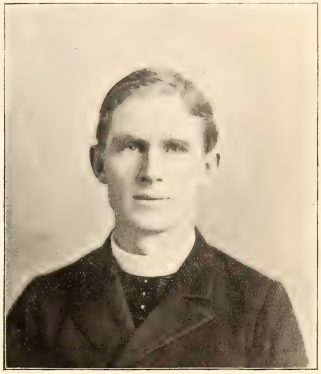
Our Lady of Angels' Church, Osceola, Wis.

THE parish at Armstrong P. O., Wisconsin, about nine miles east from Eden Station on the Northwestern railroad, was founded about forty years ago. The first church built at this place was erected under the supervision of Father Dale and dedicated in honor of St. Matthew. The entire list of pastors attending this congregation from the beginning, is not forthcoming at the present time, the names of quite a number failing to appear on any of the parish records now extant. However, we find that prior to the year 1870, the Catholics in this vicinity were attended by Fathers Dale, Davitt, Matthews, and Hannan of Darlington. Subsequent to that date, the following reverend gentlemen succeeded one another in charge of St. Matthew's congregation: The Rev. Father W. A. Croak, from January, 1870, to June, 1871; Francis Spath, from June, 1871, to February, 1872; T. J. Quin, from February, 1872, to October, 1872; J. H. Jacobs, from October, 1872, to June, 1876; Francis Baroffi, from June, 1876, to December, 1877; E. J. Goss, from December, 1877, to June, 1881, and C. H. Horan, from June, 1881, to May, 1883. During the pastorate of Father Horan, the present church, a neat brick structure, costing about seven

thousand dollars, was built, its dimensions being ninety by forty feet, retaining for the time being the name of St. Matthew's. Later this was changed to the Church of Our Lady of Angels. Father Horan was succeeded by the Rev. Fathers James F. O'Neil, who remained at Armstrong from May, 1883, to August, 1885. Father O'Neil, while a resident there, underwent a serious sickness from which he finally died, and his remains lie buried in the little cemetery near to the church. Over his grave was

Our Lady of Angels' Church, Osceola, Wis.

erected a neat marble cross with the inscription: "Here lies till the resurrection morn, Thos. F. O'Neil, a Priest of the Most High God. May he rest in peace. Amen." The cross was erected at the expense of his brother priests, under direction of Rev. J. T. O'Leary, those priests previously having attended this parish and mission. To fill the vacancy caused by the death of Father O'Neil, the Rev. N. B. Norton was appointed, assuming the duties on the 23d of August, 1885, and remaining until August, 1889. While at Armstrong, Father Norton made several improvements to the church, among which are included a new high altar, which cost five hundred dollars; he also purchased new pews for the church. Father Norton was succeeded by the Rev. J. T. O'Leary, who assumed the charge on August 23, 1889. He left again in June, 1893, prior to which time he made many valuable improvements on church, parsonage and premises. During his administration also, the parish increased in numbers and prospered more than in any previous period of its existence. Father O'Leary's successor was the Rev. Charles Drees, who came to Armstrong in 1893 and left in the June following. He was followed by the Rev. D. O'Donovan, from July, 1894, to March, 1896, at the conclusion of whose pastorate Our Lady of Angels was attended as a mission until August of that year by the Rev. E. Meyer. On the 23d of that month the present rector came to Armstrong.



Rev. M. E. Downs.

The Rev. M. E. Downs, present rector of Our Lady of Angels, was born in the city of Delavan, Wisconsin, in July, 1869, and attended the High School of that city. He then entered St. Francis Seminary, near Milwaukee, where he spent nine years in preparation for the priesthood, to which he was ordained on the 17th of June, 1894, by the Most Rev. F. X. Katzer. Father Downs said his first holy Mass in the city of Delavan at St. Andrew's Church, soon after which he was appointed to act as assistant pastor of St Patrick's Church at Whitewater, Wisconsin. After remaining at that place for two years, he was transferred to his present pastorate. When Father Downs arrived at Osceola, he found that parish

without a parsonage, the one there having been burned down during the previous March. The people, however, were willing and anxious to furnish their pastor with a suitable dwelling, and so in the course of the year following a handsome new residence was erected and furnished with all of the modern appliances, including a furnace. This, though a somewhat costly undertaking (eighteen hundred dollars), was promptly paid for, so that to-day the pastoral residence stands an ornament to the parish and without a cent of debt upon it. In the meantime, the church interior was neatly frescoed at an additional expense of two hundred and fifty dollars. The congregation of Our Lady of Angels at the present time numbers three hundred and fifty souls.

The Church of the Sacred Heart of Jesus at Dundee, Fond du Lac County, Wisconsin, is a mission, situated about five miles from Osceola, in the same township. It was organized and founded by the Rev. Francis Baroffi about the year 1877, and has been attended by the same pastors as those in charge of the mother parish. There are about one hundred members belonging to this congregation. Services are held at the Sacred Heart every other Sunday, or every two weeks.

St. Vincent de Paul's Church, Oshkosh, Wis.

THIS parish was established in the year 1868, which time it was visited by the Rev. Nicolaus Stehle. From July of that year to September, 1869, the Rev. M. Marco attended to these people, and it was during his administration that the first church, an unpretentious frame building, was erected. His successor, the Rev. George Willard, remained with this congregation until September, 1870, which, though but a very short time, enabled him to build a very comfortable parsonage. The next pastor was the Rev. John Gmeiner, who was a resident of South Oshkosh, from October, 1870, until March, 1871. Then the Rev. John Reindl became incumbent, continuing as such until December 13, 1891, when he died very suddenly. Father Reindl was active in making improvements to the property, and, among other things, during his pastorate veneered the entire church structure, redeemed the church property from the hands of the sheriff, added a steeple to the church, built a school-house and bought several lots. His successor, the Rev. M. Joerger, D. D., remained from 1892 until 1893, at which time the Rev. A. Wibbert, present pastor of St. Vincent's, took charge. The congregation now consists of some five hundred families. Several School Sisters from Notre Dame Convent, Milwaukee, are in charge of the parochial school at this place, which has a regular attendance of about five hundred scholars. Of Catholic societies connected with this congregation there are, the St. Vincent de Paul Men's Society; St. Joseph's Society; St. Boniface Society; a branch of the Catholic Knights of Wisconsin; Schutzgesellschaft Society; a court of the Catholic Order of Foresters; St. Mary's Married Ladies' Society; St. Mary's Young Ladies' Sodality; St. Aloysius Boys' Society, and St. Agnes Girls' Society.

The Rev. A. Wibbert was born in Stadtlohn, Westphalia, Germany, in 1844. Acquiring his ordinary education at the parochial and common schools of that country, he pursued his classical studies in the University at Muenster, Westphalia. He then came to the United States, completing a course in philosophy in Cincinnati, O., and also theology, in Montreal, Canada. He was ordained to the priesthood April 16, 1876, at Leavenworth, Kansas. Following ordination he was appointed to the charge of fourteen missions in that State, besides the pastorate at Selina, where he resided. This missionary field extended over an area of two hundred and fifty miles in length and sixty miles on either side of the Union Pacific Railway. In 1881 he left Kansas, owing to the ill effects of the malarial climate upon him, and took charge of the parish of St. Michael's at Dotyville, in the Archdiocese of Milwaukee. From there he was transferred to Platteville and thence to Oshkosh, where he assumed the pastorate in November, 1893.

St. John the Evangelist's Church, Oshkosh, Wis.

THE new church of St. John the Evangelist, at Oshkosh, was duly dedicated on June 13, 1897, the services being conducted by the Rev. Father A. Schinner, of Milwaukee, private secretary to Archbishop Katzer. The sermon was delivered by the Very Rev. James J. Keogh, of St. John's Cathedral.

This valuable and welcome addition to ecclesiastical architecture at Oshkosh is located on Thirteenth street, between Iowa and Michigan streets. The front wall of the structure is built of stone, the sides of which, from a point slightly above the grade line, being of wood. The building occupies an area of 92x66½ feet, and furnishes an ample seating capacity for four hundred people. The entire height of the building from the grade line to the center of the building is eighty-eight feet. The interior construction consists of four arches, all of which converge towards a large central dome. The height of the auditorium is twenty-nine feet. The interior is also furnished with a gallery eighteen feet in width, which runs across the rear of the auditorium. The windows are of handsome designs in stained glass, and the pews and high altar of red oak, finished in the natural wood. The entire cost of the structure, exclusive

St. Vincent de Paul's Church, Oshkosh, Wis.

Rev. A. Wibbert.

St. Vincent de Paul's School.

of interior finishings, was in the neighborhood of eleven thousand dollars.

The congregatioin of St. John the Evangelist is the result of a division among the people belonging to St. Vincent's Church, which, until 1893, comprised a parish composed of both English and German-speaking people. In that year, however, the English members obtained permission to erect a church of their own, of which Father Morrissey became pastor, preaching his first sermon to the new organization on the first Sunday in August, 1893, on which occasion he occupied the pulpit of St. Vincent's, as he did, in fact, until some time later, when the new church was completed. In October, 1894, the parsonage was erected, although somewhat delayed by an incendiary fire on September 28, which almost totally destroyed the entire frame-work. The congregation of St. John's now consists of about one hundred families.

St. John the Evangelist's Church, Oshkosh, Wis.

The Rev. J. Morrissey, pastor of St. John the Evangelist, Oshkosh, was born near Appleton, Outagamie County, in 1859. In 1873 he entered the Seminary of St. Francis, and was ordained to the priesthood from that institution after having completed the usual course in the classics, philosophy and theology. Father Morrissey said his first Mass in Appleton, in the church where he received his first communion. After ordination, he filled the chair of English literature and mathematics in the Seminary of St. Francis, which position he left after two years to accept that of assistant pastor at St. John the Evangelist's.

St. John the Baptist's Church, Paris, Wis.

THE present church of St. John the Baptist, at Paris, Wis., was built in the year 1859, the Rev. Father Beiter having charge of the congregation at that time. Nine years previous to the erection of this church the congregation of St. John's had been established by a small colony of Catholics who had settled in the town of Paris. These people held occasional meetings for divine service in an old log house some five miles from the site of the present church, continuing to do so until such a time as the increase in the Catholic population of that neighborhood warranted them in attempting to build a church of their own. The congregation, when first organized, numbered about fifty families, and was attended by priests from Brighton, among them being the Rev. Fathers Beiter, J. M. Albers, J. M. Heiss, and afterwards, alternately, by the Revs. Reinhardt and Gernbauer. The church built in 1859 was

St. John the Baptist's Church, Paris, Wis.

a plain and substantial building, which, complete, cost in the neighborhood of $2,500. Thus matters ran along until the year 1870, when the congregation had assumed such proportions that it was deemed advisable to obtain a resident pastor. They therefore set to work and built a comfortable parsonage, of which the Rev. J. Reindl was the first occupant. He was succeeded in turn by the Revs. N. M. Zimmer, Joseph Voissem and J. Welter, all of whom were zealous in promoting the spiritual as well as material interests of the parish. The next step in the scale of progression taken by this enterprising congregation was to erect a suitable building for school purposes. So, in the year 1877, under the supervision of the pastor, Father Welter, a building was erected and

Rev. N. L. Freiman.

a parochial school established and placed in charge of Franciscan Sisters from Manitowoc. Since that time the school has been persistently maintained, although there were occasions when, financially speaking, it became a burden upon the limited number of families to whose liberality its continuance was due. After the Rev. J. Welter, Father Theodore Jacobs became pastor of St. John's, and he was followed in succession by the Revs. B. Smedding, B. Wenning, August Gardthaus, Philip Vogg, Bernard Weyer, Ignatius Klein, W. Lette, Charles Drees, A. Mueller and J. M. Bach. After eight months of hard labor in this parish, Father Smedding was called to rest and his remains now lie in the Paris Catholic Cemetery. Father Welter, also, beloved for his many endearing qualities, died after a three years' pastorate of zealous and fruitful labor in this congregation. Under the administration of the Rev. Fathers Weyer and Mueller many needed and desirable improvements were made to the church property. The congregation at present consists of about forty-eight families, part German and part English. There is also a mission at Dover, which is attended from Paris, and consists of some forty families. St. John's parochial school has an enrollment of about thirty-five scholars. Of Catholic organizations connected with this congregation there are, the Blessed Virgin Sodality, and Young Ladies' Sodality.

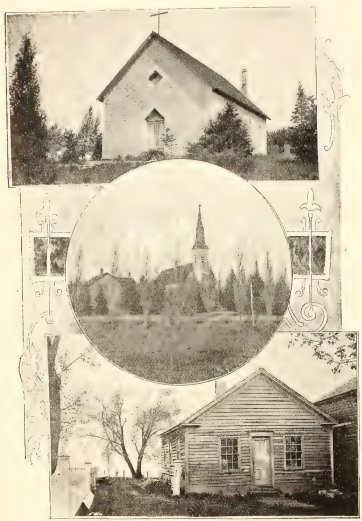
The Rev. N. L. Freiman, present rector of St. John's, was born at Holy Cross, Ozaukee County, Wis., on November 18, 1868. When nineteen years of age he entered college at Mt. Calvary, Fond du Lac County, with the intention of preparing himself for the priesthood. He remained there for a year and a half and then went to St. Francis Seminary, Milwaukee, where he completed his classical, philosophical and theological courses, graduating in June, 1895. He said his first Mass on the 23d of the same month, and when, shortly after, the pastorate at Belgium, Wis., became temporarily vacant, was appointed to fill the place. After four months there he was appointed to his present charge as pastor of St. John the Baptist's congregation, at Paris, Wis.

St. Mary's congregation at Kansasville, Racine County, Wisconsin, is attended as a mission by the resident pastor from Paris. This mission was organized about twenty-eight years ago, by the Rev. Dr. Joerger, who at that time attended the Catholics at Kansasville from Waterford. The congregation here is largely Irish, and consists altogether of some thirty-four families. Services are held at St. Mary's on every Sunday. There is connected with this congregation, St. Mary's Altar Society, having forty members, and a Catholic Temperance Union, with one hundred members. For twenty-four years following its organization, this mission had a regular resident pastor of its own, but, for some reason or another, the membership has so fallen off that, for some time past, it has been impossible for those remaining to support a resident priest.

St. Mary's Church, Pewaukee, Wis.

THE first Catholic settlers to locate at Pewaukee, Waukesha County, Wisconsin, were the families of William and Alexander Caldwell, who came there in 1843. At that time the nearest church was located at Monches, to which place these people went to attend divine services. Monches was at that time attended as a mission by Rev. Father Morris-

sey, who resided at Fond du Lac, Wis. In 1845 the old church was built at Brookfield, to which the Pewaukee people attached themselves, and it was in the cemetery connected with that mission that the deceased members of the Pewaukee settlement were buried until 1875. As previously stated, the first priest under whose administration the Caldwells and other settlers came, was the Rev. Father Morrissey. His successor was the Rev. Father Colton, who was resident pastor at Menominee, now called Templeton, and he was followed successively,



St. Mary's Church, Pewaukee, Wis.
(In 1860, 1880 and 1896.)

until 1858, by the Rev. Fathers Colton, Dumphy, H. Roche, and Hagerty, all of whom served the mission from Menominee. From 1858 until 1865 the spiritual wants of the Catholics at Pewaukee were administered by Fathers O'Niel, Pettit and Vahy, all of whom visited the mission from Waukesha. From 1865 to 1874 the pastorate was administered to by the Rev. Fathers Kerwin, Fitzgibbon and Tiernan, who were located at Menominee. Then the Rev. D. F. Thill, resident pastor at Waukesha, attended the Pewaukee Congregation until 1879, when he was succeeded by the Rev. N. D. Becker, who is still rector of the parish.

Some fifteen years subsequent to the arrival of the Caldwells at Pewaukee, the Catholic settlers in that locality purchased the public school building there, using it from that time until 1867 for church purposes. In the latter year, however, a small stone structure was completed, the location selected for it being on the northwest side of the village. The corner-stone for this church was laid on the 14th day of July, 1868, by the Very Rev. Martin Kundig, Vicar-General of the diocese of Milwaukee. On that occasion a number of ecclesiastical celebrities were present, among them the Rev. H. Quigly, D. D., and the Rev. F. X. Krautbauer, late Bishop of Green Bay, the former preaching the English and the latter the German sermon. There were also present the Rev. Pastor, Thadeus Kerwin, the Rev.

Rev. N. D. Becker.

Fathers S. P. Lalumiere, E. O'Connor, T. Fitzhenry, T. Quinn, H. Roche, and Kilian Flasch, late bishop of La Crosse.

In 1869 Father Fitzgibbon succeeded the Rev. Thadeus Kerwin as pastor of St. James Church at Sussex, or Templeton, Wisconsin, from which place Pewaukee was attended. He made several improvements to the mission property, soon after which the building was dedicated. Father Fitzgibbon was succeeded as pastor by the Rev. Father Tierney, after which the congregation at Pewaukee was attended from Waukesha. After the death of the Rev. E. O'Connor, in the spring of 1874, the Rev. D. F. Thill was appointed pastor of the Pewaukee Congregation, holding services there twice a month. This he continued to

do until the latter part of 1879. Under his prudent and zealous administration, the property now used for the cemetery was bought, and the pastoral residence erected. In the spring of 1879, deeming it to be for the best interest of the congregation, Father Thill encouraged the people to build a parsonage and secure a resident pastor of their own. Acting upon this suggestion, work was immediately begun on a suitable building, which was quickly completed, and on the 31st of August, 1879, the Rev. N. D. Becker officiated in St. Mary's as first resident pastor. At this time the congregation numbered about thirty-five families.

With this impetus the parish kept up its healthy growth, so that by the fall of 1887 the church had become too small for the members of the congregation. The question agitated for the erection of a larger structure resulted in the unanimous decision to tear down the old structure, with the exception of the longitudinal side walls, and the new and present one was erected. The entire building is of Waukesha stone, justly famed a handsome material, which of late years has been much in vogue with those erecting large and attractive buildings. The property, as it now stands, is valued at $25,000. The church was dedicated by the Most Rev. Michael Heiss, on the 29th of November, 1888, at which time, also, his Grace consecrated the bell. The congregation of St. Mary's now numbers in the neighborhood of one hundred and thirty families. At the present time the pastor is contemplating the erection of a large hall and school-house. Of Catholic organizations connected with St. Mary's there is a Society of the Sacred Heart, Children of Mary's Society, and Young Ladies' Sodality, and Young Men's Society.

The first settlers in the vicinity of Duplainville, Waukesha County, Wisconsin, were the families of Messrs. Farber, Genz, Jannes, Dick, Nettesheim, Huertgen and Linder, who arrived there in 1848. Eleven years later the first church was built at this place, under the supervision of Father Weiss, who had for some considerable period attended Duplainville as a mission from Fussville. This building when completed was dedicated by the Right Rev. Martin Henni, the Rev. Joseph Salzmann preaching the sermon on that occasion. After Father Weiss, the Rev. Father Mueller, his successor at Fussville, attended the mission. His successor was the Rev. Father Deberge, who was located at Waukesha. From 1870 to 1879, the parish was attended from Milwaukee by the Capuchin Fathers, Father Daniel being the first of these to assume the charge. In 1876 Father Dominic, who was then the visiting pastor, built a new church. From 1879 until the present time, this congregation, which now consists of some fifty families, has been attended by the Rev. Father Becker from Pewaukee. There are three organizations connected with this congregation, the Catholic Muetter Verein, St. Mary's Young Ladies' Sodality, and St. Aloysius Young Men's Sodality.

The Rev. N. D. Becker, present pastor of St. Mary's at Pewaukee, was born at Neosho, Dodge County, Wisconsin, on the 30th of September, 1856. He received his primary education under his father's instruction, in the parochial schools of Neosho. At the age of thirteen he entered St. Francis Seminary, near Milwaukee, graduating with the class of 1879. On March 13, 1878, he received tonsure and the minor orders, from Archbishop Henni. On March 29, 1879, he was ordained sub-deacon, and on the following day deacon, by Bishop Heiss. On August 3d of the same year, having arrived at the age of 22 years and 10 months, he was ordained to the priesthood in the Convent Chapel at La Crosse by Bishop Heiss. After ordination Father Becker took charge of his present pastorate August 31, 1879, and has labored earnestly and persistently in behalf of his parishioners from that time until the present.

The parish of St. Mary's was incorporated on August 3, 1883, the present lay officers being Mr. Alex. Caldwell, secretary, and Mr. Jacob Brandt, treasurer.

St. Mary's Church, Pine Bluff, Wis.

FROM 1852 until 1854, the congregation of St. Mary's at Pine Bluff, which was organized in the former year, was attended by the Rev. Adalbert Inama, who was the resident pastor at Roxbury. From 1854 until 1855 the Rev. Max Gaertner of Sauk City had charge of the congregation, and from 1855 until 1861 the Rev. Lawrence Conrad attended that place from Cross Plains. Others ministered to the spiritual wants of these people from that period until in 1867, when the Rev. Joseph Hamm was appointed as first resident pastor of the church, at Pine Bluff, which had been dedicated in honor of St. Mary. In 1868 Father Hamm erected a parsonage and established a school. His successor, the Rev. Schwaiger, had charge of the congregation from 1871 to 1874. He also made some improvements to the church property at Pine Bluff, among other things erecting a Sisters' dwelling house at that place. In 1874 the Rev. Father Uhlmeier was appointed to the pastorate, remaining until 1876, when he was succeeded by the Rev. Andreas Ambauen, who remained until 1881. Then followed the Rev. L. Barth from 1881 to 1882; the Rev. J. E. Halbenkann from 1882 until 1887; the Rev. Ign. Klein from 1887 to 1895; the Rev. Michael Wenker from 1895 to 1896, and the present rector, the Rev. B. Weyer, who assumed the pastorate on the 27th of September, 1896. During the pastorate of Father Halbenkann, a new parochial school

St. Mary's Church, Pine Bluff, Wis.

Rev. B. Weyer.

was built, and while Father Klein resided at Pine Bluff the school was enlarged and a new church erected. The congregation of St. Mary's now comprises seventy-two families. The parochial school, in charge of three Sisters of St. Francis from the Convent at Silver Lake, has an attendance of forty scholars. Of Catholic organizations connected with this congregation there are a St. Mary's Total Abstinence Society, St. Mary's Society for Women, St. Rose's Young Ladies' Sodality, St. Ignatius Young Men's Society, and St. Joseph's Society for Men.

The Rev. Bernard Weyer was born on May 24, 1861, and ordained to the priesthood June 29, 1885. He was appointed rector of the Catholic congregation at Paris, Kenosha County, in 1885; rector of the congregation at Richfield in 1887; pastor of the congregation at Le Roy in 1891, and was appointed to his present pastorate at Pine Bluff in 1896.

St. Mary's Church, Platteville, Wis.

LIKE many other earlier Catholic settlers in the Northwest, the people living at or about the point where Platteville is now located received occasional visits from traveling priests who held Divine Services in one or another of their homes. In 1845, however, the first church, a small frame structure, was erected at that place, from which time the spiritual wants of the settlers were more regularly attended to. The corner-stone of the present brick structure was laid by Bishop Henni, about the year 1870, the estimated cost of the building complete being placed at $15,000. The original church is still in existence, and at present is used as a dwelling. The first pastor who had charge of this congregation was the Rev. Father Gibson, he being succeeded at different intervals by the Rev. Fathers De Vivalde, O'Connor, Vossen, Exsel, Joerger, Albrecht, Cleary, Gmeiner, Miller, Gerhardt, Wibbert, Vogt, and the present rector, the Rev. E. Allen.

The congregation at the present time numbers about three hundred souls. Of Catholic societies in the parish there are two, a Ladies' Rosary Society, and a branch of the Catholic Knights of Wisconsin.

The birthplace of Father Allen is Ireland, where he spent his early childhood. He then removed with his parents to England, where they lived for about nine years in Liverpool. He then came to the United States, and a few years after his arrival he entered the ministry of the Episcopal church. His religious views were what is strictly known as High Church, and soon after coming in contact with the practical side of life the untenable ground and utter inconsistency of the religious position he had assumed became most forcibly apparent to him. Accordingly, he made profession of the Catholic

St. Mary's Church, Platteville, Wis.

Rev. E. Allen.

faith, and applied for admission to the priesthood, to which, after a few years of probation and study, he was ordained by Bishop Henni, in January, 1868. After remaining with the Bishop at St. John's Cathedral in Milwaukee for a few months, he was appointed to the pastorate at Beaver Dam. Previous to his present charge he was pastor of St. Joseph's Church at Waupun, where he at the same time acted as Chaplain of the Catholic inmates of the State Prison. After seven and a half years of very successful administration among these people, and especially with the convicts, he was transferred to his present position as rector of St. Mary's at Platteville, the duties of which he assumed in July, 1895. In speaking of his earlier work as a Catholic, Father Allen feelingly refers to the kindness, co-öperation and encouragement extended to him by the members of his first congregation at Beaver Dam, as well as by many at other places of which he had charge.

St. John's Church, Plymouth, Wis.

THE congregation of St. John the Baptist's at Plymouth, Wisconsin, was established in 1861, by the Rev. Father Schmitting. Prior to this, and even back as far as the year 1848, the people in this vicinity received occasional visits from the Rev. Fathers F. Schraudenbach and Rehrl, who were among the pioneer missionaries of the Northwest, and who said Mass in the houses of different settlers.

St. John's Church, Plymouth, Wis.

Of these priests, the Rev. Father Schraudenbach is credited with having been the first to say Mass at Plymouth. The congregation at that place was attended as a mission by the Fathers Stehle and Haider, between the

years 1863 and 1868, services being held, during that period, once every month. After them came the Capuchin Fathers, from Mt. Calvary, who ministered to the spiritual wants of these people until 1888, when the Rev. J. P. Van Treeck, located at Sheboygan, visited Plymouth every three weeks. This he continued to do until 1890, when his brother, J. A. Van Treeck, taking charge of his congregation during his sickness and absence, administered to the wants of these congregations. Upon his return in August, 1891, the Rev. J. P. Van Treeck again took charge of his congregation, his first services as resident pastor being held on August 9, 1891, at which time the congregation only numbered twenty-two families. This number has since been increased to forty-five. There is a school connected with St. John's, which

Rev. J. A. Van Treeck.

is conducted by Sisters of St. Francis, from Silver Lake Convent. This school is somewhat of a new departure, having been opened for the first time in September, 1896, at which time forty-three pupils were in attendance. The societies connected with this congregation, are: Branch of the Catholic Knights of Wisconsin: Father Van Treeck, president; H. McNicholas, recording secretary; Jos. F. Ziegler, treasurer. Christian Mothers' Society: Mrs. Andree, secretary, and Mrs. P. McNicholas, treasurer. Young Ladies' Society: Helen Ziegler, secretary.

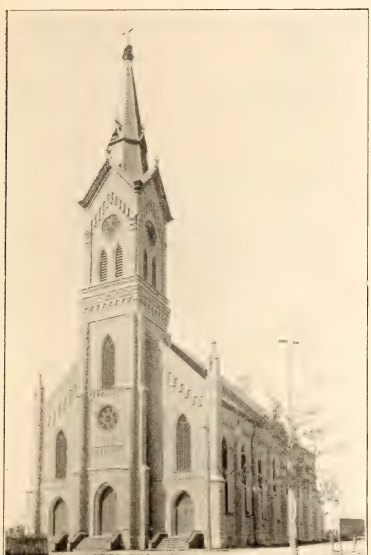
St. Fridolin's congregation at Glenbeulah, Sheboygan County, Wisconsin, was first established about the year 1865, by the Rev. Father Haider, who was then resident pastor at Sheboygan. There are twenty-five families in this congregation. Services are held on every Sunday and holy day throughout the year. At one time St. Fridolin had a resident pastor, but only for a short period, the limited number of communicants making it impossible for them to maintain the expenses. There are a Christian Mothers' and Young Ladies' Society connected with the congregation.

Father J. A. Van Treeck was born in the town of Lima, Sheboygan County, Wis. He pursued and finished his classical course at St. Vincent's, Iowa, and studied theology and philosophy at St. Francis Seminary, near Milwaukee. He was ordained priest by the Most Rev. Archbishop Heiss, D. D., on August 11, 1889.

St. Mary's Church, Port Washington, Wis.

SOME twenty families, comprising the entire Catholic community in and about Port Washington half a century ago, established the congregation of St. Mary's, and built a small frame church—the first in that vicinity—in 1849. Of this congregation the Rev. Father Bradley was the first resident pastor, although he remained at Port Washington for but a short time. There also existed at about this time an Irish congregation, St. Stephen's, which, however, was only actively maintained for a period of eight years, that is, from 1852 to 1860. This congregation, be it understood, was attended occasionally by Father Prendergast, Father Colton and others, who paid occasional visits from their resident pastorates to this mission. The first resident pastor given to St. Stephen's was the Rev. Bradley, who ministered to the spiritual requirements of St. Mary's as well as St. Stephen's until 1853, when Father Sailer took charge of the German parish. In or about 1860, when Father Fusseder succeeded to the pastorate at Port Washington, the Irish discontinued as a separate congregation and joined forces with the Germans at St. Mary's. Father F. X. Sailer was pastor at Port Washington from 1853 to 1857, during which period he built a parsonage and in the year preceding his departure established a parochial school, which was placed in charge of Sisters of Notre Dame. Father Sailer was transferred in 1857 to St. Mary's, at Racine, but returned to Port Washington on September 6, 1862, when he built a new school house. He remained in charge of this parish until October 30, 1867, when he was transferred to Sauk City, Wisconsin. Father Sailer died at Lake Church (Belgium), Wisconsin, October 13, 1877, but was buried in the cemetery of St. Mary's, at Port Washington, where he rests in the vault of the cemetery chapel, beside his reverend friend, Father Fabian Bermadinger, who died at Port Washington on July 22, 1863. From 1857 until 1859, the Rev. Father Weikmann was pastor of St. Mary's, he being succeeded

by the Rev. Father Fusseder, who built a new brick church in 1860. He left this charge in 1862, to enter the army as chaplain. After the departure of Father Sailer from Port Washington, in 1867, the Rev. August Durst became pastor of St. Mary's, continuing as such until 1870. Father Etschmann, his successor, remained but two months, giving place to Father Willmes, now pastor of St. Mary's at Milwaukee, and who built the



St. Mary's Church, Port Washington, Wis.

present Gothic stone church. He left in November, 1891, the present rector, the Rev. B. Elskamp, succeeding him. There are about two hundred and forty families in this congregation, nearly all of whom are German.

The parochial school, having five grades, has an average attendance of about three hundred scholars. The St. Francis Xavier's Benevolent and Aid Society, of which Nicholas Blong is president; John F. Thill, secretary; J. P. Weyker, treasurer; Catholic Knights of Wisconsin, John Bartol, president; N. Bode, vice-president; J. Bichler, secretary; Jacob Schumacher, treasurer; Catholic Order of Foresters, James Cooney, chief ranger; John Huebchen, vice chief ranger; N. Krick, recording secretary; F. Weller, secretary; M. C. Grasser, treasurer; St. Aloysius Young Men's Society, John Bichler, president; H. Hemes, vice-president; John Blong, secretary; T. Bode, treasurer; Family Protection

Rev. B. Elskamp.

Society, J. P. Carels, president; F. Poch, secretary; H. Birer, treasurer; Married Ladies' Altar Society, and Young Ladies' Sodality, of which Miss M. Pelt is president; Miss A. Even, secretary, and Miss A. Van Ells, treasurer, are among the different Catholic societies to which the members of this congregation belong.

The Rev. Bernard Elskamp, rector and dean of St. Mary's, was educated and ordained in Westphalia, Germany. He came to America in 1875, and was a professor in the Teachers' Seminary for three years and in the Salesianum at St. Francis for thirteen years. He was also for a short time pastor at Newburg, Wisconsin, and has been at St. Mary's since 1891.

St. Andrew's Church, Potosi, Wis.

THIS congregation was organized in 1846, the Rev. Andrew Tush celebrating Mass on the First Sunday in Advent that year. Here the twenty families, which at that time comprised the entire congregation, erected a plain but serviceable church building, 50x30 feet, which was kept in continual use for a period of many years. There was also a parochial school connected with this church from

its very beginning, which was at first taught by a lay teacher, but has been for a number of years in charge of Sisters of one or another of the various orders now represented in Wisconsin. After Father Tush, who remained until 1851, the following pastors came: the Revs. C. Schraudenbach, 1851 to 1855; Michael Beiter, 1855 to 1856; Joseph Polking, 1856 to 1858; T. M. Obermueller, 1858 to 1859; Ferd. Zuber, 1859 to 1862; L. Lux, 1863 to 1864; H. J. Muckerheide, 1864 to 1865;

St. Andrew's Church, Potosi, Wis.

T. M. Albers, 1866 to 1868; M. De Becke, 1868 to 1871; Jos. Kleiber, 1871 to 1872; J. A. Mueller, 1872 to 1874; N. A. Thill, 1874 to 1877; A. Bruhin, 1877 to 1880; Jos. Dreis, 1880 to 1886; P. M. Grobschmidt, 1886 to 1890, and August B. Salick, 1890 to 1895. The Rev. Peter Pape assumed the pastorate in 1895. The present church, a handsome brick structure, was erected by Father N. A. Thill, in 1875, and since that time the old building has served for school purposes. The interior decorations and furnishings of St. Andrew's are remarkably handsome, the high altar, which was put in by Father Salick, costing $1,200. Father Grobschmidt also bought an organ for which $700 was paid. The church covers an area of 95x50 feet, aside from the tower, which extends from 12 to 14 feet beyond the main building. The new school building which has but just been completed is also of brick, two stories high, and occupies a space 80x32 feet. The ground floor is divided into three rooms, while the entire upper story is used as a hall. The cost of the building complete was in the neighborhood of $4,000.00. The present congregation of St. Andrew's numbers one hundred and sixty families—about four hundred and eighty souls—and the school, now in charge of the Sisters of the Order of St. Agnes from Fond du Lac, Wisconsin, has an average attendance of one hundred and fifty scholars. The Catholic societies represented in this congregation are the Catholic Knights of Wisconsin: J. P. Stelpfberg, president; J. J. Tobin, secretary, and August Franke, treasurer. Mutual Benevolent Society: George Schumacher, president; a Ladies' and Young Ladies' Society.

Father Peter Pape, present rector of St. Andrew's congregation, was born at Springfield Corners, Wisconsin, February 14, 1866. After acquiring an ordinary education, he entered the Seminary of St. Francis at Milwaukee, where he was ordained to the priesthood on June 22, 1890. He was first stationed at Kenosha, where he remained for two years, after which he was pastor at Richfield for two years and eight months. On April 24, 1895, he removed to Potosi.

The congregation of the church of St. Thomas at Potosi, Grant County, Wisconsin, celebrated its fiftieth anniversary on June 17, 1886, and has consequently been in existence for considerably over sixty years. The original organization first met and celebrated Mass in the Village of Van Buren, the Town of Potosi being at that time an unknown quantity in the State's geographical history. At the present time, not one of the pioneer Catholics of the vicinity remains, although the venerable Celestine Kaltenbach lived for some time after the celebration, while memories of a number of others are still fresh in the minds of the present generation. From the year 1836 to 1840, the church had no resident pastor, being entirely dependent upon the services of missionary priests who came or were sent there from time to time to minister to the spiritual wants of the people. During this period marriages and baptisms were performed by Father Mathias Loras, Bishop of Dubuque, Iowa, and Father Mazzuchelli, the resident priest at Galena, Illinois, at which place a record was kept of the church proceedings until the regular organization of the parish. A copy of this record was transmitted to Potosi on June 2, 1841, and entered upon the archives of St. Thomas' Church. This building was erected in 1838 and stood where the present village of Potosi now stands. A pastoral residence, also, built as was the church, of logs,

stood on the opposite street and was both comfortable and commodious. This building was for a long time the residence of "Squire" Ragan, a faithful attendant of Father James Causse, the first priest placed in charge of the Catholics at Potosi. During the pastorate of Father Causse, which continued from 1840 to 1854, the christenings officiated at by him numbered 475. The number of members in the congregation during the latter year was also quite large, there being fully six hundred. After Father Causse came the Rev. J. N. Brogard, who remained until 1857. Prior to his coming, however, the Rev. Fathers Perrecton and Martin Hobbs both temporarily administered to the pastorate in 1851 and 1852. Father M. W. Gibson assumed the pastorate in 1857, remaining until 1861. During this period Father Peter J. Voissem officiated for him a little while in 1860. Father G. H. Brennan came to Potosi in 1861,

Rev. P. Pape.

but after a very brief stay was succeeded by the Rev. W. H. Verhoef, who remained until 1865. The Rev. J. M. Albers was the next pastor, from 1865 to 1867. During 1867 and a part of 1868, Fathers Nuits and Vivaldi officiated, their successor being the Rev. Thomas P. Hodnett. Then followed the Rev. Joseph Kleiber, 1871 to 1873; Rev. J. A. Mueller, temporarily during 1872; Father James Tiernan, 1873 to 1876; Rev. J. C. Devine, 1876 to 1880. Father Devine died on June 1, 1880, and was buried in the Catholic cemetery at Potosi. For a very short period during 1880 the Rev. Wm. Bernard conducted the services and was succeeded by the Rev. Joseph A. Dreis, who was rector from that year until 1886. Since that time Fathers Grobschmidt, Salick and P. Pape, the present pastor, have officiated at Potosi. The present church of St. Thomas was built in 1847 by Father Causse, at a cost of $11,000. It is of brick and occupies an area 36x56 feet, is two stories high, and is surmounted by a handsome steeple, which rises to an altitude of fully sixty feet. The interior decorations and furnishings are also quite elaborate. A building adjoining the church, and built some time prior to the year 1845, was used as a Female Seminary by Sisters of Charity from Dubuque. They, however, left in 1852. From the ending of Father Alber's administration in 1867, St. Thomas was attended as a mission by pastors residing at Dutch Hollow. This condition of affairs still exists, the church at the present time being a mission of St. Andrew's at Potosi.

Holy Name Church, Racine, Wis.

HOLY Name congregation at Racine was organized in 1884 by those members of St. Mary's congregation who lived south of the church. In the spring of 1884 a large two-story brick building was erected, the first story of which was used for school purposes. In the fall of the same year the church was dedicated by Vicar-General Monsgr. L. Batz, and Monsgr. John Muenich was appointed first rector of the congregation. In 1885 a brick parsonage was built. The congregation, which is now in quite a flourishing condition, contemplates the immediate erection of a new church, after the completion of which the old building will be used solely for school purposes. When first established the school was conducted, as at present, by Dominican Sisters of Racine. The congregation comprises about one hundred and seventy-five families and the school is regularly attended by about two hundred scholars. The members of the Holy Name congregation are at present actively interested in the following Catholic societies: St. Michael's Benevolent Society: President, Philip Pfister; Vice-President, James Goebel; Secretary, William Noe; Recording Secretary, Peter Zinnen; Treasurer, William Jenniches. Catholic Knights of Wisconsin, Branch No. 71, thirty-six members: President and Spiritual Director, Monsgr. John St. Muenich; Secretary, Joseph Held; Treasurer, Gerhard Miller. Building Society, one hundred members; officers: Peter Miller, Nicholas Scholzen and Henry Karls. Holy Name Society (Polish), twenty-five members. Married Ladies' Society, one hundred and twenty-five members. Young Ladies' Society, seventy-five members. The Catholic Order of Foresters, Salzmann Court; officers: Peter Mueller, Nic. Scholzen, James Schultz, Mathias Kornwolf, Henry Hilgers, James Dreher, Peter

Stapper and Joseph Brodel. St. Joseph's and Young Men's Society, consisting of members from all the German congregations at Racine.

Monsgr. John Stephen Muenich, pastor of Holy Name congregation, was born at Hatlingen, Grand Duchy of Baden, December 27, 1833, his parents being John Valentine and Mary Catherine (Knuhl) Muenich.

Holy Name Church, Racine, Wis.

When fourteen years of age (1847), he emigrated to America with his parents, who became residents of St. Clair County, Ill., where they bought a farm. Here young Muenich worked until his twentieth year, in the meantime receiving instructions from the late Bishop Peter Jos. Baltes of Alton. Afterwards he studied in the Seminaries of St. Mary at Perry County, Mo., and Cape Girardeau, Missouri. Finally, he completed his theological course at St. Francis Seminary near Milwaukee, where he was ordained to the priesthood on August 28, 1864, at St. John's Cathedral, Milwaukee, by Bishop Henni. His first appointment was as pastor of the congregation at Caledonia, Racine County, where he remained for two and one-half years. His next charge was in Hartford, Washington County, where he stayed for five years. He then became pastor of the congregation at Brighton, Kenosha County, remaining also five years, after which he came to Janesville, Rock County, staying there for six years. On leaving Janesville he was for a year and a half located at Ripon, Fond du Lac County, and thence came to Racine, November 1, 1884, to become the first rector of Holy Name congregation. Father Muenich has made two visits to Europe, since coming to this country, once in 1880 and once in 1883. On his second visit, in company with Archbishop Heiss and Bishop Flasch, he visited Rome and Pope Leo XIII., who conferred the title Monsignor upon him.

Rev. J. St. Muenich.

St. John Nepomuc's Church, Racine, Wis.

THE congregation of St. John Nepomuc at Racine, Racine County, Wisconsin, was organized as a mission by the Rev. Othmar Miller in 1896, subsequently being attended by the resident pastor from Caledonia, also in Racine County. More recently this congregation has been established as an independent parish, and, as such, has now its own resident priest. St. John's congregation at present consists of forty-five families, all of whom are of Bohemian birth or extraction, and previously formed a portion of the congregation of St. Joseph's German Church at Racine.

Of Catholic organizations connected with this parish there are the St. John Nepomuc's Society and Ladies'

St. John Nepomuc's Church, Racine, Wis.

Altar Society. At the present time there is no parochial school in connection with this congregation.

St. Joseph's Church, Racine, Wis.

IN the year 1862 those Catholic families (about forty-two) living on the north side of Racine, and up to that time belonging to St. Mary's, resolved to organize a new congregation. They bought Lots 12, 13 and 14 in Block 41, in what is now the City of Racine, and deeded them to Archbishop M. Henni, November 15, 1867. On this property they first of all erected a school-house, hiring a lay teacher to conduct the same. After a few years the school burned down, but under the direction of Rev. I. A. Birkhaeuser a larger school building was soon erected. In December, 1870, this structure, a two-story brick, was ready for use. This building was also for a considerable time used for a church. Until 1873 the Rev. Birkhaeuser said Mass in this building twice during each week, but on Sundays the members of the congregation attended St. Mary's Church. Shortly afterwards the erection of the church was begun, and May 12, 1875, Archbishop Henni laid the corner-stone of the new building. The Rev. George Strickner, rector of St. Mary's Church, superintended the erection of the church, and the Rev. Michael Beiter became its first resident pastor, November 17, 1875, the first holy Mass being celebrated in the new church on Christmas Day, 1876. Father Beiter ad-

St. Joseph's Church, Racine, Wis.

ministered to this pastorate for one year and five months, and was then succeeded by the Rev. S. Victor. Under his administration a nice organ was bought, costing $3,600. He stayed only four months, being followed by the Rev. A. Foeckler in August, 1877. This pastor put the Dominican Sisters of Racine in charge of the parochial school. Under his administra-

tion also the sacristy and steeple were built and three bells bought. He also erected a parsonage in 1886. His death occurred November 9, 1889. The Rev. Charles Fessler became Father Foeckler's successor, and during his administration both church and school were provided with steam heating apparatus, costing $1,500. He also organized the Sacred Heart of Jesus Society in the congregation. In addition to other undertakings, Father Fessler added a lot and building to the church property; the latter, however, which was used for meetings, was destroyed by fire in 1894. After three years' service, owing to continued ill health, Father Fessler resigned his pastorate, his successor being the Rev. John Friedl, who remained one year and six months. On August 1, 1894, the present pastor, the Rev. William Joseph Frantz, was appointed. Since his incumbency Father Frantz has bought three fine altars for the church, and a confessional from the celebrated Art Institute at St. Francis. Besides this, he erected a large new brick school-house during the past year. The congregation now comprises

Rev. Wm. Frantz.

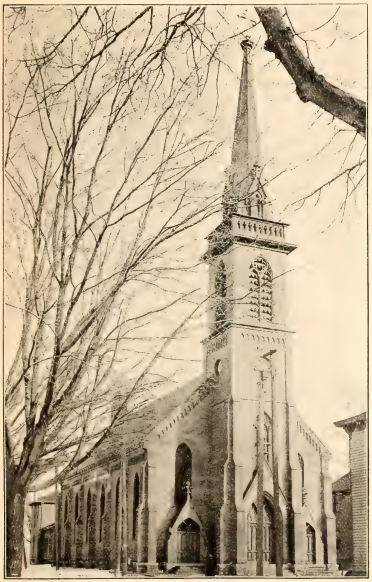
about one hundred and seventy-five families, and the school is attended by about three hundred children. Among the societies represented here is the Sacred Heart of Jesus Society, St. Joseph Society, and Christian Mothers' Society.

The Rev. William Joseph Frantz was born March 2, 1849, at Roodt, Luxemburg. With his mother and two brothers he removed to America in 1867, coming almost directly to a farm in Belgium Township, Ozaukee County. In October, 1869, he entered the Seminary of St. Francis and was ordained priest June 24, 1878, by Archbishop Henni. After his ordination he became assistant of the Rev. Father Mueller at Holy Cross, Ozaukee County, officiating during the latter's trip to Europe. After the Rev. Father Mueller's return on November 1, he was appointed pastor at Waubeka, with the Mission Mater Dolorosa at Kohler. He stayed here one year and five months and on April 1, 1880, was appointed rector of Holy Cross congregation, where he stayed nine years and eleven months. On December 2, 1889, he came to New Coeln and stayed until August 1, 1894. He then was appointed pastor of St. Joseph's congregation at Racine.

St. Mary's Church, Racine, Wis.

THE first Catholic settlers of Racine were attended by the few missionary priests who comprised the advance guard of the Church throughout the Northwest. The first of these to visit Racine was the Rev. Thomas Morrissey, who said Mass in a private house. Then, from the year 1841, the Rev. Martin Kundig made frequent visits to Racine and Kenosha Counties. As the Catholic population increased quite rapidly, a piece of property was purchased on Fifth street, where the telegraph office is now located, upon which an unpretentious frame building was erected. This was the first Catholic church in Racine and it was dedicated to St. Luke. In less than two years this church was found to be too small and steps were taken towards the erection of a new edifice. For this purpose Mr. Riordan, a member of the congregation, donated two lots on the southwest corner of Eighth street and Lake avenue, upon which, in 1845, a church was built, large enough to accommodate the entire Catholic population. The old church of St. Luke was then sold, and in September, 1846, Bishop Henni appointed the Rev. Francis Prendergast as first resident pastor of the congregation. He remained for about one year and was succeeded by P. F. Fander, who remained two years. In August, 1849, the Rev. Charles Schraudenbach took pastoral charge, remaining three years. In November, 1851, the Rev. John W. Norris, D. D., was appointed pastor, which position he held one year, being succeeded by the Rev. Martin Kundig, V. G., in August, 1852. During his pastorate, which lasted about two years, the German Catholics felt that they were numerically strong enough to build a church for themselves and support a priest of their own nationality. So the English speaking Catholics secured property on St. Clair street on the north side, and in 1856 erected the present St. Patrick's Church, of which the Rev. T. A. Smith was the first pastor. The new German church was dedicated in honor of St. Mary, August 15, 1853, and Rev. M. Kundig became its first

pastor. Among the earliest members of this congregation were Messrs. Britz, Barth, Fleischer, Schroeder, Neumann, Karlshausen, and Hommelson, and Messrs. Britz, Keidel and Jenner were the first trustees of the parish. After Father Kundig the following pastors came in succession: Revs. I. N. Pfeiffer, from November, 1853, to February, 1854; J. Fusseder, February, 1854, to June, 1855; Fabian Bermadinger, from June, 1855, to September, 1856; F. X. Sailer, from September, 1856, to October, 1861; F. Uhlemayer, from October, 1861, to



St. Mary's Church, Racine, Wis.

October, 1867; F. X. Etschmann, from October, 1867, to April, 1870; I. A. Birkhaeuser, from April, 1870, to September, 1873; George Strickner from September, 1873, to September, 1877; P. DeBerge, from September, 1877, to December, 1880; J. M. Albers, from December, 1880, to September, 1896, and the present pastor, the Rev. Theodore Meyer. The Rev. F. X. Sailer established the first German newspaper in Racine, but it only existed for a short time. In the way of improvements Father Uhlemayer built the present school-house, a two-story brick building the Rev. Father Birkhaeuser added two lots to the church property, the Rev. Father P. DeBerge erected the present parsonage and Father Albers the new church, which was dedicated August 15, 1886, by Archbishop Heiss in presence of Bishop Flasch and fifty priests. Father Albers did much good for St. Mary's during the sixteen years of his pastorate. He is now chaplain of St. Mary's Hospital, at Racine. The congregation comprises about one hundred and fifty families, and the school, under the direction of the Dominican Sisters of Racine, is attended by one hundred and forty-six scholars.

The Catholic societies in this congregation are: St. Joseph's Society, one hundred and thirty members;

Rev. Theo. B. Meyer.

Young Men's Society, one hundred and seventy members; St. Anthony's Benevolent Society, sixty members; Catholic Knights, fifty members; Catholic Foresters, St. Mary's Court, one hundred and ten members; Confraternity of Christian Mothers, organized January 6, 1897, with one hundred and seventy-five members; Young Ladies' Sodality, one hundred members; Holy Rosary Society, three hundred members; Sacred Heart of Jesus Society, with four hundred members. The present officers of the congregation are: H. J. Hegeman, secretary; Max Osius, treasurer; consultors, George Zirbes, Ad. Weber, Math. Beffel, Henry Broecker.

The Rev. Theo. B. Meyer was born February 13, 1853, at Caledonia, Racine County, Wis., his parents

being among the first settlers of that section. His father came from Kalenborn, near Trier, Germany, in 1845, living for a time at Kenosha, Racine, Milwaukee, and for nearly two years at Milton Junction. In the fall of 1847, he returned to Europe, but came back in the spring of the following year, when he taught school for two terms at Madison. In February, 1851, he married Miss Angela Eppers, of Paris, Kenosha County, and thereafter settled in Caledonia, Racine County. The Rev. Theodore B. Meyer was the oldest son of twelve children. He first attended the parochial school and received his first Holy Communion in 1865, from Rev. John St. Muenich, at present pastor of Holy Name, Racine, Wis. At the earnest request of Dr. Salzmann, he entered the Seminary of St. Francis, in 1868, and for nine years pursued his studies at the Salesianum. On March 17, 1877, he was ordained sub-deacon, March 18, 1877, deacon and June 24, 1877, priest by Archbishop Henni. He said his first Mass July 1, 1877, at Caledonia, Racine County, on which occasion the Rev. Father Birkhaeuser preached the festival sermon in German and the Rev. P. DeBerge in English. For five months thereafter he was assistant priest at Vincent de Paul's Church, Oshkosh, Wis., leaving there on December 23, 1877, to assume the pastorate at Granville, Milwaukee County, where he stayed until December 6, 1880. From this place he also attended the two missions of St. Michael and St. Catherine. His next place was with the congregation of St. George, at St. George, Sheboygan County, where he stayed until September 16, 1887. From there he also attended St. Rose Church, in the same county. While at St. George, he in 1883 made additions and improvements to the school houses both there and at the missions, adding new desks to the furnishings. He also built a new parsonage at St. George in 1886. From 1887 to October, 1896, he was pastor of the Immaculate Conception Church, at Saukville. During 1888 the debts of the parish, amounting to $3,000, were nearly all paid and in the fall of 1889 new pews were purchased for the church. Then after a while the interior of the church was beautifully decorated, and during the year 1896 the school was enlarged. The entire amount expended during the nine years of his pastorate in Saukville amounted to over $8,000.

It was during the month of October, 1896, that the Rev. Father Theodore B. Meyer was appointed to the pastoral charge of St. Mary's Catholic congregation at Racine, Wisconsin, by the Most Rev. F. X. Katzer, Archbishop of Milwaukee. It may perhaps be regarded as a somewhat remarkable coincidence that a sister of Father Meyer has also devoted her life to the cause of religion, having entered the Dominican convent fifteen years ago. She is now teaching in Holy Cross, Ozaukee county, Wisconsin, while his youngest brother, Mr. John Meyer, is at the present time teacher and organist at St. Francis church, Milwaukee, Wisconsin.

St. Patrick's Church, Racine, Wis.

THE pioneer settlers of the Catholic faith in Racine County were at first rather irregularly visited by missionary priests. Among them was the Rev. Thomas Morrissey, who came to the territory about 1838. There was no Catholic church in the county at that time. Upon the arrival of Father Morrissey, the few families living in the vicinity were notified to meet at a certain house where Mass was held and

St. Patrick's Church, Racine, Wis.

the Sacraments dispensed. Afterwards the Rev. Father Kundig made frequent visits to Racine. As the number of Catholics increased, land was purchased on Fifth street where "The Times" building now stands, and a small frame building erected upon it. This building was the first Catholic church in Racine and was dedicated in honor of St. Luke. After two years the church became

too small, and Mr. Riordan, a member of the congregation donated two lots on the southwest corner of Eighth Street and Lake Avenue as a site for a larger and more appropriate structure. The new building was erected in 1845, and as soon as completed services were discontinued at St. Luke's and the property sold. In September, 1846, the Rev. Francis Prendergast was appointed the first resident pastor of the new church, which had been dedicated in honor of St. Ignatius. The Rev. Father Prendergast remained one year and was then succeeded by the Rev. P. J. Fander, who remained for two years. In 1849 the Rev. Charles Schraudenbach took charge and remained three years. In November, 1851, the Rev. John W. Norris, D. D., was appointed pastor, which position he held for one year. The Rev. M. Kundig came in August, 1852. During his administration the German Catholics built a church of their own. The Rev. T. A.

Rev. Stephen Trant.

Smith succeeded him as pastor of St. Ignatius Church in June, 1855. Though additions had twice been made to St. Ignatius, the building again soon became too small and as a far greater number of the members of the congregation resided on the north side of the town it was resolved to build another church for their convenience. Under the direction of the Rev. Father Smith, property was secured on St. Clair street and the present St. Patrick's Church completed in 1856. The pastors of St. Patrick's Church also officiated at St. Ignatius Church on the south side every Sunday up to May 12, 1862, when these services were discontinued. From that time until 1885 the English speaking Catholics of Racine belonged to St. Patrick's Church. At this time St. Rose's Church was built on the corner of Eleventh street and Grand avenue for the English speaking Catholics living on the south side. In September, 1859, the Rev. Father Smith was succeeded by the Rev. G. H. Brennan, who remained in charge until January 14, 1861, when he was followed by the Rev. N. W. Gibson, who in turn was succeeded by the Rev. George W. Mathews. Under the administration of Father Mathews, which continued for twenty-three years, more church property was secured, a brick parsonage built, a commodious school-house and church hall were erected, all church indebtedness was paid and many improvements made. The Rev. Father Mathews died January 27, 1886, highly esteemed by all classes. The present pastor, the Rev. Stephen Trant, was appointed his successor.

The Rev. Stephen Trant was born in Southport, now Kenosha, Wis., on the 26th of December, 1844, and is of Irish descent. His parents, William and Anastasia (Scannell) Trant, were both born in the southern part of Ireland, and in early life crossed the Atlantic, locating in Canada. They were married in Prescott of that country, November 28, 1838, and came to Wisconsin Territory in 1842, settling in Southport, where they made their home until death. They were zealous Catholics, donating a site for the Catholic church in Kenosha. The father died May 26, 1854, his wife having preceded him nearly four years. The Rev. Stephan Trant spent his childhood in his native town, and in 1856, when twelve years of age, came to Milwaukee, where he pursued a preparatory course of study at the Christian Brothers' School of St. Peter's Church and afterwards entered the Jesuit Academy attached to St. Gall's Church. On February 14, 1861, he entered the Priests' Seminary at St. Francis, where he was ordained December 19, 1868, by Archbishop Henni. Father Trant's first field of labor was at Highland, Iowa County, Wis., where he was pastor for twelve years. Next he came to St. Joseph's Church at Fond du Lac, where he remained until 1886. Since February 10, 1886, he has been pastor of St. Patrick's congregation at Racine.

St. Rose's Church, Racine, Wis.

ST. ROSE'S Catholic congregation at Racine was established in 1885, in which year a suitable edifice was erected and dedicated in honor of St. Rose of Lima. From the time of its organization, this parish was under the successive administration of the Rev. Fathers P. Durnin, Murphy, McFarland, and the present rector, the Rev. Thomas P. Johnson, who was transferred to the charge of St. Rose's parish from his former pastorate at Byron, Wisconsin, in March, 1895. Father Johnson was educated in the schools at Niagara, New York, and was ordained to

the priesthood at St. Francis Seminary near Milwaukee in 1885.

The congregation of St. Rose, composed at the present time of about one hundred families, is in a thor-

St. Rose's Church, Racine, Wis.

oughly satisfactory and prosperous condition. There is a parochial school connected with this parish, in charge of two Dominican Sisters, which has a regular attendance of one hundred and sixty pupils.

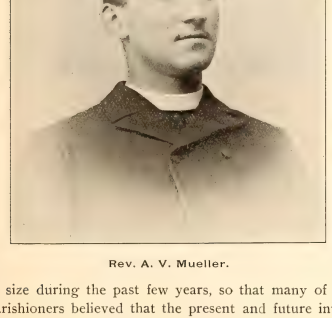
St. Mary's Church, Random Lake, Wis.

THE congregation of St. Mary's at Random Lake, Wisconsin, was organized about the year 1854, at which time quite a number of Catholic families had settled in and around that place. The site selected by these people at that time for a church, and which was located about one and one-half miles from the village, was donated to the congregation by David Leahy and wife, who were among the earliest settlers. The first church built was a small and unpretentious frame structure, but which admirably filled the demands of the rather limited number belonging to the congregation at that time. After the parish had been organized and the church erected, Random Lake received occasional visits from the pastor residing at Cascade. These visits, however, were necessarily few and far between, as, owing to the almost impassable condition of the roads during a considerable portion of the year, and the many arduous duties devolving upon the pastor, it was impossible for him to devote any considerable time to the welfare and advancement of any particular flock. After the parish had been attended for some time in this manner, it was made a mission to St, Nicholas at Dacada, and as such transferred to that parish. Thus matters continued for a series of years, the congregation of St. Mary's growing and prospering under the able direction of its pastors, until in 1873 the number had increased to such an extent that it became necessary to erect a larger church for their accommodation. With the unanimous consent of the entire parish, then, immediate steps were taken towards the erection of a solid stone structure, the dimensions of which were 34x60 feet. By the middle of November, 1873, this building was completed, and Father Hamm, attending the mission at that time, celebrated the first Mass in the new building. Soon after this another satis-

St. Mary's Church, Random Lake, Wis.

factory and very important change was made, when the Rt. Rev. Bishop of the diocese appointed the Rev. Father Charles Fessler as first resident pastor of St. Mary's, with St. Patrick's congregation at Adell for its mission. In the meantime, the congregation had built a suitable parsonage for the accommodation of their pastor, so that, on his advent among them, he found, not only a new and well-furnished church, but also a comfortable home prepared for him. Preceding the coming of Father Fessler as resident pastor of this congregation, the mission had been attended by a number of priests located at Holy Cross, Cascade and Dacada. The first of these of whom any record is made, was the Rev. Father La Foeber, who was followed successively by the Rev. Fathers Gernbauer, De Becke, Stoeki, Bradley, Tierney, Bradley, Fusseder, McGowan, Pettit, Seif, McMahon, Schwaiger, and Hamm.

After the careful and judicious administration of Father Fessler, affairs of St. Mary's progressed in a most satisfactory manner. He was, however, at length transferred to another pastorate, and was succeeded at Random Lake by the Rev. Father Haberstock, who was also followed in succession by the Rev. Fathers Welbes, Lochemes, Muenzer, Froehlich, and the present pastor, the Rev. A. V. Mueller. The satisfactory condition of affairs in this congregation were, however, sadly marred, when, on March 24, 1895, the entire church structure was burned to the ground. While there was not for one moment a doubt in the minds of any of the congregation as to the immediate erection of another structure, there was considerable agitation in regard to the matter of locality. This was caused from the fact that Random Lake village had largely increased



Rev. A. V. Mueller.

in size during the past few years, so that many of the parishioners believed that the present and future interests of the congregation would be best promoted by building the new church in the village. The discussion was finally settled by the decision of the Administrator of the diocese, who favored a village site. For this purpose, a piece of land was secured from the Butler estate. Mrs. Butler donating her interests in the same. This site was most desirable, not only from the beauty of its locality, but, also, for its convenience. In the interim, so that during the completion of the structure the people might have a place to hold divine service, arrangements were made for the erction of the schoolhouse and Sisters' house. This building was 24x56 feet, 20 feet high, and had a wing 12x18 feet, and of the same height. This building, the work on which was begun July 1, 1895, was completed and ready for occupancy by September 1. In the meantime, plans had been drawn, presented and accepted for the new church, the design being a tasteful combination of Roman Gothic styles. The main portion of this building is 88 feet in length, 38 feet in width, and the walls are 22 feet high. This church, which is handsomely furnished throughout, is considered one of the most tasty and substantial structures in the diocese.

The congregation at the present time consists of about forty-five families, and the parochial school, which has a regular attendance of thirty-three scholars, is conducted by one lay teacher. There is a branch of the Catholic Knights of Wisconsin connected with this congregation, of which James Leahy is president, Nic Ludewisse, vice-president; Peter Hammes, secretary, and Gerhard Franzen, treasurer.

The congregation of St. Patrick's at Adell, in the township of Sherman, Sheboygan County, was established in the year 1854, and is attended as a mission by pastors from Random Lake. Services are held at this place on every Sunday and holyday. The congregation at present numbers sixty families, all of whom are Irish.

St. Hubertus' Church, Richfield, Wis.

THE congregation of St. Hubert at Richfield, Washington County, Wis., was first organized and a log church built in 1846. Prior to that time the Catholics in this vicinity were attended as a mission of the St. Boniface congregation at Germantown, and for some considerable period subsequent to the building of the church their spiritual wants were ministered to from the same place. In 1854 the congregation of St. Hubertus obtained its first resident pastor in the person of the Rev. M. Pfeiffer, who also attended St. Augustine's as a mission. Father Pfeiffer resigned, after a two years' pastorate, in 1856, and was followed successively by the Revs. J. B. Haslbauer, B. Weikmann, M. Heiss, Father Strickner, A. Foeckler, J. Gambo, A. Michels, J. H. Korfhage, J. Welter, F. Raess, S. Beck, A. Ambauen, P. Frieden, A. Albers, A. F. Schinner, B. Weyer, A. Nickel, P. Pape, and the present incumbent, Father William B. Bruecker. Of these pastors the Rev. Father Strickner built the old chapel on Holy Hill, which was solemnly dedicated on May 24, 1863, and Father Raess, whose pastorate extended from June 6, 1875, to October 17, 1880, built the present one. During his incumbency, which lasted from August 15, 1887, to June, 1890, the Rev. B. Weyer built St. Hubertus parochial school, and the Rev. P. Pape, who assumed the pas-

torate in 1892, built a steeple on the church, had the interior of the building frescoed throughout and made a number of other much needed improvements. There are now seventy families in the congregation, and fifty children are in regular attendance at the school, which is conducted by a lay teacher. The following societies

St. Hubertus' Church, Richfield, Wis.

are represented in this parish: Young Men's Society: Joseph Stevens, president; Geo. Kuepper, secretary; Geo. Stuettgen, treasurer. Ladies' Sodality: Catherine Schmitt, president; Eva Regner, secretary; Julia Dopperstein, treasurer. Young Ladies' Sodality: Mary Stevens, president; Cecilia Heunes, secretary, and Maggie Friess, treasurer.

The Rev. Father Bruecker, present pastor of St. Hubertus congregation. was born at Sheboygan, Wis., September 4, 1868. He received his earlier education in the parochial school at that place, and when thirteen years of age entered St. Lawrence College at Mt. Calvary, in Fond du Lac County. After completing a five years' classical course, he entered St. Francis Seminary at Milwaukee, where he completed his philosophical and theological studies. He was ordained to the priesthood on January 29, 1893, the ceremony having been deferred for six months on account of ill health, and received his first appointment as assistant pastor of St. Michael's congregation, Milwaukee, where he remained for five months. From July, 1890, until April, 1895, he was assistant pastor at St. Vincent's Church, Oshkosh, which place he left to assume his present duties at St. Hubertus and the mission of St. Augustine.

Rev. Wm. Bruecker.

The congregation of St. Augustine was organized in 1846, at about which time a small log church was built. Some years later this building was destroyed by fire, but although the members of the congregation were in rather straitened circumstances they managed to raise sufficient funds to erect and complete the present stone structure. There are about fifty-five members in the congregation. The churches of St. Hubertus and St. Augustine were the first built in the town of Richfield.

St. Bridget's Church, Ridgeway, Wis.

As early as the year 1840, the Rev. Joseph Causse of Potosi visited Ridgeway and made it a station that was visited by himself and other missionaries from time to time. A few years later a small church was built at Ridgeway, in which the Rev. Fathers Jean Bonduel, O'Connor, Smith and McDonald, ministered to the spiritual wants of the faithful. In 1863, Ridgeway became a mission of Mineral Point, Father McGann, who at that time had charge of the latter parish, enlarging the church and materially strengthening the congregation. From 1868

to 1870, Ridgeway was attended from Highland by Father Trant, now of Racine. In 1870, the mission was again attached to Mineral Point, the Rev. James O'Keefe, who was rector at that time, building a pastoral residence at Ridgeway. Three years later, that is, in 1873, Ridgeway became a separate congregation, having for its first resident pastor the Rev. H. McMahon. He was succeeded in 1876 by Father Exsel, who during the two years of his administration built the present church. Father Exsel died in November, 1878, the vacancy thus caused being supplied until 1893 by the Rev. Fathers Luby, Vahey and Doyle. During the latter year the Rev. Father O'Reilly, present rector of St. Bridget's, took charge of the congregation.

Under the administration of Father O'Reilly, the church property at Ridgeway has been much improved. New seats have been placed in the church and the walls

St. Bridget's Church, Ridgeway, Wis.

beautifully frescoed. The congregation at the present time numbers about ninety families.

In connection with Ridgeway is a mission at Barnveld, with about fifteen families. The congregation was organized in 1888, when the Rev. J. Vahey built a small church, which has been much improved since that time. Services are held at this mission on every second week. Barnveld is located seven miles east of Ridgeway.

The Rev. L. P. O'Reilly was born and raised in the town of Mitchell, Sheboygan County, Wisconsin, about thirty years ago. In 1884 he entered the Seminary of St. Francis, where he was ordained to the priesthood on June 24, 1892. His first appointment was to Oconomowoc, at which place he remained for one and a half years. Since that time he has been laboring in his present charge.

Rev. L. P. O'Reilly.

St. Patrick's Church, Ripon, Wis.

THE first Catholic services were held at Ripon on September 26, 1858, at which time the Rev. E. Gray organized the parish. Of laymen present on that occasion, there were: Messrs. N. Roach, T. Leo, M. Lyman, M. Spellman, J. Flattery and M. Bannon. Before that time occasional services were held by the Rev. Father Godfrey, a missionary priest who paid visits to that section of the country at uncertain intervals for a number of years. Father Gray remained as pastor of the congregation from 1858 to 1870, when he was succeeded by the Rev. Father Tucker, who, in turn, was followed by Father Dale. The next pastor, the Rev. James Stehle, was at Ripon during the year 1875, and his successor, the Rev. E. A. Graves, from 1876 to 1882. Then the Rev. J. S. Muenich maintained the pastorate for one year, when he was succeeded by the present rector, the Rev. W. A. Goebel, who took charge in the beginning of 1883. The congregation of St. Patrick's now consists of one hundred and sixty families. There is in connection with this parish an Altar Society and Branch No. 58 of the

Catholic Knights of Wisconsin, in which there are twenty-six members.

St. Mary's congregation at Springvale, Fond du Lac County, was organized in 1858. Eleven years prior to

St. Patrick's Church and Parsonage, Ripon, Wis.

that time, the first services were held in the settlement at the home of James O'Riley, by the Rev. Father Haley. These visits inaugurated by him were continued by priests residing in other localities. Then the congrega-

Rev. W. A. Goebel.

tion was organized and a frame church erected, the site selected being Section 17. The building, when completed, cost in the neighborhood of $1,500. Later, as the congregation increased in numbers, this church was increased in size. The pastors who have attended St. Mary's since its establishment came from Fond du Lac, Waupun and later from Ripon. There is a very handsome and tastefully arranged cemetery in connection with this church, in which lie the remains of the Rev. Fathers Pettit, Kennedy, De Prater and those of a Polish priest. The congregation of St. Mary's now is composed of some fifty English speaking families, who have received spiritual attendance twice each month for the past fourteen years from Father Goebel, of Ripon.

St. Mary's Church, in the town of Eldorado, Fond du Lac County, was built in 1871, by the Rev. Thomas Keenan, who was at that time stationed as resident pastor at Oshkosh. It receives monthly attendance from the resident pastor at Ripon and has an English speaking membership of fifteen families.

The Rev. W. A. Goebel was born at Marietta, Ohio, November 26, 1857. He acquired his education at Marietta College, St. Michael's, Toronto, Canada, and St. Francis Seminary, near Milwaukee, being ordained to the priesthood at the latter place on June 24, 1881. His first appointment was as pastor of the congregation at Kingston, Wisconsin, from whence, after remaining two years, he was transferred to his present charge at Ripon.

St. Wenceslaus' Church, Ripon, Wis.

THE Congregation of St. Wenceslaus, at Ripon, Fond du Lac County, Wisconsin, was organized and incorporated under the laws of the State in March, 1896, the membership consisting of about sixty families, forty-five of whom are Polish, while the rest are German and Irish. Sunday sermons are delivered here in the respective three languages. A church was erected by the congregation during the same year according to plans drawn by B. Kolpacki of Milwaukee and devised by the Rev. W. Kruszka, the originator of the parish. The corner-stone was laid on July 2 by the Very Rev. Hyacinth Gulski of Milwaukee and the dedication of the church was performed by Archbishop Katzer on December 15, 1896. From an architectural standpoint, the structure is considered the prettiest among the ten other churches which adorn that city. It is of Gothic style and built in the form of a cross; it is 100 feet long, 54 wide at the widest point and 40 feet in front, the tower being 130 feet high. The stone basement of this church is arranged for two school rooms and a chapel. A neat and comfortable parsonage was built during 1897. The school has not yet come into active operation, no regular teacher having thus far been employed. There is, however, a sufficient number of children of school age—nearly one hundred.

In the meantime, the Rev. pastor is doing a little himself in this direction, examining and posting the children in religious matters and their native language whenever the time and opportunity is offered. The present financial condition of this congregation is quite satisfactory, as will be seen from the following statement: land, one and one-third acres, $1,150; church building, $6,000; church fixtures and decorations, $1,500; parsonage and furniture, $1,500, making a total of $10,150. Of this amount, $4,000 was subscribed by the

St. Wenceslaus' Church and Parsonage. Ripon, and St. Josaphat's Church, Oshkosh, Wis.

congregation, while an additional sum of about $2,000 was collected by Father Kruszka among the Polish people in Milwaukee, Chicago, Detroit and Buffalo. Thus it will be seen that the property is more than half paid for, and with the earnest and enthusiastic interest manifested by the members of the congregation in their parish and its belongings the property will undoubtedly soon be entirely free from debt.

The following societies are formed in the St. Wenceslaus congregation at Ripon: 1. Holy Rosary Society for Women; 2. St. Stanislaus Kostka Society for Boys; 3. St. Agnes Society for Girls; 4. St. Cecilia Society for Ladies, with the purpose to sustain the choir (Saenger-Verein).

The congregation of St. Josaphat, at Oshkosh, Winnebago County, was organized by Father Kruszka in June, 1897, and incorporated under the laws of the State. The church of this parish was also designed by the reverend pastor. The corner-stone was laid on September 6, 1897, by Very Rev. J. J. Fox, Vicar-General of the Green Bay Diocese. The structure was dedicated on Sunday, January 30, 1898, the Right Rev. Bishop Messmer, conducting the services. The structure is 80 feet in length, has a 54 foot frontage and a tower 130 feet high. The basement, which is of stone, is finished off into school rooms. The drawing of the plan was made by B. Kolpacki, architect of Milwaukee. The entire cost of the

Rev. W. Kruszka.

building was about $5,000, while an additional $1,000 was paid for interior furnishings and decorations. The property upon which this building stands is valued at $1,000, while the excess of debt over and above funds in hand will not exceed $2,300. The pastor of these two congregations resides in Ripon, and it is a frequent occurrence for him, after celebrating Mass at 7 o'clock in the morning, to drive to Oshkosh, some twenty-five miles away, where he performs a like service at 11:30. In Oshkosh are formed two societies, St. John the Baptist Society for men with about fifty members and Holy Rosary Society for women.

The Rev. Wenceslaus Kruszka was born in Slabomierz, province of Posen, Poland, on March 2, 1868. From 1874 to 1877 he attended the primary school in Gorzyce; from 1877 to 1881 he studied in Schwarzbach

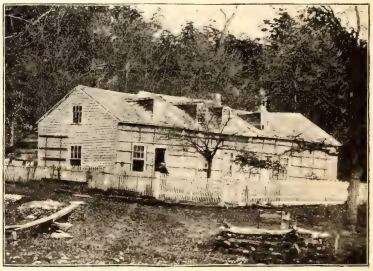
Paedagogium, at Filehne, Germany; from 1881 to 1883 in the gymnasium at Wongrowiec, Poland; from 1883 to 1893 he studied in the Jesuit colleges, both in Austria and Rome, Italy, completing his course in the humaniora, in Galicia. He finished his philosophical course in the Gregorian University at Rome, Italy, and the first year of theology at Cracow, Poland. Towards the end of 1893 he came to America and completed his theological studies at the Seminary of St. Francis, near Milwaukee, where he was ordained to the priesthood for the archdiocese of Milwaukee on June 16, 1895. He was assistant priest of St. Josaphat's Congregation and professor at the Polish High School, in Milwaukee, until March, 1896, when he was sent to Ripon by Archbishop Katzer to organize a new congregation. In June, 1897, he was sent to Oshkosh by Bishop Messmer to organize a new congregation there. He now provides both of these congregations, residing in Ripon, and being under the jurisdiction of two bishops. Though but two years in the priesthood, during which time he has organized two congregations and personally superintended the erection of two churches and a parsonage, he has also been able to give some attention to literature, having published two prose works in narrative form, "Rome and Naples," and "Pompeii and Vesuvius," and one of "Lenten Hymns," the nature of which is indicated in the title. One brother of the reverend father is a priest in his native country, while another, ex-Senator Michael Kruszka, is a resident of Milwaukee and editor and publisher of the Polish daily, "Kuryer Polski."

St. Norbert's Church, Roxbury, Wis.

AFTER the Rev. A. Inama's arrival at Sauk Prairie, now Sauk City, December 1, 1845, the Catholics united, and decided, on January 12, 1846, to build a small church, which was finished in August. During this time the Rev. A. Inama, O. Praem., from Wilton, Tyrol, Austria, had a dwelling and chapel erected for himself on the land in Section 18, of the town of Roxbury, which he had secured for the purpose of founding a branch house of the Order of St. Norbert. On October 8, 1846, the Rev. Maximilian Gaertner, also from Wilton, Tyrol, was sent to assist the Rev. A. Inama. A week after his arrival the church in Sauk City was destroyed by fire, but was rebuilt the following year. In the meantime the Catholics were compelled to attend Mass in the little chapel at Roxbury. This building was not adequate to the demands of the largely increased congregation, so Father Inama built an addition to it the following spring. At this time and for some time after Father Inama had charge of the parishioners in Roxbury, Sauk City, and vicinity, the Rev. M. Gaertner being absent a greater part of the time. In 1850 Father Inama donated to St. Norbert's congregation three acres of land about a mile east of his

St. Norbert's Church, Roxbury, Wis.

chapel as a building place for a new church and parochial school. There a sanctuary of brick was erected and solemnly dedicated August 15, 1853, in presence of Rev. Franz Xavier Sailer, O. Praem., who also took charge of part of the missions. On September 7, 1857, the cor-



View of Old Dwelling—Chapel of Rev. A. Inama, O. P., Roxbury, 1845.

ner-stone of St. Norbert's Church, which now forms the main part of the present building, was laid by the Right Rev. Bishop John Martin Henni, but, owing to a lack of funds, the building was not completed until 1860. The school-house was built in 1864, towards which the Rev. Inama donated most of the necessary funds. It was opened in the same year and taken charge of by the Dominican Sisters of Racine, Wis., who have since con-

ducted it with most satisfactory results. The principal object of the convent of which Rev. Inama, Rev. M. Gaertner and F. X. Sailer were members, was to found a branch-house here in America, but as they were unsuccessful their Superiors recalled Father Gaertner and sent in his place the Rev. Mathaeus Heigl, who lived, as assistant of Father Inama, in the new school-house for two years. At the end of that time he took charge of

Rev. A. Th. Reininger.

St. Norbert's congregation. Rev. A. Inama lived at the little hermitage on Section 18, town of Roxbury, which he never left. In 1878 he donated a part of his land to the Dominican Sisters at Racine, Wis., at the same time requesting them to build a branch-house, in order to secure the Catholic school of St. Norbert's congregation for the future. In 1879 his wishes were gratified, and when the first story of the building was finished he came to see it for the last time. "Now I can die and rest in peace," he said, "for I see the building will be completed." He died October 16, 1879, and was buried here in the cemetery. In 1876-'78 the cross part and sanctuary of the church, as it is now, was built by the Rev. M. Heigl, who, in 1881, was removed to Franklin, near Milwaukee, He died at Ashford, May 20, 1890. His successor was the Rev. G. Wuelffing, D. D., who had been professor in the seminary at St. Francis for two years. He did a great deal toward decorating the interior of the church and had the altars built or repaired. In 1888 he changed his position as pastor for the professorship at St. Mary's Seminary in Cincinnati, and is at present pastor of St. Mary's congregation in Fond du Lac. His successor here is the Rev. A. Theodore Reininger, who since his coming has completed the church by building a beautiful tower, purchasing three new bells and a pipe organ. The Golden Jubilee of St. Norbert's congregation was celebrated June 23, 1896. The congregation now consists of about one hundred and twenty families, of whom, with one exception, all are German. The school is attended by about one hundred and fifty pupils. Five societies exist in the congregation, viz: St. John's Young Men's Society, founded in 1862, with a present membership of fifty-six; St. Norbert's Aid Society, founded in 1872, thirty-two members; St. Joseph's Men's Society (altar society), founded in 1860, twenty-seven members; St. Monica's Ladies' Society, founded in 1860, about one hundred members, and the Immaculate Conception Young Ladies' Society, consisting of sixty members.

The Rev. A. Theodore Reininger was born December 21, 1850, in Ulm, Amt Oberkirch, Baden, Archdiocese of Freiburg, I. B. He reached New York September 20, 1869, and worked there in a bakery until November, 1872, when he began his studies at St. Lorenz College, Mount Calvary, Wis., where he remained until August, 1874. He then worked on a farm in Calumet County, Wis., until October, 1875, when he continued his studies at St. Francis, where he was ordained priest June 26, 1881. He was afterwards pastor of the Mater Dolorosa Church in Fredonia, Wis., and was removed from there to Charlesburg, Wis., November, 1883, which congregation he exchanged for Roxbury, September 1, 1888.

St. Anna's Church, St. Anna, Wis.

THE congregation of St. Anna was established in 1847. The first pastor to take charge of the parish was the Rev. Caspar Rehrl, he being followed successively by the Rev. Father Fusseder, J. Moeller, Seb. Sut, Deisenrieder, P. Bonaventura, P. Leo, F. Daniel, H. Korfhage, D. Mietinger, Stehle, Zinzheimer, P. Schleier, J. S. Schiefen, who during his pastorate built a large new parsonage, and J. B. Froehlich, the present incumbent. During his pastorate at this place, Father Froehlich has erected a handsome new church, which is furnished throughout with all of the modern appliances and conveniences. It is heated by steam and has a chime of four bells. The cost of the entire structure, complete as it now stands, was $25,000, all of which amount has been paid. This speaks well for the energy and zeal exhibited by the members of this congregation. When the work was begun by Father Froehlich, there was nothing in the treasury; after its completion a surplus of $1,300 remained, which will be

applied towards the erection of a new school house. There is a parochial school at St. Anna, which is conducted by three Franciscan Sisters of Charity and has

St. Anna's Church, St. Anna, Wis.

a regular attendance of seventy scholars. The congregation numbers 110 families.

The Rev. Jos. B. Froehlich was born at Fulda, Ger-

Rev. Jos. B. Froehlich.

many, February 14, 1860. His classical studies were made at the gymnasium at that place. He then came to the United States, taking a full course in theology at St. Vincent's Seminary, Pa., and St. Francis Seminary, near Milwaukee, being ordained to the priesthood at the latter place, on June 29, 1885. His first appointment was as assistant pastor at the Green Bay Cathedral, after which he became successive pastor at Greenville and Random Lake, remaining at the latter place until August 1, 1894, when he assumed his present duties at St. Anna.

Sacred Heart Church, St. Francis, Wis.

THE congregation of the Sacred Heart was first established at St. Francis, Milwaukee County, Wisconsin, in 1886, the first pastor being the Rev. Kilian Flasch, who died as Bishop of La Crosse on August 3, 1891. He was succeeded in the pastoral duties at St. Francis by the Rev. J. A. Birk-

Sacred Heart Church, St. Francis, Wis.

hauser, who is widely known and remembered as the author of a valuable text book of church history. Next came the Rev. J. N. Gardtner, afterwards missionary of

the Bohemian Catholics in the United States. He was succeeded by the Rev. J. Rainer, at the present time rector of St. Francis Seminary. Father Rainer was succeeded in the duties as pastor of the Sacred Heart by the Rev. A. Zeininger, now Vicar-General of the Archdiocese of Milwaukee, and he by the Rev. A. Sigg, who afterwards became a priest of the Society of Jesus.

Rev. H. T. Stemper.

He was followed in the administration of these duties by the Rev. Fathers M. Gernbauer, A. Zitterl, P. Freiden and H. Stemper, the present rector. The congregation, at the present time, consists of about one hundred and twenty-five families. There is a parochial school in connection with the Sacred Heart congregation which is in charge of Sisters of the Order of St. Francis, and has a regular average attendance of seventy-five scholars.

The Rev. H. T. Stemper was born in Port Washington December 6, 1861, was educated at St. Francis Seminary, near Milwaukee, and ordained to the priesthood at that institution. He said his first Mass in Port Washington, on October 19, 1884, and for seven months following was assistant at St. Mary's Church in Milwaukee. He was then pastor of St. Mary's Church at Belgium for four years and seven months, during which period he built a church costing $1,500 and a school at an additional cost of $5,000. He was then assistant at St. Mary's Church, Milwaukee, for one year and six months, when he was appointed rector of the Sacred Heart, at St. Francis, of which he has had charge for six years and eight months.

Church of St. George, St. George, Wis.

THE Rev. C. T. F. Schraudenbach attended to the spiritual wants of the Catholics of St. George, Sheboygan County, Wis., from 1860 until August, 1861, and was succeeded by the Rev. Patrick Seibold, who remained until July, 1869. His successor, Father T. A. Mueller, who was pastor until October, 1870, built a new brick church in place of the one occupied up to that time. From October, 1870, to May, 1871, Father M. Muehlberger was pastor, he being followed by the Rev. Nicholas Moes, who remained until April, 1873. Father W. Engeln, the next incumbent, died on October 21, 1875, the vacancy being supplied by the Rev. G. Fessler. He made a number of improvements and also built a new brick school house. In October, 1880, the Rev. T. B. Meyer succeeded to the pastorate. During his pastorate, which extended over a period of seven years, many additions were made to the interior furnishings of the church. Father N. Dieringer, who followed him, also did much in the way of improvements, among other things purchasing a number of stained windows as well as three large bells for the church. He removed from St. George in December, 1892, and was succeeded by the present incumbent, the Rev. John W. Blum, who built a substantial brick steeple on the church. There are now seventy families in the congregation of St. George's parish. The school here has an attendance of seventy scholars and is conducted by Sisters of St. Francis. The mission of St. Rosa, at Lima, is also attended from this place. Of Catholic societies to which numbers of St. George's congregation belong, there are the Christian Mothers' Society, Young Men's Society and Young Ladies' Sodality.

St. George's Church, St. George, Wis.

The Rev. John W. Blum was born on February 19, 1848, in Suerth, Rhenish Prussia. He studied at the Universities of Bonn and Innsbruck, came to America in February, 1875, and was ordained to the priesthood at Milwaukee, on March 24, 1878.

At about the time that the parish of St. George was given a resident pastor, the congregation of St. Rosa at Lima, Sheboygan County, was placed in charge of this

Rev. J. W. Blum.

pastor. At present the congregation of St. Rosa consists of about twenty-seven families, seventeen of whom are Irish and ten German. Services are held at St. Rosa's on every Sunday and holyday during the year, and also at least once each week besides. For a number of years there was a prosperous parochial school conducted in connection with this parish, but owing to the limited number of people in the congregation, this was discontinued some ten years ago.

St. Kilian's Church, St. Kilian, Wis.

THE first settlers who are known to have located at the point where the village of St. Kilian now stands, and in that vicinity, were Andrew Flasch, Balthasar Flasch and Andrew Schrauth, who came there on July 7, 1847. It was during that same year that the first Mass was celebrated by the Rev. Charles Schraudenbach, in the log house occupied by Andrew Flasch. Somewhat later, the exact date is not known, Balthasar Flasch donated twenty acres of land, upon which a small log church was built and dedicated in honor of St. Kilian. As missionary pastor, Father Schraudenbach attended these people until the latter part of 1849, after which they were visited in the same way by the Rev. Fathers M. Beiter from 1850 to 1856 and C. Rehrl from 1856 to 1862. During the pastorate of the latter, a second and more commodious church was erected. In 1862 St. Kilian became a mission to Ashford, from which place it was attended by the Rev. F. Spath. Father Spath continued to visit St. Kilian until 1865, and it was during his pastorate that the first school building was erected. In 1865 he was succeeded by the Rev. H. J. Muckerhaide as pastor of Ashford, who remained as such until the end of 1866, during which time he also attended the mission of St. Kilian. In 1867 the mission

St. Kilian's Church, St. Kilian, Wis.

was transferred to the pastor residing at Theresa, which position the Rev. Hubert Jansen held at that time and until 1869. It was during the administration of Father Jansen that Sisters of the Convent of Notre Dame were placed in charge of the parochial school at St. Kilian. From 1869 until 1871 the mission was attended by the

Rev. George Strickner, who succeeded Father Jansen as pastor at Theresa. During this pastorate a new parsonage was built.

In March, 1871, the congregation at St. Kilian was given a resident pastor in the person of the Rev. P. A. Schumacher, who remained there until April, 1876. For a few months after him the Rev. Henry Jacobs maintained the pastorate. He was succeeded in the same year, however, by the Rev. J. Gratza, who remained until

Rev. P. Burelbach.

August, 1878. Then followed successively the Rev. Fathers Pius and Boniface, O. M. C., from August, 1878, until January, 1879; Philip Vogg, from January to November, 1880; Leonard Blum, from January, 1881, to December, 1893; J. N. Schmidt, from January, 1894, until July, 1895, and P. J. Burelbach, the present pastor, who took charge of the congregation on the latter date. A stone school building and Sisters' dwelling, which are still in use, were built in 1866 and the school opened for regular attendance on November 14, 1867. It was during the administration of Father Schmidt that preparations were made for a new church, the erection of which was begun and completed during the pastorate of the present rector, in 1895. This building was dedicated by the Most Rev. F. X. Katzer on October 28, 1896. The congregation of St. Kilian at the present time consists of about ninety-three families or three hundred and forty communicants. The parochial school has an attendance of about one hundred and sixteen scholars and is in charge of three Sisters of Notre Dame. Among Catholic organizations represented in St. Kilian's Congregation are the Catholic Knights of Wisconsin, Branch No. 113, of which Conrad Mack is president, Peter Flasch, recording secretary; Joseph Straub, financial secretary and George German, treasurer; St. Mary's Altar Society for Married Ladies, Mrs. Caspar Straub, president; Mrs. Kilian Strobel, secretary; St. Aloysius Young Men's Society, Rev. P. Burelbach, president; Peter Strobel, secretary and George Schedlo, treasurer; St. Rose Young Ladies' Sodality, Miss Christina Richard, president; Miss Bridget Kenney, secretary, and Miss Ursula Straub, treasurer.

The Rev. Peter Burelbach was born at Knowles, Wisconsin, on September 8, 1870. After attending the parochial school at Le Roy, Wisconsin, for some time, he entered the Seminary of St. Francis near Milwaukee in September, 1885. After completing a thorough course of the necessary studies he was ordained to the priesthood by the Most Rev. F. X. Katzer on June 17, 1894. For a few months he was temporarily stationed at Mapleton, Wisconsin. His first regular appointment was as assistant pastor of St. Gregory's Church at St. Nazianz, Wisconsin, where he remained until July 1895, on the second of which month he was placed in charge of St. Kilian's Congregation at St. Kilian.

St. Lawrence's Church, St. Lawrence, Wis.

IT was in the year 1846 that the congregation of St. Lawrence was organized, and as far as the records go to show, the Catholics at this place were first visited in the preceding year by the Most Rev. M. Heiss. Then the Rev. Michael Obermueller came to these people and a concerted effort was made to build the church, which was finally done, the structure, when dedicated, being named by him in honor of St. Lawrence. The Rev. F. X. Schraudenbach was the first resident pastor at St. Lawrence, and it was under his administration that the erection of a schoolhouse was begun. He was succeeded in 1851 by the Rev. Father Beiter, who remained until 1855, when the pastorate was assumed by Father Casper Rehrl. He was followed in 1856 by the Rev. Father Weikmann, who remained until September, 1857. From that date until April, 1861, the Rev. Joseph Reindl was pastor of the congregation, and from the latter date until September, 1865, the Rev. Michael Deisenrieder. During his administration an addition was built to the church and an organ and two bells were bought. The next pastor was the Rev. Martin Weiss, who remained from September, 1865, until September, 1881. He died away from his parish, being at the time in Europe, where he had gone in an effort to regain his failing health. During his pastorate a new priest-house and church

were built. As successor to Father Weiss came the Rev. N. Thill, who maintained the pastorate until December, 1889. During his administration the new church was finished inside, a school-house was erected and three bells placed in the church tower. The present pastor, the Rev. Peter Schwaiger, became a resident of St. Lawrence in December, 1889. The congregation now consists of one hundred and fifty-two families, or

St. Lawrence's Church, St. Lawrence, Wis.

from eight hundred to nine hundred souls. There are three departments in the parochial school connected with this congregation, the united attendance averaging about one hundred and fifty-five scholars. The school is conducted by three Sisters of St. Agnes, of Fond du Lac, Wis. Of Catholic societies connected with the congregation there are the St. Lawrence Aid Society: M. Sehl, president; M. Thorn, vice-president; Mathias Esser, secretary. St. Mary's Ladies' Society, of which Mmes. Eli Miller and Catherine Schaefer are the officers, and St. Rose's Young Ladies' Sodality, with the Misses Frances Schorrenberg and A. Seift as officers.

The congregation of St. Mathias, at West Bend, is attended as a mission from St. Lawrence. It was first established in 1848 by Father Schraudenbach. The congregation consists of thirty-seven families, the most of whom are Germans. Services are held at St. Mathias Church every Sunday. There is an attendance of fifty-two scholars at the parochial school connected with this congregation, who are in charge of School Sisters of St. Agnes, from Fond du Lac.

The Rev. Peter Schwaiger was born in Bavaria, on April 28, 1838. He commenced his studies in Ratisbon,

Rev. P. Schwaiger.

Bavaria, in 1853. He came to the United States in 1858, arriving at New York on September 15 of that year. He then entered St. Vincent's Seminary, at Pennsylvania, where he remained until the spring of 1859, when he came to Milwaukee and entered the seminary of St. Francis. There he completed a full course in philosophy and theology and was ordained to the priesthood on December 27, 1863. Since that date he has filled successively the pastorates of several congregations in the Archdiocese of Milwaukee, the last one prior to his appointment to St. Lawrence being that of Holy Name Church, Sheboygan.

St. Michael's Church, St. Michael's, Wis.

THE congregation of St. Michael's at St. Michael's, Washington County, Wisconsin, was organized in October, 1846, and the first church was built at that place in the following year under the direction of the Rev. Father Schraudenbach. Prior to the time of organization, and until the year 1855, the Catholics living in this vicinity were attended as a mission by the Rev. M. Beiter, under

whose administration and direction the congregation was established and a church built. A second church was built under the direction of Father Beiter in 1853. When he left for another field of labor in 1855, he was succeeded by the Rev. L. Bartosz, who remained until 1858. Then came in succession the Rev. Fathers C. Rehrl, 1858 to 1862; I. Reindl, 1862 to 1868; A. Mueller, 1868 to 1869; Ruckengruber, 1869 to 1871; C. Rehrl

St. Michael's Church, St. Michael's, Wis.

again, 1871; J. B. Edelmann, 1871 to 1876; J. Gratza, 1876 to 1877; C. Grobschmit, 1877 to 1882; P. H. Welbes, 1882 to 1888; M. J. Lochemes, 1888 to 1889; L. N. Thelen, 1889 to 1892, and George J. Muenzer, the present rector, who has had charge of the congregation since December of the latter year. Under his direction, a new and commodious parsonage was built at St. Michael's in 1894, and the interior of the church frescoed throughout in 1896. The congregation of St. Michael's, which now numbers seventy families and about three hundred and twenty communicants, celebrated its Golden Jubilee on the 17th of August, 1896. A parochial school was established in connection with St. Michael's about forty years ago, when a temporary building was erected. The present school house, which is substantial, commodious and fully adequate to the demands put upon it, was built by the Rev. C. Grobschmit during his pastorate of five years, from 1877 to 1882. At the present time, the school is divided into two departments, which are in charge of the Sisters of the Third Order of St. Francis. The regular average

Rev. G. J. Muenzer.

attendance is seventy-five. The third and present church at St. Michael's was built by Rev. P. H. Welbes during the years 1884 and 1885, at a cost of $12,000. It is a solid brick building, 45x100 feet, having a steeple 130 feet high. Of Catholic organizations in this parish, there are, the St. Michael's Benevolent Society, of which Matthew Thull, Jr., is president; Joseph Fellenz, vice-president; John Rodenkirch, secretary; Matthew Herreges, treasurer, and J. Wiskirchen, marshal. There is also a Ladies' Altar Society, and a Sodality of St. Rose of Lima for Young Ladies.

The Rev. George J. Muenzer, present rector of St. Michael's, was born on the 29th of January, 1865, at Lingenfeld, Rheinpfalz, Germany. He attended the parochial schools in his native country from April, 1870,

to October, 1877, entering the Gymnasium at Speier Rheinpfalz, in the latter year. Completing a course there, he emigrated to America in 1882, resumed his studies at St. Francis Seminary, near Milwaukee, during September of that year, and was ordained to the priesthood at that institution on December 17, 1887. After ordination, his first appointment was as rector of St. Mary's congregation at Random Lake, Wisconsin, from which place he was transferred in December, 1892, to the rectorate of St. Michael's.

To St. Michael's congregation is attached a mission, called St. John of God, situated in the town of Farmington. Prior to the year 1877, this mission had been attended by the reverend pastors from Barton and St. Peter's. Since 1877, however, the rector of St. Michael's has held regular weekly services there. The congregation at one time numbered upwards of fifty families, but in later years, from one cause or another, has been reduced to about thirty families, or one hundred and twenty communicants.

St. Gregory's Church, St. Nazianz, Wis.

ON the 26th of August, 1854, the Rev. Ambrose Oswald arrived at St. Nazianz Manitowoc County, Wis., from Baden, Germany, accompanied by about thirty people. They at once started to establish a settlement, purchased three thousand acres of bush land, cleared it and began the erection of crude but comfortable dwellings. They also at the same time built a church, in which divine services were held for the first time on October 21, 1854. Father Oswald worked faithfully and well in the interests, both spritual and temporal, of his little flock until the time of his death, which occurred on February 27, 1873. He was succeeded by the present pastor, the Rev. P. A. Mutz, who came to Nazianz on March 13 of the same year. The congregation now consists of one hundred and seventy-three families. There are two schools in the parish in charge of Sisters of the Third Order of St. Francis. The enrollment is about one hundred and forty. In 1858 a Sisters' Convent for the Third Order of St. Francis was completed, and in 1864 one for Brothers of the same Order was finished. There is a branch of the Catholic Knights of Wisconsin represented in this congregation, of which John Koeck and Adam Kremer are the principal officers.

Rev. Peter Mutz.

St. Gregory's Church, St. Nazianz, Wis.

The Rev. P. Mutz, present rector of St. Gregory's, was ordained to the priesthood at St. Francis Seminary, Milwaukee, on December 18, 1869. On January 9, 1870, he was appointed assistant at St. Joseph's Church, Milwaukee, and on June 29 of the same year as pastor at

Schleisingerville. On March 13, 1873, he became rector at St. Nazianz, Wis., where he still remains.

The congregation of St. George at Elkhart Lake is attended as a mission by the resident pastor at St. Nazianz. This congregation, which consists of about fifteen families, all German, was organized by the Rev. G. Weiss, in August, 1896. There is a Ladies' Altar Society in the parish, to which a number of the congregation belong.

St. Wendel's Church, St. Wendel, Wis.

THE congregation of St. Wendel's at St. Wendel, Manitowoc County, Wisconsin, was established in the year 1861, by the Rev. Father Schraudenbach, who was then resident pastor at Sheboygan. He was succeeded, during the same year, by Father Kleiber, who had come to the Milwaukee Diocese from Bavaria. In 1862 the charge was assumed by the Rev. P. Stucki, who was a native of Helvetia. He died while at St. Wendel, and is buried in the cemetery at that place. Father J. Welter, a Luxemburger, followed Father Stucki, and was in turn succeeded, in 1864, by the Rev. Bernhard, who was a native of Wittenberg. On the 6th of August, in the same year, the Rev. Michael Weiss assumed the pastorate, maintaining such until September 17, 1865. The next pastor was the Rev. A. F. Zuber, who, like his predecessor, Father Stucki, came from Helvetia. He remained at St. Wendel from September 17, 1865, until October 30, 1871, when his successor, the Rev. H. J. Korfhage, an Oldenburger, took charge of St. Wendel's church, which at that time was a small log structure. On July 30, 1875, he was succeeded by the Rev. Thomas Breiken, who remained until October 3, 1877. The next pastor was the Rev. C. Schilling, who remained from October, 1877, to September, 1880. Then came the Rev. J. P. Van Treeck, from November 6, 1880, to November, 1882; the Rev. H. Hellstern, from 1882 to July, 1893; the Rev. Rudolph Ollig, from July, 1893, to December, 1893, and the present incumbent, the Rev. William Dejalle, from 1893 to the present time. The first church built at St. Wendel was a rough log structure, which was replaced by a more pretentious frame building, which was dedicated October, 1864. This building was totally destroyed by fire on Christmas day, 1894. The third, and present structure, which is of solid brick and Gothic style, was dedicated on the feast of St. Wendel, in 1895, by Archbishop Katzer. The congregation of St. Wendel's, which is comprised entirely of people of German nationality, consists of fifty families. The parochial school connected with this parish is in charge of two Franciscan Sisters from the convent of Alverno, who have charge of sixty-three scholars. There is a Christian Mothers' Society and a Young Ladies' Sodality connected with this parish.

The mission of St. George's, at Centreville, also in Manitowoc County, was established by the Rev. Father Schraudenbach in 1861, the church at this place being built in 1864 and dedicated on October 23d of the same year. Services are held there on every second Sunday and one week day. The congregation is at present composed of eighteen families.

St. Fidelis' is another mission located at Meeme, which is also attended from St. Wendel. This mission was established in 1872, and services are held there, also, on every second Sunday and one day in each week. The mission comprises twenty-five families, all of whom are German, and the parochial school connected with it has an average attendance of twenty scholars, who are in charge of a Franciscan Sister from the convent at Alverno. There is also a Society of the Christian Mothers connected with St. Fidelis'.

The Rev. William Dejalle was born in 1863, and came to America in June, 1893.

Immaculate Conception Church, Saukville, Wis.

THE year 1847 brought the first Catholic settlers to the vicinity of what is now Saukville, Ozaukee County, Wisconsin. Though but few in numbers these people were conscientious and devout Christians, and it was not long before they were afforded spiritual consolation by the occasional visits of Father Francis Prendergast, who celebrated Mass in one or another of the private dwellings in the settlement. After his departure Father Bradly visited the Catholics in this neighborhood also, saying Mass in private dwellings.

Nine years from the advent of these people into Ozaukee County, a meeting was held by the Catholics for the purpose of forming a congregation. At its assemblage, which occurred February 24, 1856, Father Seif being present, a resolution was prepared requesting the consent of the Bishop, the Rt. Rev. John Martin Henni, for the erection of a church at that place. In spite of their many efforts, however, it was a number of years before the Catholics at Saukville were enabled to worship God in their own church. The first effective move in this direction was in 1865, when the Rev. Father Rasch was sent as pastor. He was succeeded by the Rev. Father Strickner in 1866, who remained about one year, when he was succeeded by the Rev. Joseph Voissem. This pastor built the first Catholic school at Saukville, and remained, administering to the spiritual wants of the people and improving the property of the parish,

whenever such opportunity occurred, until May, 1872, when Father Albers succeeded to the pastorate. He found the old church too small for the proper accommodation of the people, and so at once made arrangements for the erection of a larger and more desirable structure. This building, which is still in evidence, was dedicated in 1875.

Church of the Immaculate Conception, Saukville, Wis.

After a successful pastorate, covering a period of nearly ten years, Father Albers was succeeded by the Rev. J. Friedl,[1] who came there in October, 1880, and remained for seven years. Then the Rev. Theodore Meyer became pastor of the congregation. During his pastorate, which lasted for nine years, he greatly improved the interior condition and appearance of the church, and also built an addition to the school house. Upon his transfer to the charge of St. Mary's Church at Racine, the Rev. P. Holfeltz, then pastor of St. Louis, at Caledonia, was appointed to succeed him, assuming the duties in November, 1896.

The Rev. P. Holfeltz was born at Reimerschen, in Luxemburg, receiving a portion of his earlier education in that country. He commenced at Mt. Calvary and completed his studies for the priesthood at St. Francis' Seminary, near Milwaukee, being ordained at

Rev. P. Holfeltz.

the latter place by the Most Rev. Archbishop Heiss, in the year 1887. His first charge was as assistant to Father Neu, at St. Michael's, Milwaukee, from where he was sent to Caledonia in February, 1887. Here he effected many improvements, among other things a $3,000 parsonage, while the school and church were greatly improved. From Caledonia he was transferred to his present pastorate at Saukville, where he has succeeded in bringing the congregation into a flourishing and altogether satisfactory condition. Societies organized in the congregation are: St. Bernard's Society, established in 1892; Christian Mothers' Society; Young Ladies' Sodality, and Young Men's Sodality.

The educational interests of the parish of the Immaculate Conception at Saukville, Ozaukee county, Wisconsin, have never been permitted to languish since the establishment of a parochial school a number of years ago.

The present school at Saukville is in charge of school Sisters of St. Dominic from Racine, and the attendance numbers something over one hundred children.

(1) Died recently.

St. Peter's Church, Schleisingerville, Wis.

PRIOR to the year 1856, at which time the congregation of St. Peter's at Schleisingerville, Washington County, Wisconsin, was established, the Catholics in that locality were visited by missionary priests who occasionally passed that way, celebrating Mass in the dwellings of different Catholic settlers. In 1856, however, a small log church was erected, the congregation being attended as a mission from St. Lawrence and Barton. This method of visitation was continued until 1870, services during the interval being conducted successively by the Rev. Fathers Deisenrieder and Martin Weiss, who came there from St. Lawrence. In 1870 Father Weiss was succeeded by the Rev. N. Hens, whose pastorate lasted only four months. Next in succession came the Rev. Peter Mutz, who remained from 1870 until March, 1873; the Rev. Meinrad Burgeler, from 1873 to 1875; Rev. P. Cajetan, O. M. Cap., from 1875 to 1878; Rev. Anton Leitner, from 1878 to 1881; the Rev. Paul Geyer, from 1881 to 1882—he erected the present two-story brick school house at Schleisingerville; the Rev. Frantz Spath, from 1882 to 1890—he died September 17th of the latter year, and was buried in the cemetery at Schleisingerville. Father Spath was born at Hitzendorf, Austria, March 30, 1836, and was ordained priest at St. Francis' Seminary, near Milwaukee, April 22, 1865. His successor was the present incumbent, the Rev. Charles Grobschmit. Of numerous improvements made to the church property from time to time, the original log church was enlarged by the Rev. Peter Mutz, who also built the first parsonage. Under the administration of the present rector, the new brick church, 113 x 49 feet, was erected in 1892, at an expense of $19,300. This building was dedicated May 1, 1893, by Archbishop F. X. Katzer, who conferred the Sacrament of Confirmation on the same day. The interior of the church is tastefully finished and furnished, there being in the latter respect three fine altars. The pews are handsome as well as comfortable, and the interior of the church is adorned throughout with good fresco work. In the basement of the church is a nice chapel, which is used occasionally for services. The steeple of the main structure is 138 feet in height, and contains three bells.

St. Peter's Church, Schleisingerville, Wis.

The congregation of St. Peter's is now composed of one hundred and fifty-four families, and the school connected with it has an attendance of one hundred and twenty scholars, and is conducted by Franciscan Sisters. St. Mary's Society, organized in 1894, the Married Ladies' Society, established by Father Spath in 1892, and St. Peter's Benevolent Society, are the only Catholic organizations connected with St. Peter's.

The Rev. Charles Grobschmit, rector of St. Peter's at Schleisingerville, was born at Luxemburg, Germany, on the 16th day of December, 1854. Father Grobschmit obtained his elementary education in the parochial school of his native place, and during a later period attended the high school there also. In the year 1868 he came to the United States and at once, in accordance with previous arrangements, entered the Seminary at St. Francis, near Milwaukee, where having completed the necessary courses he was ordained to the priesthood by the Most. Rev. John Martin Henni, on June 4, 1877. Since ordination Father Grobschmit has been rector of St. Michael's in Washington county, St. Boniface's congregation at Germantown, the congregation at Potosi, in Grant County, and since 1890 at Schleisingerville.

Our Lady of Hope Church, Seymour, Wis.

THE congregation of Our Lady of Hope at Seymour, Darlington Post Office, Lafayette County, Wisconsin, is at the present time in charge of the Rev. Leonard N. Thelen, who also attends to the spiritual requirements of the mis-

Rev. L. N. Thelen.

sion congregation of St. Peter's at Elk Grove, in the same county.

Holy Name Church, Sheboygan, Wis.

OVER fifty years ago a few Catholic families settled at Sheboygan and in the surrounding neighborhood. These were found by the Rev. Father Rehrl in his journeyings along the eastern shore of Lake Michigan during the summer of 1845. It was on August 24th of that year, the feast of the Apostle of St. Bartholomew, that Father Rehrl celebrated Mass for the first time at Sheboygan, in the house of Mr. Alban Kent. The table used as an altar by him at that time was at a later date presented by Mr. Kent to the Holy Name Congregation, and it is now kept in the sanctuary of that church as a lasting remembrance of the early pioneer and missionary days. Laboring among these people, Father Rehrl soon encouraged them to erect a church, a small frame building 30x20 feet, which was dedicated in honor of St. Magdalene. From that time—it was still the year 1845—until 1850, the good priest continued to visit this place once every three months, besides which the people were attended occasionally by the Rev. P. Fabian. According to the records still extant of this Catholic community, thirty-two children were baptized during the five years of Father Rehrl's administration. In 1850 the Rev. F. X. Etschmann took charge of this congregation, taking up his residence at Sheboygan and thus becoming the first permanent pastor there. Father Etschmann's stay was but a short one, as at the end of six months, that is, in October, 1850, he was entrusted with the rectorship of the Catholic congregation at Madison. His successor at Sheboygan was the Rev. Mathew Gernbauer. For some months prior to this change of pastors, a number of small congregations had been established in the neighborhood, among them being those at Wilson, Plymouth, Mitchell, Lyndon, Rhine, and Mosell, all of which were given in charge to the rector of St. Magdalene's congregation at Sheboygan. Under the judicious administration of its several priests, the mother parish rapidly increased in strength and numbers. During the pastor-

Holy Name Church, Sheboygan, Wis.

ate of Father Gernbauer, which extended over a period of eighteen months, one hundred and twenty-four children were baptized. It became evident also about the same time that the original church had become altogether too small to accommodate the members with any comfort, so Father Gernbauer built an addition 46x30 feet to the main structure. In 1851 a mission was held at St. Magdalene's by the celebrated Jesuit Father F. X. Weninger, who also erected a mission cross in the new cemetery, land for which was purchased during his visits there. In May, 1852, Father Gernbauer was transferred to another parish, the Rev. Father Fusseder assuming his duties at Sheboygan, where he remained until September, 1853. Among numerous improvements accom-

plished by this pastor was the erection of a building and establishment of a parochial school which was placed in charge of Mr. Berger, a lay teacher. He also built a steeple on the church and purchased a bell for the same. Father Fusseder left Sheboygan in September, 1853, to assume the pastorate at Beaver Dam. Here some time later he met with a terrible affliction, becoming totally blind. He remained at Beaver Dam for a number of years after, and finally died there in 1885.

From 1853 to 1858 the Rev. Father De Berge was rector of St. Magdalene's. During this period several of the missions were erected into parishes, among them being those of Lyndon and Herman. It was during the pastorate of Father De Berge that the first parsonage was built at Sheboygan, which was done by separating the original church from the addition, and remodeling the latter into a dwelling house. It was at the same time also that eight hundred and forty-three children were baptized. In the fall of 1858 Father De Berge was appointed a professor in the Ecclesiastical Seminary at St. Francis, near Milwaukee. He died at Elm Grove in the summer of 1882. The Rev. Benedict Smedding, who was the next pastor of the congregation at Sheboygan, remained there until 1860. He built a new school house and remodeled the old building into a residence for the Sisters. This school has been in charge of Sisters from the Convent of Notre Dame since 1859. Father Smedding died on September 4, 1881, at Paris, Kenosha County, where he was buried. The next rector of the parish was the Rev. F. X. Schraudenbach, who resided at Sheboygan for eighteen months. In the spring of 1862 the Rev. Michael Haider was appointed his successor. Under his energetic and prudent administration the parish came into a most satisfactory condition, all pending debts being liquidated and a magnificent stone church erected. The plans and specifications for this building were all drawn by Father Haider. The congregation having decided to erect this church, a block of land 360 by 318 feet was purchased for $2,200, in the center of which the structure was placed. This was built entirely of stone obtained from a quarry which had been bought for that purpose by the parish. It was during the same year that the Rev. Father Weninger held his second mission at Sheboygan. The foundation of the church was built in 1867, the corner-stone being laid on the 21st day of June of that year by the Right Rev. Bishop Henni. Thus the work gradually advanced towards completion, until on November 10, 1872, the church was dedicated by Bishop Henni, assisted by Dr. Joseph Salzmann, now deceased, the Rev. Joseph Rainer, the Rev. F. X. Etschmann and the Rev. Father Schleyer. The steeples were finished four years later. The dimensions of the church when completed were: length, 180 feet; width across aisles, 98 feet, and in the center 58 feet; height, 70 feet; steeples, each 170 feet. The building is lighted throughout with electricity and gas, the former being put in by the present rector at his own expense, while the gas chandeliers were presented to the congregation by Messrs A. Hamners, Nicolas Heil and Joseph Lutz. The Stations of the Cross, erected in 1874, were the gift of Mr. George Brickner of Sheboygan Falls. In 1879 a pipe organ was placed in the church, and in 1883 a bell was presented to the congregation by Mr. Thomas M. Blackstock, a non-Catholic. At about the same time three additional bells were ordered from a foundry in Baltimore, Maryland. During the following year a comfortable residence was

Rev. D. F. Thill.

built for the Sisters then in charge of the parochial school. Father Haider died in 1884, the vacancy thus created being filled by the Rev. Father Schwaiger, who soon after his arrival built a new brick parsonage at a cost of $3,000. It was at about the same time that a clock costing $700 was bought and placed in one of the steeples. Many improvements were also made to the interior furnishings of the structure, and a memorial chapel was erected over the grave of Father Haider. (Towards that structure Mr. Blackstock also donated $400.) The congregation of Holy Name had now assumed such proportions that it was deemed advisable to establish another parish. This change was effected on January 6, 1886, when a congregation was organized by those Catholics living south of the Sheboygan River. The corner-stone of the new church built by this congregation was laid by Mons. L. Batz, on the feast of St. John the

Baptist, 1888. The structure was of brick, two stories high, the first floor being arranged for school purposes and the second as a church. This building was dedicated October 14, 1888, by Archbishop Michael Heiss, in honor of St. Peter Claver, and the Rev. J. B. Van Treeck was appointed first rector of the new parish. In December, 1889. Father Schwaiger exchanged pastorates with the Rev. Nicolas A. Thill, rector of St. Lawrence congregation in Washington County. Under the administration of Father Thill the church was furnished, new altars, new pews, a pulpit and floors being provided. The interior was also handsomely decorated with fresco paintings by Liebig, and cathedral glass put in all of the windows. In addition to this a sacristy was added to the sanctuary, and an elegant brick school-house erected which cost $15,500. In the fall of 1892 Father Thill exchanged pastorates with his brother, the Rev. Dominic Thill, rector at Jefferson, and formerly for eleven years pastor of St. Mary's congregation of Milwaukee. Under his administration the parish has made most satisfactory progress, and the debts, which amounted to over $19,000 at that time, being greatly reduced, and many improvements made. The parochial school connected with Holy Name congregation was made a graded school by Father Thill and is considered one of the very best in the diocese.

The Revs. Gottlieb Beau and M. M. Gerend, the latter now rector of the Deaf and Dumb Institute at St. Francis, were offsprings of this congregation.

St. Nicholas Hospital, which is conducted by Sisters of St. Francis, was established in this parish in the spring of 1890. There is a number of Catholic organizations to which the members of Holy Name congregation belong, among them being: St. Boniface Aid Society: President, Frank Gottsacher; Vice-President, Jacob Maersch; Secretary, John Kellner; Financial Secretary, Martin Meyer; Treasurer, Joseph Schiller; St. George's Catholic Knights; St. John's Young Men's Society; Holy Name Boys' Society; St. Ann's Mothers' Society; St. Mary's Sodality of the Immaculate Conception; Children of Mary Society; Catholic Knights of Wisconsin; President, Joseph Heil; Vice-President, Thomas McNiel; Recording Secretary, H. W. Trustee; Financial Secretary, Louis Sontag; Treasurer, John G. Froidel; and Catholic Order of Forresters; Chief-Regent, H. W. Tustee; Vice-Chief-Regent, Thomas Gill; Recording Secretary, H. W. Hammes; Financial Secretary, John Sprengel; treasurer, Fred Raih.

Holy Name congregation is of a polyglot character, although those who are German either by birth or descent predominate. Those speaking English exclusively number some fifty families, or about one-tenth of the entire congregation, which is now estimated at fully five hundred families. At the Sunday services the sermons are preached in both English and German alternately at early and late Masses.

The Rev. D. F. Thill was born at Weyler la Tour, Luxemburg, on the 25th of August, 1844, and emigrated with his parents to this country in July, 1847. Upon arriving here, his family at once moved West, settling at Holy Cross, Ozaukee County, Wisconsin, where a great portion of his boyhood was spent. There he attended the public and parochial schools until about the age of fifteen years, when he was sent to St. Francis Seminary near Milwaukee to begin his studies for the priesthood. Here he numbered among his professors the late Most Rev. Archbishop Heiss, the Rt. Rev. Bishop Flasch, Dr. Salzmann, and Father Wappelhorst. Father Thill was ordained to the priesthood by the Rt. Rev. Bishop Henni on the 29th of January, 1868. For about three months following ordination he was asssistant at Holy Redeemer's Church at Madison and was transferred from there on May 24 of the same year to St. Matthew's, Neosho, Dodge County, as its first resident pastor. Here he discovered an unusual lack of harmony existing among the congregation owing to a misunderstanding which had arisen concerning the location of a new church, for the erection of which preparations were then under way. The congregation had become divided against itself and in spite of the pastor's efforts to the contrary each faction completed a church, one St. Bartholomew's, a mile distant from Neosho on the same spot where the first log church had stood, and the other, St. Matthew's Church, which was erected in the village of Neosho and finally designated as the parish church. In spite of these untoward conditions, however, the new pastor fared reasonably well, and experienced his first great pleasure as an active worker in the cause in the establishment of a Catholic school and erection of a school house at a cost of a little over $900. This school was placed in charge of Mr. Anton Becker, father of the present Rev. Father Becker, of Pewaukee, the regular attendance being between thirty and forty pupils. At about the same time two missions at Woodland and Rubicon were attached to Neosho and placed in charge of the pastor there. During Father Thill's administration at this place the new church of St. Mary's was built at the former of these missions, on the site occupied by its predecessor, which was west of the village, or between Iron Ridge and Woodland, in a northerly direction. Up to this time Rubicon had no church, although there was one, St. John's, in the town of Herman, some two miles from Rubicon. The location of this structure, of course, was undoubtedly satisfactory and proper at the time of its erection, it having been built when the settlement was young and the Catholic families living at considerable

distances from one another; but at this time such a location was not to be considered. So the pastor having obtained the consent of his Ordinary, caused a new St. John's Church to be erected at Rubicon, which arrangement placed the three churches now in his charge at distances of about five miles apart. This undertaking, however, was not accomplished without some difficulty, although done with the best and most unselfish intentions, in spite of which it caused a few of the older settlers to become aggrieved at what they considered for the moment a want of regard for their wishes. Father Thill remained at Neosho until August 18, 1871, at which time he was transferred to the pastorate of St. Bruno's at Ottawa, Waukesha County, Wisconsin. From there he also attended St. Mary's at Golden Lake, Jefferson County. These churches were at this time in an exceedingly dilapidated condition and it at once became the pastor's ardent desire to remove as much as possible these very noticeable defects. His efforts then were first directed to the mission, which was, if anything, in a more needy condition than the mother parish. For this purpose he took up a collection, going from house to house, and the people responded so readily and liberally to his requests that it was but a short time before a new building was under way. This work was completed by Father Thill's brother and successor, the church being finished and all indebtedness on it paid before he resigned the charge at a later date. Somewhat later a very neat little church was built at Ottawa by the Rev. Father Schleyer. On the 14th of February, 1873, Father Thill was appointed successor to the Rev. Father O'Connor of St. John's Church at Waukesha, from which parish he also attended St. Mary's congregation at Pewaukee. Here a small debt which rested on the church property was soon liquidated, and later new property was acquired on which the present priest house was built, and for the erection of which Father Thill took up a house collection among the parishoners of St. Joseph's Church at Waukesha. And so he labored most successfully for seven years and a half, becoming during that time very much attached to his parishioners (a good and intelligent class of people, who seemed to appreciate his endeavors in their behalf). It was during his pastorate there that St. Joseph's Men's Society was organized and a most flourishing Sodality for Young Ladies established. But one thing, in fact, was wanting to make the pastorate a lasting pleasure to people and priest alike, and that was the establishment of a Catholic school. This was the next thing undertaken by him, and with the ready consent of his parishioners, the Sisters of St. Agnes, of Barton, Washington County, were requested to open a school in a dwelling house back of the parsonage. The undertaking was a success from the beginning, the school soon becoming so crowded that Father Thill decided it would be necessary to erect a large and permanent building to be used for that purpose. Accordingly, in 1875 he took up a collection among his parishioners, whose spontaneous liberality enabled him to carry out his designs so that the new school was completed by December following, its entire cost amounting to $2,200. This school was opened under the direction of Franciscan Sisters from Notre Dame Convent, Milwaukee. Soon after the completion of this school, Father Thill resigned his pastorate at Waukesha to take charge of St. Mary's Church at Milwaukee, where he was appointed successor to the Rt. Rev. L. Batz, at that time Vicar General of the Archdiocese and rector of St. Mary's Church. He assumed the duties of this parish on the 9th of August, 1880. Here, too, many improvements were made and the property bought on which the present pastoral residence is located, the entire cost of that property and building complete being about $30,000. His principal aim and care here was to raise the standard of St. Mary's parochial school, which he changed into a graded school of eight grades. In this manner he labored satisfactorily and successfully for over eleven years, when he resigned to assume the pastorate of St. John the Baptist Church at Jefferson, Wisconsin. Here he remained for a little over nine months, when he exchanged places with his brother, whose somewhat feeble health made it necessary for him to secure an easier charge. He therefore went to Sheboygan on September 1st, 1892, where he has since resided.

St. Peter Claver's Church, Sheboygan, Wis.

THE congregation of St. Peter Claver at Sheboygan, Wis., was organized January 30, 1888, by the Rev. J. P. Van Treeck, who is still its pastor. The church built at that time, and which is still in use, was constructed for the twofold purpose of public worship and parochial school. This was owing to the limited means available, a majority of the congregation belonging to the laboring classes. It is understood that before very long a suitable church structure will be erected, when the present building will be devoted entirely to school purposes. The congregation of St. Peter's now consists of about one hundred and ninety families, and the school, which is in charge of six Sisters of St. Agnes, has an attendance of two hundred and seventy-six. The St. Rose Sodality, Christian Mothers' Society, St. Aloysius Boys' Society, St. Leo Young Men's Aid Society, St. Peter Claver's Aid Society, St. Joseph's Entertainment Society, St. Elizabeth's Aid Society and Leo Court of the Catholic Order of Foresters are represented in this congregation.

The Rev. J. P. Van Treeck, present rector of St. Peter Claver's congregation at Sheboygan, was born in the town of St. George, Sheboygan County, on the 9th day of March, 1855. After having acquired an elementary education at the parochial school of his native place, he entered the Seminary at St. Francis, near Milwaukee, where he was ordained to the priesthood on June 27, 1880. Some time after ordination Father Van Treeck received his first appointment, being placed in charge of the Catholic congregation at St. Wendel, Wisconsin. Somewhat later he was transferred to the pastorate at Theresa and afterwards to that of Alverno. From the latter place he went to Sheboygan, Wisconsin, to assume the charge of St. Peter's congregation.

St. Peter Claver's Church, Sheboygan, Wis.

Rev. J. P. Van Treeck.

St. Mary's Church, Sheboygan Falls, Wis.

SHEBOYGAN FALLS was a village half a century ago. At that time the Catholics who had settled in this vicinity were few; too few, indeed, to think of anything in the way of a church of their own. Necessarily, also, the Catholic churches through that section of the country were far apart and hard to reach by people dwelling in the outlying settlements, especially during the bad weather of spring, autumn and winter, which made the crude and poorly developed roads or trails almost impassable. The nearest churches to this settlement were at Sheboygan and the town of Wilson, from which parishes the resident priests would occasionally venture forth, visiting the neighboring settlements and holding services there. Among the places thus attended, was Sheboygan Falls,

St. Mary's Church, Sheboygan Falls, Wis.

where a pastor from Sheboygan made the first visit, said Mass in the home of one of the residents and attended generally to their spiritual wants. These visits were kept up at regular intervals until at length the practice was abolished and thereafter the Catholics at Sheboygan Falls were obliged to go to Sheboygan to attend to their religious duties. This entailed a difficult and tedious journey, especially as the majority of the Catholics in the settlement at that time were without other means of transportation than such as nature had given to them. The result of this was that many Catholics became indifferent to their holy religion and gradually fell away altogether, some going so far as to become members of sectarian churches. Naturally enough, this proved a source of serious grief to those

more determined spirits who, in spite of the many difficulties pertaining to such an undertaking, kept up their religious practices. Nor were they willling to become reconciled to this condition, and it was often uppermost in their minds that it would be a benefit and blessing could the Catholic community there obtain or provide means for the erection of a little church in which they could hold divine services with some regularity. Their number, however, remained too few, and to add to the difficulty some of the faithful had already left the village on account of there being no church there or within a suitable distance. The most earnest and active among those Catholics, however, saw farther than the

Rev. C. F. Keyser.

present difficulties that surrounded them, and believed that the condition which caused the removal of families from the settlement, if changed, would be the means of securing their return; that with their presence and assistance a church could undoubtedly be built, and that with a church and pastor in their midst they could bring back to the faith a number of those who had strayed away. Among those exhibiting much zeal and earnestness in this work was the Hon. G. H. Brickner, to whose efforts it is undoubtedly largely due that the congregation at Sheboygan Falls was organized, the parish property bought and the church built. There were others, of course, equally devoted in their efforts to bring about this result, who lent their hearty coöperation as far as possible in carrying on the work. Many non-Catholics also actively participated in the undertaking, for which they should be ever gratefully remembered by the Catholics of Sheboygan Falls. In addition to this, the women of the settlement set to work and by various ways and means raised a considerable sum with which were purchased three handsome altars, two statues, vestments and other articles of church furniture, which cost in all some eight hundred dollars. Having completed this desirable undertaking, and when the congregation had been duly organized, these ladies formed an Altar Society, of which Mrs. G. H. Brickner was elected president, and Mrs. Geo. Ogle vice-president, thus continuing the good work for the parish as an organization.

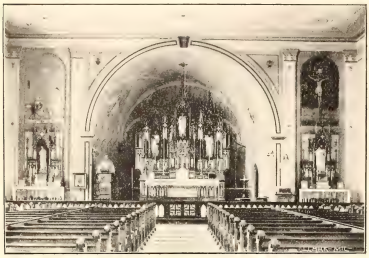
The new church of St. Mary's at Sheboygan Falls is a wooden structure 68x34 feet. In the basement of this building there is a hall splendidly adapted and fitted out for social gatherings. The building was finished in December, 1896, and on January 1st of the following year services were held in it for the first time, the Rev. D. Thill, of Sheboygan, officiating. On May 24, 1897, the Most Rev. Archbishop Katzer dedicated the church, and on July 2 His Grace appointed the Rev. C. F. Keyser assistant pastor at Holy Name, Sheboygan, as permanent resident pastor. St. Mary's is well and comfortably furnished, is heated throughout by furnace, and possesses an excellent pipe organ, which was donated to the congregation by Mr. Brickner. The congregation of St. Mary's is necessarily still small, although since it has assumed a definite form the number of families has increased so that at the present time there are twenty-five families on the list of pewholders.

The Rev. C. F. Keyser, present rector at St. Mary's, Sheboygan Falls, was born in Milwaukee, January 24, 1872. He acquired part of his classical studies at Marquette College and his theological course at St. Francis Seminary. He was ordained to the priesthood at Innsbruck, Tyrol, July 26, 1895. After ordination he was assistant pastor at Holy Name Church, Sheboygan, Wisconsin, where he remained for two years. He was then transferred to Sheboygan Falls, where he became the first resident pastor of the new congregation of St. Mary's Help of Christians, in July, 1897.

St. Matthew's Church, Shullsburg, Wis.

THE congregation of St. Matthew at Shullsburg, Lafayette County, Wisconsin, was established on August 27, 1835. Six years later (in 1841), the first Catholic church was built at Shullsburg, and the first Mass said in it on August 1st of the same year. The priest who originally attended this congregation was the Rev. Samuel Mazzuchelli, who

had charge of the mission from 1835 to 1841. His successors were the Rev. Fathers Bernigius Peliot, from 1841, to April, 1843; G. H. Ostlangerburg, from April, 1843, to March, 1844; R. B. Farinaccie, from March,



St. Matthew's Church, Shullsburg, Wis.

1844, to April, 1849; J. V. Bullock, from April, 1849, to June, 1849; Michael McFaul, from June, 1849, to January, 1850; James Daly, from January, 1850, to August, 1850; A. R. Langhoff, from August,

Rev. J. F. Kinsella.

1850, to April, 1851; F. P. Walker, from April, 1851, to May, 1852; M. Hobbs, from May, 1852, to November, 1854; J. Conroy, from November, 1854, to August, 1857; R. Nagle, from August, 1857, to October, 1857; J. Colton, from October, 1857, to September, 1862; J. J. Kinsella, from September, 1862, to November, 1870, and the present incumbent, the Rev. J. F. Kinsella, since November, 1870. The congregation of St. Matthew now numbers about six hundred souls. There are two Catholic organizations connected with this parish, a Temperance Society, established in 1875, which has a membership of one hundred, and the Ancient Order of Hibernians, which is represented by a membership of eighty.

Rev. F. Pettit, Assistant.

For twenty years or more, there was a school established in connection with St. Matthew's congregation, but in 1895, the lead mines all being closed and the congregation reduced from three hundred families down to sixty-five, the school had to be discontinued.

The Rev. J. F. Kinsella, rector of this parish, was born October 15, 1843, in County Kilkenny, Ireland; came to Wisconsin in 1852; was educated at St. Francis Seminary, and was ordained to the priesthood December 21, 1866. He then became assistant to Dr. Norris, at Watertown, with whom he remained for six months, at the expiration of which time he was appointed to the pastorate at Lake Geneva, Wisconsin. From here, he was transferred to the rectorate of Brodhead, and from thence to his present incumbency at Shullsburg.

The Rev. F. Pettit, assistant pastor at Shullsburg, was born on January 15, 1868, and ordained to the priesthood on June 16, 1895. His first appointment was to the position still maintained by him.

St. Joseph's Church, Sinsinawa, Wis.

THE Catholics living in and around Galena, Illinois, were first visited by the Rev. Samuel Mazzuchelli in 1837, at which time he said Mass in the houses of a number of Catholic settlers. Here he labored among them at different intervals, succeeding at last (in 1842) in building a log church on the property of Kieran Murray, half a mile south of Sinsinawa Mound. In 1845 this building was moved to

St. Francis de Sales' Church, Hazel Green, and St. Joseph's Church, Sinsinawa, Wis.

the Mound and dedicated on the Feast of St. Dominic by the Right Rev. Martin Henni, and hence called St. Dominic. On this occasion there were present eight priests, the greatest number up to that time there had ever been in the Territory of Wisconsin at one time. In 1882 the present St. Joseph's Church was erected three-quarters of a mile east of the Mound by Father Jacobs. The pastors who have had charge of this congregation from the time of its organization up to the present have been the Rev. Fathers Samuel, 1842 to 1849; Dominican Fathers, 1849 to 1866; Rev. Charles Exel, 1866 to 1867; Bernard Fortune, O. P., 1867 to 1869; Thomas Power, O. P., 1869 to 1870; A. J. Mueller, 1870 to 1872; M. J. Meurer, 1872 to 1878; J. M. Cleary, 1878 to 1880; Theodore Jacobs, 1880 to 1890; Bernard Nuttman, for five months during 1890, and the Rev. Philip Schweitzer, the present incumbent, from 1890 till the present time.

The college for boys was erected at Sinsinawa by Father Samuel on the south side of the Mound, and near to the church, in 1846. Since its erection the presidents of this institution have been the Rev. Fathers Samuel, F. J. Jarboe, A. O. Walker, Thos. Power, and J. A. Rooney.

In 1867 St. Mary's Academy and Mother-house of the Dominican Sisters was established at the Mound,

Rev. Ph. Schweitzer.

the Mother-General being Sister M. Emily. About eighteen years prior to this time (1849-50) a parochial school was established at the Mound, Sisters Josephine and Clara, of the Order of St. Dominic, being in charge. The school connected with the present parish property was built in 1877 by the Rev. M. J. Meurer. There are three Sisters in charge, the regular average attendance being sixty-five scholars. The present congregation of St. Joseph's consists of about eighty families. Of Catholic organizations in the parish there are St. Joseph's Society for Married and Young Men, Henry Birnissy, president; an Altar Society for Married Ladies, Mary Anne Runde, president; Theresa Hoffman, secretary; St. Cecilia's Young Ladies' Society, Mary Puls, president; Theresa Wiegman, secretary. The present officers of St. Joseph's congregation are Henry Budden, secre-

tary; Bernard Runde, treasurer, and Herman Rohling, Gerhard Wilke, John Heller, and Benedict Hoppman, consultors.

Sinsinawa Mound was owned by the late J. W. Jones, from 1827 to 1845, and was purchased during the latter year of him by Father Samuel. Father Samuel also said Mass at the Mission of Hazel Green many years ago, and built the first church in that place, the same being completed and dedicated in honor of St. Francis in 1847. A school was also established in connection with this mission and placed in charge of the Dominican Sisters Clara and Josephine. At the end of six months, however, this enterprise was abandoned. A new church of St. Francis de Sales was built at Hazel Green in 1895, the corner-stone being laid on July 11th of that year by the Rev. F. Raess, and the building, when completed, was dedicated by the Rev. A. Walker on November 13th following. From the time of its organization in 1847 until 1866, the congregation at Hazel Green was attended by the Dominican Fathers, but since the latter year the pastoral duties have been attended to by the following reverend gentlemen, who took up their residence there: the Revs. George Prendergast, from 1866 to 1867; J. A. Birkhaeuser, from 1867 to 1868; James Stehle, from 1868 to 1870, and Joseph Kleiber, from 1870 to 1871. During a portion of the year 1873 Hazel Green was again attended as a mission from Sinsinawa by the Rev. J. Cleary, but towards the latter part of the year it was once more given in charge of a resident pastor in the person of Father Andrew Ambauen, who remained until 1875. His successor was the Rev. M. Zara, who remained from 1875 to 1877, when St. Francis again became a mission to Sinsinawa, and was attended from there by the Rev. M. J. Meurer, who made regular visits to Hazel Green until the latter part of 1878. From January until December, 1879, St. Francis had its resident pastor in the person of the Rev. James O'Neil, after which for ten years—from 1880 to 1890—it was served as a mission by the Rev. T. Jacobs from Sinsinawa. Father Jacobs was followed by the Rev. B. Nuttman, whose successor, the Rev. Philip Schweitzer, attends it as a mission as resident pastor from Sinsinawa. There are two organizations to which the members of this congregation belong, an Altar Society for Married Ladies, and St. Agnes' Sodality for Young Ladies, of which Mrs. C. Genz and Miss Julia Runde are the presiding officers respectively. The present officers of the congregation are Thomas Breen, secretary, and Joseph Runde, treasurer.

The Rev. Philip Schweitzer was born October 31, 1867, in the town of Franklin, Milwaukee County, Wisconsin. After acquiring a rudimentary education, he spent a year in Pio Nono College, after which he entered the Salesianum in 1882 and remained there until 1890. He was ordained to the priesthood in Chippewa Falls, Wisconsin, September 7, 1890, by the Right Rev. K. Flasch, and on the 18th of the following month was appointed pastor of the congregation at Sinsinawa.

St. Mary's Church, South Milwaukee, Wis.

THIS congregation was first organized in the month of November, 1893, at which time the erection of a church was also begun. Before the completion of this building, services were held in a hall owned by J. E. Bollmer, this arrangement covering a period of six months. The first pastor appointed to the charge of St. Mary's was the Rev.

St. Mary's Church and St. John's Church, South Milwaukee, Wis.

H. J. Kessler, who, prior to that time, had resided for some considerable period at St. Francis. In the spring of 1894, additional improvements were made to the parish property by the erection of a two-story brick building, the first floor of which was arranged for school

purposes, although, owing to the smallness of the congregation, it has not yet been placed in active service. In the meantime, a portion of this floor has been arranged and furnished as a residence for the pastor. This building is 45x85 feet, and cost, complete, twelve thousand dollars. The second floor of the building, which was finished off as a church, was dedicated in honor of St. Mary, on April 11, 1894. At the present time the congregation consists of sixty families of mixed nationality.

St. John's congregation at South Milwaukee is a mission of St. Mary's. This parish was organized in 1894, when a frame church was built, the same being dedicated on October 7th of that year. The first pastor

Rev. H. J. Kessler.

in attendance upon this congregation was the Rev. John Casey, who was succeeded in 1896 by the Rev. George Durnin. St. John's is composed of thirty English-speaking families. Services are held in this church every Sunday by the pastor. In connection with St. John's congregation, there is St. John's Altar Society, of which Mrs. Loftus is president; Mrs. Costigan, secretary, and Miss May Whalen, treasurer.

The present rector of St. Mary's, the Rev. H. J. Kessler, was born at Port Washington in 1857, and, after receiving the ordinary parochial school education, completed his studies for the priesthood at St. Francis Seminary, near Milwaukee, where he was ordained in June, 1886. Father Kessler celebrated his first Mass at St. Mary's Church, Port Washington, on the fourth of the following month, and was immediately afterwards placed in charge of St. Joseph's Church at Waterloo, where he remained for seven months. He was then transferred to the rectorate of St. Peter's at East Troy, where he remained for six years and a half. Finally he was appointed rector of St. Mary's congregation at South Milwaukee.

St. Matthew's Church, South Milwaukee, Wis.

THE early history of this congregation is absorbed in the history of Catholicity in Milwaukee County, though organized before the establishment of a diocese in this portion of what was then known as the Northwest Territory, and subject to the Catholic Diocese at Detroit, Michigan. It was early attended, but only occasionally, by transient priests, following whom in 1842 came the well-known Rev. Martin Kundig, who, in transit, also occasionally attended this congregation for a few years, when they worshiped in a little log building. He was in a like manner succeeded by other transient priests, as follows: Rev. Fathers Goodwin, Bradley, Morrison, and O'Brien,

St. Matthew's Church, South Milwaukee, Wis.

under whose and Father Tierney's pastorate between the years 1850 and 1860 the present substantial brick structure was erected, and subsequently in 1860 completed by the Rev. John J. Kinsella, who was then professor in St. Francis Seminary. He was succeeded for brief periods by the Revs. Edw. O'Connor, G. W. Matthews of Racine, J. S. Muenich of Caledonia, Reinhart of St. Francis Seminary, Woelfl, Ryan, Cody, Thomas Fagan of Bay View, James Hagerty, M. J. Taugher, H. S. O'Brien, T. W. Fitzhenry, P. J. Lavin, and J. Casey, the present pastor, in charge since November 1, 1891. He was born in the year 1837 in Castle Blake, County of

Tipperary, Ireland, came with his parents in 1847 to the State of New York, thence in 1855 to the State of Wisconsin. In 1865 he was ordained priest by Bishop Henni, in the Seminary Chapel of St. Francis of Sales. His first missions were in the western part of the State, now the diocese of La Crosse, where he erected several churches and organized congregations. Later he was appointed pastor of the congregations of Monroe and Adams in Green County, this diocese, where, in the year 1870, he established "The Catholic Vindicator" newspaper at his own cost, then the first and only Catholic weekly newspaper in the State of Wisconsin. Thence, at the request of Bishop Henni, he removed the "Vindicator" office to the City of Milwaukee, where for several years he conducted its publication, built up its circulation, and placed it on a solid and paying basis. Since it left his hands it has been named "The Catholic Citizen." Whilst conducting his newspaper in Milwaukee, he resided with Archbishop Henni and discharged his share of the onerous duties of the large Cathedral parish, and established therein the first parochial school for boys. Having donated his interest in the "Catholic Vindicator," he resigned his position at the Cathedral, and since that time has devoted his entire time to parochial duty.

St. Martin's Church, Springfield Corners, Wis.

THE parish of St. Martin at Springfield Corners, Dane County, Wisconsin, was established on January 20, 1850. Prior to this, that is, as early as 1846, the people residing at Springfield Corners and in that vicinity were attended as a mission from "St. Norbert's House," Roxbury, by the Rev. Fathers Max Gaertner, Adalbert Inama and Francis Sailer of the Order of Premonstratensians, who held services in the private houses of the settlers. In 1850, however, the first church was built and four years later the attending pastors came from Cross Plains, instead of as formerly from Roxbury. The first of these was the Rev. Lawrence Conrad, whose successor was the Rev. Father Gernbauer, who assumed the duties in 1861. Then the Rev. Father Eusebius Hensler was appointed first resident pastor of the congregation. It was during his administration that the corner-stone of the present church was laid. From 1864 to 1868, the pastorate was maintained successively by the Revs. Alphons M. Schedle, Anthony Foeckler, Joseph Maly, Peter J. Voissen and Francis Zastera. In 1868 the Rev. A. Zitterl became pastor of St. Martin's and during his administration the church was completed, being blessed on June 20, 1869. A school-house, Sisters' dwelling and a new parsonage were built in the year 1873. Following Father Zitterl came the Rev. Joseph A. Dreis, who was succeeded by the Rev. Fathers J. H. Korfhage, G. Trimberger, A. Gardthaus, H. B. Ries, Nicholas Limacher, Joseph Maly and Michael Weyer, who is still the incumbent. In 1895 a new school building was erected. As incident to the history of this congregation, it may

St. Martin's Church, Springfield Corners, Wis.

be well to note that both the Revs. Zastera and Michael Limacher died during their administrations as pastors of St. Martin's, and are buried in the cemetery at Springfield Corners. It is also interesting to note that the Rev. Peter Pape, at present pastor at Potosi, and the Rev. John H. Theisen, now assistant pastor of St. Michael's at Milwaukee, were at one time members of St. Martin's congregation. The parish is at present comprised of about eighty to eighty-five families, and the parochial school, which is in charge of a lay teacher, has an attendance of seventy-five scholars. There are connected with St. Martin's congregation a St. Joseph's Men's Society, St. Aloysius Young Men's Society, St. Mary's Married Ladies' Society, and St. Rose's Young Ladies' Sodality.

The Rev. Michael Weyer was born May 19, 1870, at Lomira, Dodge County, Wisconsin, his parents being Bernard and Mary Weyer. He attended the parochial school of his native town for seven years, after which period he took private lessons in Latin and Greek. In

the fall of 1889 he entered St. Francis Seminary, near Milwaukee, where he completed a full course in classics,

Rev. Michael Weyer.

philosophy and theology, being ordained to the priesthood June 21, 1896. He was appointed to his present charge on August 1st of that same year.

St. Mary's Church, Sullivan, Wis.

AS long ago as the year 1851, the Catholics residing in the neighborhood of the present town of Sullivan, Jefferson County, Wisconsin, were visited occasionally by the Rev. Father Haider, who celebrated the sacrifice of the Holy Mass at the house of Mr. M. F. Franke—who also donated two and one-half acres of land to the congregation—and three years later, that is, in 1854, Father Haider succeeded in building a small frame church there. He also, at about that time, built a school house, which he placed in charge of the venerable Franciscan Sisters of Jefferson, Wisconsin, from which place he also attended Sullivan as a mission. Father Haider was succeeded in this work by the Rev. Father Minderer, resident pastor at Watertown, who continued to come there for a number of years, during which time many necessary and valuable improvements were made to the church property at Sullivan. At the termination of Father Minderer's pastorate, St. Mary's was attended successively by the Rev. Fathers Hugenroth, Wilkins, De Beyne, Schreiner, Spath, D. Thill—under whose administration and personal supervision a new brick church was begun; N. Thill, during whose pastorate this work was completed; Father Victor, who became first resident priest at Sullivan, and his successors as such, the Rev. Fathers Huber, William Letty, Pere Nicolaus, O. M. Cap., who built the present parsonage; the Rev. P. A. Schleier, and the Rev. Father Weinhoff, under whose administration the church property was also greatly improved, new altars and other interior furnishings being procured by him. Father Weinhoff was succeeded by the present incumbent, the Rev. Charles Schmid, who assumed charge on August 16, 1896. The congregation of St. Mary's now numbers about thirty-five or forty families. There are three Catholic organizations represented in this parish; a Young Ladies' Sodality of the Blessed Virgin Mary,

St. Mary's Church, Sullivan, and St. Bruno's Mission, Weimer, Wis.

Society of the Divine Infant and the Catholic Order of Foresters, with a membership of twenty-eight.

The congregation of St. Bruno at Weimer, Waukesha County, is attended as a mission on every second Sunday and twice a week by the resident pastor from Sullivan. This congregation consists of twenty-five families, most of whom are of German birth or descent. The

church at this place was erected under the administration of Father Schleier in 1887, and is a handsome and comfortable structure. Many improvements have been made to this building since its erection, new pews, altars and a furnace having but recently been added to the interior arrangements. At the present time there is in contemplation the erection of a new school house. The congregation of St. Bruno was formerly attended by the

Rev. Chas. P. Schmid.

Rev. M. Heiss, who at a later day became Archbishop of Milwaukee, and after him by the Very Rev. Martin Kundig. From 1850 to 1875 Ottawa was a parish, but became a mission in the latter year, when the pastoral residence was removed from that place to Sullivan. During the entire period prior to the change, this congregation supported a resident pastor. There was also for some time a parochial school connected with St. Bruno's, which was in charge of the Sisters of St. Agnes from the convent at Fond du Lac, Wisconsin. There is but one Catholic organization, an Altar Society, connected with St. Bruno's congregation at the present time.

The Rev. Charles Schmid, present rector of St. Mary's, was born in Milwaukee in 1873. When he arrived at the proper age he attended the parochial school connected with St. Mathias' Church, Greenfield, Wisconsin, after which he entered St. Francis Seminary, near Milwaukee, where, after completing a course in the classics, philosophy and theology, he was ordained to the priesthood by the Most Rev. F. X. Katzer, on December 1, 1895. His first appointment was as rector of St. Peter's congregation at East Troy, Wisconsin.

Sacred Heart Church, Sun Prairie, Wis.

THE Catholic parish at Sun Prairie, in Dane County, was established in the year 1866, from which time it was visited occasionally by pastors located at other places, until 1869. In January of that year the Rev. H. Willmes was appointed as resident pastor, and remained as such until May, 1870. He was then followed in succession by the Revs. Nicholas Stehle, June, 1870, to November, 1870; W. A. Croak, January, 1871, to November, 1872; W. G. Miller, March, 1872, to July, 1874; Patrick Walsh, August, 1874,

Sacred Heart Church and Parsonage, Sun Prairie.

to July, 1875; Max De Becke, September, 1875, to May, 1876; P. J. Huber, June, 1876, to June, 1877; Thomas J. Maher, June, 1877, to March, 1878; George Weidlich, April, 1878, to September, 1878; B. Smedding, October, 1878, to April, 1880, and A. J. Kuehne, the present pastor, since September 17, 1880.

The congregation of the Sacred Hearts of Jesus and Mary now consists of about one hundred and thirty families. The present school at Sun Prairie is in charge of Sisters of Notre Dame of Milwaukee, and has a regular attendance of about one hundred and twenty scholars. Of Catholic organizations connected with this congregation, there are a St. Ann's Married Ladies' Society, and St. Mary's Young Ladies' Society, Miss Maggie Moore being vice-president; Miss Mary Dum-

phy, secretary, and Miss Eda Kraus, treasurer of the latter organization. There is also a Court of the Order of Catholic Foresters. The offices of secretary and treasurer of the parish incorporative are at the present time filled respectively by F. Bradley and Al. Gmeinder.

The St. Patrick's congregation at Cottage Grove, Dane County, Wisconsin, which is attended as a mission by the pastor from Sun Prairie, was established during the early missionary days of 1850. It was at that time and until 1869 visited occasionally from Madison and Westport, becoming at the latter date a permanent mission to Sun Prairie which it remains to the present day. In 1883, under the direction of Father Kuehne, the congregation built a new church on land purchased from ex-Governor W. R. Taylor, which lies about half

Rev. A. J. Kuehne.

a mile from the Northwestern depot. There are at the present time about twenty-five families belonging to St. Patrick's.

There is also a small station or out-mission at De Forest, which is occasionally attended from Sun Prairie, but there are very few Catholic families residing in that vicinity.

The Rev. A. J. Kuehne was born July 19, 1857, in Milwaukee, where for several years he attended St. Joseph's parochial school. He entered the Seminary of St. Francis in 1873, and was ordained to the priesthood on June 27, 1880. His first charge was of the Sacred Heart of Jesus and Mary congregation at Franklin, where he remained until September, 1880, when he was transferred to his present charge at Sun Prairie. On assuming the duties at this place, he found a heavy debt incumbent on the property. This cleared, he immediately proceeded to bring the matters of the church to a satisfactory condition, his labors resulting in the erection of an $18,000 church, $3,000 Sisters' building, and $4,000 parsonage.

St. James' Church, Templeton, Wis.

THE first pastor to say Mass in the vicinity of Templeton was the Rev. Father Morrissey. This was prior to the year 1842, at which time the Rev. Father Kundig, vicar-general of the archdiocese under the Most Rev. John Martin Henni, celebrated Mass at the house of Mr. Brogen, which was at that time situated at a point some eighty rods from the site of the present church. Five years later, that is in 1847, the Rev. James Colton was appointed first resi-

St. James' Church and Parsonage, Templeton, Wis.

dent pastor of this congregation, which Father Kundig had organized under the protection of St. James. A year later Father Colton built the first church at Templeton. The pastors succeeding him were the Rev. Fathers, W. B. Dougherty, from 1852 to 1854; J. A. Smith from 1854 to 1855; Richard Dumphy, 1855 to 1857; J. McGowan, 1857 to 1859; J. Hagerty, 1859 to 1861; R. F. Roche, 1861 to 1863; A. O'Connor, 1863 to 1865; J. J. Kirwan, 1865 to 1869; J. Fitzgibbon, 1869 to 1871; J. Tiernan, 1871 to 1872; J. Stehle, 1872

to 1874; Thomas Corry, 1874 to 1879; J. A. Butler, 1879 to 1881; F. X. Heller, 1881 to 1884; Rev. Nuttmann, 1884 to 1890; T. E. Taugher, 1890 to 1892; A. Henderson, 1892 to 1894; J. A. Condon, 1894 to 1895; W. F. Dwyer, 1895; W. J. Heder, 1895 to 1896, and the present rector, J. A. Ritger.

During the pastorate of Father Heller, the church was partially rebuilt, work on the same being completed during the administration of his successor, the Rev. Father Nuttmann, who also rebuilt the parsonage. The congregation of St. James at the present time consists of from two hundred and fifty to three hundred souls. There is an Altar Society connected with this parish, of which Miss M. Campbell is president; Miss M. Salmon, secretary, and Mrs. M. Pendergast, treasurer.

Concerning the mission of St. Dominic at Brookfield, there are no existing records prior to 1858. It is, therefore, impossible to state accurately the year in which the congregation was first organized and the church built. It is certain, however, that there was an old log church at Brookfield before one had been built at Templeton. This is verified by a number of the older residents in Templeton, who attended divine services at the Brookfield church prior to the organization of the other parish. In all probability, therefore, the church at Brookfield was erected sometime between the years 1842 and 1844. A stone church supplanted the log one in 1865. Services are held at this place on every Sunday and Holy-day, the congregation consisting of some thirty families, about one-half of whom are German and one-half Irish. There is an Altar Society connected with St. Dominic's.

St. Theresa's Church, Theresa, Wis.

THE congregation of St. Theresa, at Theresa, Dodge County, Wisconsin, was founded in the year 1849, by the Rev. Father Schraudenbach, who held services at that place in the residences of the different members of the congregation. His successor, the Rev. Father Beiter, built the first church at Theresa. He was followed, successively, as pastor of these people, by the Rev. Fathers Charles Rehl, Meauclere, Nicholas Pickel, who established a parochial school, August Durst, Nicholas Pickel again, Most Rev. F. X. Katzer, Hubert Jansen, Strickner, P. Uhlmacher, V. Rademacher, L. G. Woelfel, H. Hellstern, who built the new church, J. P. Van Treeck, Phil. J. Vogt, Jos. Huber, Rud. Ollig and the present pastor, the Rev. M. J. Groff. The congregation at present consists of about seventy families. There is one parochial school in this parish, which is conducted by two Sisters of St. Joseph's Convent, of Greenfield Park. The average attendance is estimated at forty-five. Of societies in the congregation, there are the following: St. Ann's Christian Mother's Society: Mrs. Maria Lehner, president; Mrs. Margaretha Anninger, secretary. Young

St. Theresa's Church, Theresa, Wis.

Rev. M. J. Groff.

Ladies' Immaculate Conception Sodality: Miss Barbara Dieringer, president, and Miss Gertrude Bodden, secretary.

The Rev. Michael Groff was born in Belgium, Ozaukee County, Wisconsin, on October 28, 1873. Most of

his education was acquired at the Seminary of St. Francis, and he was ordained to the priesthood in the private chapel of the Archbishop's residence by the Most Rev. F. X. Katzer, on September 13, 1896. He was appointed to his present pastorate at Theresa in October of the same year.

St. Thomas Aquinas' Church, Waterford, Wis.

WATERFORD, a little village of about seven hundred inhabitants, is situated in the northwestern part of Racine County, Wisconsin, on both sides of the Fox River. The first settlers who came in the year 1837 were Englishmen. About the year 1842 or 1843 a few Irish and German Catholic families made their appearance, settling down in the vicinity of this place. The spiritual wants of these were attended to by an Irish priest whose name cannot now be remembered. In the spring of 1845 the numerical strength of this community was greatly increased by the advent of a number of German Catholic families. The people in those days were accustomed to go to Burlington, where there was a Catholic congregation under the charge of Father Kendeler. It was during the month of June, 1846, that divine services were held for the first time in Waterford, Father Kendeler conducting them in a newly erected cooper-shop. From that time on the holy sacrifice of the Mass was offered up on week days every two or three months, generally in some dwelling or other building in the village. At about this time, also, Father Kundig, then of Franklin, made quarterly visits to Waterford, but on Sundays and festival days of obligation the people attended services at Burlington. In the spring of 1847 Father Charles Schraudenbach came several times to Waterford, and in the fall of that year Father Wisbauer, resident pastor at Burlington, also made occasional visits to the place.

St. Thomas Aquinas' Church, Waterford, Wis.

About the year 1848 the number of Catholics in and around Waterford had increased considerably, so that Father Kundig visited them regularly once every month. It was during these visits that Father Kundig encouraged the people to build a church for themselves. An American by the name of Rush donated half a block for that purpose, the congregation purchasing the other half, for which they paid $175. Subscriptions were also started, and during the following year building operations were begun, but, owing to financial stringency, the church was not completed until the spring of 1851, when divine services were held for the first time in the new building. For some time prior to the completion of the church, Father Kundig discontinued his visits to Waterford. From that time Father Fusseder, who was living at Burlington with the Rev. Father Wisbauer, and whose duty it was to visit the neighboring missions, attending to the spiritual wants of the people every two weeks, visited Waterford, and it was through his influence that the new church was dedicated to the memory of St. Thomas Aquinas. In 1850 Father Kundig again assumed charge of Waterford and finished the church. In the winter of 1851-'52 Father Kundig opened the Catholic school with an attendance of twelve children, a good-hearted farmer Mr. Lensing, acting as teacher for eight dollars per month. About this time Father Kundig organized two Altar societies in the congregation, one for the German and one for the Irish members, through whose influence and exertions much was done towards decorating and beautifying the interior of the church. These societies were under the patronage of the Blessed Virgin Mary.

In September, 1852, the St. Thomas Aquinas congregation obtained its first resident pastor in the person of the Rev. M. Gernbauer. He established a parochial school and also built a frame addition to the church, half of which was used for school purposes and the other half as a sacristy. On September 8, 1853, Bishop Henni paid his first visit to Waterford, on which occasion he blessed the church and administered the Sacrament of Confirmation. On the same day a bell and the cemetery were also blessed. In 1854 the frame addition to the church was moved to another place and used altogether for school purposes, and at the same time a sacristy was added to the church. Father Gernbauer, whose labors were very successful, left Waterford in 1855, his successor being the Rev. Father Seif, who, however, stayed

Rev. Sebastian Schwinn.

but a short time. He was followed by Father Stehle, who remained from June, 1855, to January, 1856. Father Stehle started the first record of baptisms and burials kept in the parish. From the time of Father Stehle's departure to October 26, the congregation was occasionally attended by Father Schraudenbach, after which the Rev. S. Sanner became resident pastor. During Father Sanner's incumbency a two-story parsonage, 32x24 feet, was erected, at a cost of $1,000. This was in 1858.

Father Sanner remained at Waterford until October, 1860, when he was succeeded by Father Minderer, who left again in the month of April, 1861. In October of the same year Father G. M. Heiss assumed the pastorate, remaining until May, 1864. The next resident priest was Father Conrad, now pastor of Trinity Church at Milwaukee, Wis. He assumed charge of the congregation May 20, 1864. Under his administration a new and commodious school-building, 46x30 feet and 30 feet high, was erected at a total cost of about $3,500. Besides two large school-rooms, this building contained a chapel and three rooms for the personal use of the Sisters of Notre Dame having the school in charge. Later on a frame addition was built to the school house to serve as kitchen for the Sisters. After two years of active and useful service in the parish, Father Conrad was called to take charge of his present congregation in Milwaukee, his successor at Waterford being Father Deberge, who, however, remained but a little while. At about the same time, that is, in May, 1867, the School Sisters resigned, returning to Milwaukee. Father Charles Exel was the next resident pastor. It was during this period that difficulties arose among the members of the congregation, a number of the Irish families belonging to it withdrawing to build a church of their own in the town of Dover. This weakened the congregation at Waterford considerably. When the next pastor, Father J. M. Joerger, came to Waterford, he found the affairs of the parish in a rather disordered condition, but with the help of God soon succeeded in restoring peace and harmony. His first care was to again place the school upon an active basis, and to that end secured the services of other Sisters from Notre Dame Convent, Milwaukee, who opened the school on September 7, 1868. Father Joerger took great interest in this school and had the chapel fitted up for the celebration of Mass during the winter months, thus affording an opportunity for the children to attend divine services with regularity and comfort. The same year Bishop Henni of Milwaukee came again to administer the Sacrament of Confirmation. In the year 1870 Dr. Joerger bought a small organ for the church, paying $425 for the same, and at the same time he also arranged for a mission, which was given by the Redemptorist Fathers.

The Rev. Father Joerger remained pastor of St. Thomas Aquinas Church till the 4th day of November, 1872, his labors in the congregation being signally blessed. After Father Joerger came the Rev. Fathers Strickner and Uhlemaier, the former remaining for but a short period, while the latter, who was much beloved and especially appreciated for his abilities as a physician, occupied the pastorate for a year. During his administration the congregation built an addition to the school-house. His successor was the Rev. P. Schwaiger, who assumed the charge on December 2, 1874. He worked faithfully for the success of the parochial school, had the organ remodeled and enlarged, bought a statue of the Blessed Virgin Mary, had a fence built around the cemetery and made

many other valuable improvements. He left Waterford on April 10, 1877, and was succeeded on the 19th of the following month by the Rev. P. A. Schumacher. This Father remained in charge at Waterford for over eleven years, during which time he not only caused many necessary repairs on the church and parsonage to be made, but agitated the question of erecting a church more in keeping with the size and necessities of the congregation. In this he was successful so that during the spring of 1878 initial steps were taken to that end. On November 19, 1879, an event of unusual interest transpired in the confirmation of a class of ninety-nine persons by the coadjutor of the Rt. Rev. Bishop Henni, Msgr. Heiss, who made a special visit to Waterford for that purpose. In the following spring contracts for the new church were let, foundations excavated, and on May 9 the cornerstone of the church was blessed by Father Wisbauer of Burlington in the presence of the pastor, several visiting priests and over two thousand people. Under the supervision of Father Schumacher the work progressed rapidly, so that by October 1 the church was completed and free of all incumbrances. The church and bell were blessed on October 4, 1881, by the Most Rev. M. Heiss, who also administered the Sacrament of Confirmation. On the 21st of June, 1882, the feast of St. Aloysius, the church was consecrated by the Most Rev. M. Heiss, twenty-one priests assisting. At later periods numerous costly as well as advantageous additions were made to the interior furnishings and decorations of the church. Thus it was reseated throughout at a cost of $500, and a new high altar costing $630 was erected, upon which statues of St. Aloysius, St. Theresa and St. Thomas Aquinas, the patron of the congregation, were placed. These statues were blessed on the 10th of May, 1883. On November 4, a second bell was bought and blessed by the Vicar-General L. Batz. New vestments were also purchased and other improvements made to the church and parsonage. The church, including furniture and bells, though costing but $10,000, in cash, represents an actual value of about twice that amount, much work and many valuable presents having been donated to the cause. Father Schumacher left Waterford on August 16, 1888, his successor being the present pastor, Father S. Schwinn, who took charge of the parish on August 17. The congregation at this time numbers about one hundred families, mostly German, and the school has an attendance of one hundred children. There are two Catholic societies in connection with this congregation; the St. Mary's Altar Society and St. Theresa's Ladies Society.

Father Schwinn was born of German parents on the 26th of August, 1853, in the village of Newburg, Washington County, Wis. At the age of thirteen he entered the Seminary of St. Francis, near Milwaukee, to prepare himself for the priesthood. In due time he finished his course of studies, and was ordained priest July 9, 1876, saying his first Mass a few days later. Having been assistant to the Rev. Father Michaels, New Cassel, Wis., for eight months he was given charge of St. Marys congregation at Lomira, Dodge County, October 1, 1877, where he remained over two and a half years. In March, 1880, he was transferred to the city of Fond du Lac, and was pastor there of St. Mary's Church for two years and eight months. He then returned to Lomira for a short time, remaining there about ten months, when the Most Rev. M. Heiss sent him to Marytown, Fond du Lac County, to take charge of St. Mary's congregation. Here he remained for about four years, resigning on account of failing health. After a short period spent at St. Mary's Academy, Winona, Minn., in the capacity of chaplain and instructor, he was appointed by the Most Rev. M. Heiss to his present charge at Waterford, Racine County, on August 17, 1888.

St. Joseph's Church, Waterloo, Wis.

ST. JOSEPH'S congregation, Waterloo, Wis., was established by Archbishop Henni with a membership of thirty-five families in 1868, and was assigned as a regular mission to St. John the Baptist of Jefferson, Wis. Divine services were held at first on week days once a month in the house of Mr. Joseph Raedle. During the year 1869, a brick church

St. Joseph's Church, Waterloo, Wis.

50x35 feet was erected and dedicated by the Rev. John Friedl of Jefferson, Wis. Among those most interested in the success of the struggling mission at that time were John Sheridan, Peter Janisch, Jos. Raedle and Bernard Leschinger, Jr.

The Rev. Joseph Huber took charge of the congregation in 1874 as its resident pastor, remaining until September, 1878, when, on account of failing health, he was compelled to resign. Father Huber was followed in rapid succession by the Revs. H. Victor, August Durst, J. Stehle, Charles Raphael, L. Barth, J. H. Koetting, J. H. Kessler, and a second time by the Rev. H. Victor. The latter finding the church too small to accommodate the growing congregation, started a subscription for a building fund and had the foundation for an addition to the church laid in 1887. The completion of this work, however, was left to his successor, the Rev. Henry Dreis. Father Dreis took up the work among his flock with untiring zeal, much love and patience, winning the confidence and affection of his own people and the respect of all, regardless of religion or creed. Under his care the church property was improved to the amount of nearly $4,000. When he was called away, September 1, 1891, to a larger field, he left the congregation in a flourishing condition, numbering about one hundred families. In the spring of 1892 a commodious residence was built for the priest at a cost of $2,000. A cemetery of five and one-third acres was purchased in the summer of 1893, at $100 per acre, located about one mile west of the church. Through the efforts of the Young Ladies' Sodality, an organ costing $500 was placed in the church in the fall of 1895. Preparations for establishing a parochial school in this parish during the past summer were unfortunately delayed on account of the general financial depression, it being deemed prudent to postpone this much-needed improvement for at least one year.

Rev. F. X. Hess.

The present pastor of St. Joseph's congregation, Father F. X. Hess, is of German descent, and was born in the town of Brighton, Kenosha County, Wis., on February 22, 1866. His earlier education was obtained at the parochial school in Brighton, after which he entered the Seminary at St. Francis, Milwaukee, as a member of the first Latin class, in September, 1880. Here he completed his classical and theological education and was ordained to the priesthood by the Most Rev. Archbishop Heiss in June, 1889. His first appointment was as assistant pastor of the church of the Holy Trinity at Milwaukee, where he remained until appointed to the pastorate of St. Joseph's on September 1, 1891.

St. Joseph's Church, Richwood, Wis.

(Attended from Watertown.)

THE congregation of St. John's at Lowell, Dodge County, which is attended as a mission from Sacred Heart College, at Watertown, was first established as such in 1870 by the Rev. Henry O'Brien, who continued to administer to its spiritual requirements until 1878. He was succeeded as pastor by the Rev. Thomas Dempsey, who

St. Joseph's Church, Richwood, Wis.

remained, however, but a little over a year, leaving again in November, 1879. The next to assume the pastoral duties of St. John's was the Rev. J. B. McFarland, whose residence extended from 1881 to July, 1893. From December following until the present time the congregation has been visited regularly by the Rev. John P. Thillmann, C. S. C.

The congregation of St. Joseph's at Richwood, Dodge county, Wis. was organized by the Rev. H. Roche in 1864. In 1872 he was succeeded as pastor of

Rev. John P. Thillmann, C. S. C.

this charge by the Rev. McGuirke who remained as pastor of the same until 1877 when he was transferred to another field, his place being taken by the Rev. Father Thomas J. Maher who continued to perform the duties during the years 1877, 1878 and 1879. Father Maher was succeeded in the pastorate by the Rev. D. Tierney who remained from 1880 to 1887. His successor was the Rev. D. J. Spillard, C. S. C., who maintained the rectorate from May, 1887, to 1889. Then followed successively the Rev. Fathers James Gleeson, C. S. C., September, 1889, to 1890; Richard Maher, C. S. C., April, 1890, to August, 1892; and the present incumbent, the Rev. John P. Thillmann, C. S. C.

The Rev. John P. Thillmann, C. S. C., present pastor of the missions at Lowell and Richwood, was born in the Grand Duchy of Luxemburg in 1862. Twenty years later he became a member of the Holy Cross Order, and was ordained to the priesthood in 1887.

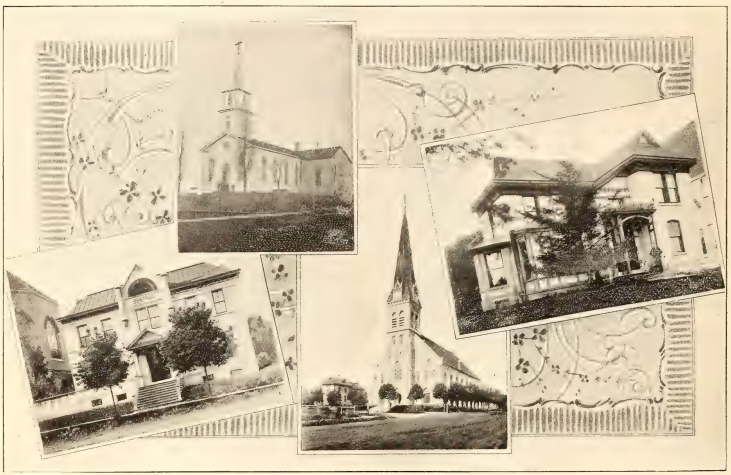
St. Bernard's Church, Watertown, Wis.

THE first settler known to have taken up his residence where the city of Watertown now stands was Mr. Timothy Johnson, who located there either in 1835 or 1836. Early in the spring of 1837 James Rogan and family, consisting of wife, two daughters, and his brothers Patrick and Peter, came to the same place, which was known at that time as Johnson's Rapids. These people were the only Catholics in the vicinity until 1840, when Bernard Crangle settled with his family in the same neighborhood. Then in quick succession came the families of Daniel Crowley and William Barret, and in 1843 those of John McGraw, John Masterson, Michael Murphy, Lacky Garrity, George and Daniel Meagher, to swell the little settlement. It was in the houses of these settlers that Mass was celebrated at different times by the missionary priests who visited that section of the country. During the year 1844 the inland tide of immigration flowed swiftly westward, and continued to do so at such a rapid rate that by the year 1848 the country within a radius of from six to eight miles from Watertown was pretty well taken up, the majority of the settlers being Irish Catholics.

Toward the latter part of the year 1840 or in the beginning of the year 1841 the Rev. Father Morrissey of the diocese of Detroit obtained permission from his Bishop to make a missionary tour to Wisconsin. He established headquarters at Milwaukee, from which center he traversed the country round about, searching out the scattered Catholics and ministering to their wants and necessities. While thus employed he visited the settlement at Watertown twice, being the first to say Mass in that neighborhood. Later, the Rev. M. Kundig, also from Detroit, made his permanent residence at Milwaukee, and among other duties took charge of this mission. From that time forth until the advent of Bishop Henni in Milwaukee, Father Kundig, assisted by Father Morrissey, attended to the spiritual wants of the people at Watertown. Towards the close of the year 1841 Father Kundig called a meeting of the settlers, at which he suggested the establishment of a permanent organization with a view to obtaining sufficient funds with which to erect a church. A subscription was at once started and a site selected, the very one, in fact, on which St. Bernard's Church now stands. In the fall of 1843 active measures were taken to erect a suitable building, and the work, though necessarily slow, went steadily on. Money very naturally was a scarce commodity in those days, but the people were sincere in their desire to accomplish the work undertaken, and to that end made liberal donations of both time and material, while suffi-

cient funds were raised with which to pay for what could not be otherwise procured. Actual work on the building was begun during the summer of 1844, and on a temporary altar and floor the first Mass was celebrated by Father Healy during the fall of the same year. The building, when completed, was 30x40 feet, and 16 feet high. In 1846 a parochial residence was erected on the church grounds, which with occasional improvements served its purpose until 1883, when it was sold and removed. On the departure of Father Healy, the Rev. right direction when a parish school building was added to the church property. All these improvements, including new churches at Crawfish, Clyman, and Richwood, were made during the administration of Father Smith, who also engaged Sisters of Charity to conduct the school. Father Smith was succeeded by the Rev. Dr. Norris, who died while in charge. His successor was the Rev. Father Pettit.

In March, 1871, St. Bernard's church and parish were placed in charge of the Fathers of the Holy Cross. The



Old and New St. Bernard's Church, School and Parsonage, Watertown, Wis.

Fathers Tierney and Mullen followed, but were soon transferred to other fields. Then came the Rev. Joseph Smith, under whose administration matters went along quite smoothly with the people at Watertown until 1857, when it became necessary, owing to the rapidly increasing Catholic population, to enlarge the church. An addition was therefore built equal in dimensions to the original structure, having galleries on both sides and at the end. The old ceiling was also removed and an arched one substituted, new pews replaced the rough benches formerly used, and the entire building was painted within and without. A bell-tower was also erected, in which was placed the same bell which to-day summons the people to worship. Still another step was taken in the month preceding this act, a mission, opened by the Very Rev. W. Corby, Provincial of the Congregation of the Holy Cross, was conducted very successfully by the Rev. P. P. Cooney, C. S. C., with Fathers Peter and John Lauth, C. S. C., as assistants. At the close of the mission Father Cooney continued as pastor until 1872, when he was succeeded by Father Corby. This energetic and devoted priest did much to further the interests of the church, a notable undertaking of his being the establishment of the University of Our Lady of the Sacred Heart. Under his direction, also, the erection of a new church was begun in the spring of 1873. This building has an exterior measurement of 152 by 76 feet, the height of the steeple being 213 feet and length of the cross by

which it is surmounted 14 feet. The interior dimensions are: nave, 96 by 69 feet; chancel, 58 by 38 feet; gallery, 69 by 47 feet; height of ceiling from floor, 60 feet. The seating capacity is twelve hundred, and estimated cost,

Rev. J. M. Toohey.

complete, $75,000. The corner-stone of St. Bernard's was hewn from the celebrated rock of Cashel, and was sent as a present to the people of Watertown by the Town Council of Cashel, Ireland. This was laid and blessed by the Right Rev. Bishop Henni on October 13, 1873. The church was solemnly dedicated on November 12, 1876. The main altar was erected on April 16, 1877, and soon after the pulpit, a beautiful piece of work, was built and an organ put up in the gallery. In July, 1877, Father Corby was appointed president of the University of Notre Dame, which office he had already held before coming to Watertown. Father Colovin was then named pastor of St. Bernard's and remained in charge until February 1, 1880, when he was transferred to Lead City, in the Black Hills, Dakota. On his departure Father Cooney was reappointed to the pastorate and held that position until the summer of 1881, when Father Corby returned to Watertown and resumed charge. Soon after his return the old pastoral residence was sold and removed, the erection of the present house being begun in October, 1883. In August, 1886, the Rev. Patrick William Condon, for some time previous assistant to Father Corby, assumed the pastorate, continuing to administer the same until the summer of 1895, when the present incumbent, the Rev. J. M. Toohey, was placed in charge. Father Condon is at present assistant to the Superior-General of the Order of the Holy Cross, and as such resides in Paris, France. Father Corby[1] is Provincial of the same Congregation in the United States.

It may be well to mention here that in 1891 Father Condon sold the old frame school building which had been in use for many years, erecting in its place the present substantial brick structure. The school is just west of the church and located in the same block. Father

(1) Father Corby died recently.

(1) From information furnished us by the venerable Dr. Edward Johnson it would seem probable that Mass was celebrated on the site now occupied by Watertown, long before Milwaukee was founded, and whilst Wisconsin still formed part of the northwestern possessions of France. He relates that one Timothy Johnson, who came there in 1835 or 1836, found very near if not on the exact spot on which Bernard Crangle afterwards located, a wooden cross lying on the ground and in an excellent state of preservation. This cross had been painted black. It was a source of considerable regret to those who at a later day sought to obtain possession of it as a relic of the first missionaries who passed over that locality, to find that it had been destroyed. Here, however, was a substantial hint that missions to the Indians had been held at this particular place, and this belief is naturally strengthened by the absolute knowledge that the Aborigines were quite numerous in the locality during that period. The country around about at that time offered an ideal hunting ground to roving bands, to whom the surrounding wilderness and waters of Rock River yielded an abundance of game and fish. This condition of affairs lasted until 1850, at which time the encroachments of civilization drove the game further north and west. The cross referred to was undoubtedly raised by one of the earlier French missionaries, the spot selected being in the center of the future village of Watertown, where it must have stood for many years. There it fell, a silent witness of their zeal. As regards the first Mass, however, it is the opinion of quite a number, in spite of many evidences to the contrary, that none was celebrated until after the ending of the Black Hawk war, in 1832. These wars were disastrous to the Indians, dispersing them into detached groups, and intensifying, if possible, the untoward influences of their surroundings. Moreover, there were few if any left who understood the language of these people, or were able to instruct them in the truths of the Christian faith. In spite of these drawbacks, the French missionaries seemed not to have entirely forgotten them, but on the contrary did their utmost to keep up the friendly relations which had been established at such illimitable cost. As a further evidence of the relations existing between the missionaries and these people, and of the labors accomplished by the former, Dr. Johnson relates that he saw a camp of Indians on the land owned at a later day by Patrick Rogan, and heard them sing hymns which had a decided Catholic tone, and which they must have learned from the French Fathers.

After the defeat of the Indians in 1832, a few adventurous Irish Catholics entered the territory, settling in and about Milwaukee, Kenosha, Mineral Point, and other localities on or contiguous to Lake Michigan. It was not, however, until several years later that they came in any considerable numbers, when Milwaukee had been elevated to the dignity of a mission station. At about this time, that is, in the early forties, the future metropolis of Wisconsin was a rendezvous for immigrants, a land office being established there. From this point the settlers in and around Watertown first came, and from there they also received their spiritual attendance.

2. According to Mr. Patrick Rogan, one of the early settlers at Watertown, Mass was always said, prior to the erection of the church, at the home of Mr. Crangle. In this, however, he must be mistaken, as Dr. Johnson mentions several other places within the limits of Watertown where Mass was offered up during that period.

3. The last time that Father Morrissey said Mass in the village, he conducted the services in a small building located on what is now known as Main Street, a little west of the bridge. The quarters occupied on this occasion, though only ten by twelve feet in dimensions, afforded ample standing room for the Catholics in attendance.

Father Morrissey was a man of medium height, stout built and florid complexion, and spoke Irish as well as he did the English language. He had no regard for personal comfort, traveling incessantly, and taking but little rest. He was regarded as a man of great endurance, capable of withstanding as many hardships and as much cold as the Indians. There is but little additional to say regarding the missionary labors of Fathers Morrissey and Kundig, more than to record their heroic courage, zeal, and piety. The field of their labors reached over a vast extent of woodland, and their unguarded and almost helpless condition while journeying from one settlement to another, was always one of danger. Their every act and effort, in fact, carries us back to the apostolic age, their one great object seeming to be a desire to keep alive the faith in all those who had left the great centers of population to make a home for themselves in this trackless wilderness. The missions of these two Fathers ended in 1846, when they were succeeded at short intervals by Fathers McKernan and John Healey.

4. The Rev. Patrick Norris, who succeeded Father Joseph Smith, was a scholarly and polished gentleman, whose delicate sensibilities were unfortunately always at war with the rough and uncouth manners of the settlers. This condition of affairs necessarily made impossible those closer relations between pastor and people which always result in a most satisfactory and beneficial condition to a parish. In justice to him, however, it must be said, that he never in any way neglected his priestly duties. Added to these untoward conditions was the fact that he had an extremely delicate constitution, his health never being good. This, perhaps, tended to make him irritable and unapproachable, so that he led a solitary life, meeting his parishioners only when duty called him to visit them. For the same reason he was also unable to celebrate Mass regularly, and he preached but seldom.

Condon also made some additions to the parochial residence about that time. It was he, likewise, who had the pulpit and the organ set up.

Of the former pastors at Watertown who were members of the congregation of the Holy Cross, Father Patrick J. Colovin is the only one who has been called to his eternal repose. Like Father Condon, he was a native of Canada, and his memory is still lovingly cherished by the people of Watertown.

The Rev. J. M. Toohey, present pastor of St. Bernard's congregation, was born in Ireland on the last day of October, 1840. He came to the United States when nine years of age, landing in New Orleans, where he resided until 1872. He entered the congregation of the Holy Cross at the age of fifteen and was ordained priest by the Most Rev. J. M. Odin on the 8th day of September, 1864. In 1872 he was summoned North by his superior, and with the exception of a couple of years spent in Texas he has since then worked in various places and capacities in the North.

St. Henry's Church, Watertown, Wis.

ST. HENRY'S congregation at Watertown, Wisconsin, was organized in 1853. The first pastor of whom mention is made as attending this church, was the Rev. Conrad Beck. He was succeeded in turn by the Rev. Fathers Francis Uhlemaier, George Strickner, Michael Beitter, Max de Becke, Fabianus Bermadinger, W. Bernard, Minderer, F. X. Etschmann, George Strickner, J. Moder, Francis Spath, and since 1882 by the present incumbent, the Rev. Henry Kampschroer. The congregation now comprises about two hundred families, and the parochial school, which is in charge of the School Sisters of Notre Dame from Milwaukee, has a regular attendance of about the same number of children.

Rev. H. Kampschroer.

St. Henry's Church and School, Watertown, Wis.

There are several Catholic organizations connected with this congregation, among them being St. Henry's Mutual Benefit Society: M. Mueller, president; J. Butscher, vice-president; J. Brusenbach, secretary; Bernard Michell, financial secretary, and P. J. Herzog, treasurer. St. Wenceslaus M. B. Society: Wenceslaus Hrobsky, president; Frank Hrobsky, secretary, and M. Kalina, treasurer. St. John's M. B. Society: F. Klecker, president; F. Hady, vice-president; Gabr. Keimig, treasurer. Altar Society for Married Women. St. Mary's

Sodality for Young Ladies: Miss Lizzie Ruesch, prefect; Teckla Salick, secretary; Rose Uhlmayr, treasurer; E. Gahlmann, librarian.

The Rev. H. Kampschroer, present incumbent of St. Henry's, was born in Heiden, Westphalia, Germany, in 1843. For a number of years he pursued his classical, philosophical and theological studies at Muenster, Westphalia, and was ordained to the priesthood at St. Francis Seminary, near Milwaukee, on January 29, 1868. His first appointment was as assistant to St. Joseph's of Milwaukee, after which he became rector of St. Patrick's at Eau Claire. He was next pastor of St. Joseph's Cathedral at La Crosse, and secretary to Bishop Heiss of that place. Later he became a professor in the Salesianum, and afterwards administrator of the diocese of La Crosse. Following this, he in 1882 became rector of St. Henry's at Watertown.

St. Joseph's Church, Waukesha, Wis.

A FEW Catholic families settled on the spot at present occupied by the city of Waukesha as early as 1840. At that time the country for many miles around was but sparsely settled, and the opportunities to attend divine services were therefore limited to a marked degree. In fact, about the only opportunity for attending such services were when some traveling missionary happened along in his pursuit of new fields, or while endeavoring to reach some other and distant point which he had previously visited. The Catholics who located at Waukesha in 1840 had the benefit of such irregular calls, holding divine services on those occasions in one or another of the houses occupied by them.

The first pastor to thus visit and administer spiritual consolation to them was the Rev. Martin Kundig, who in 1842 celebrated Mass in the house of one John Gasper, which was located at a point now known as Main street. At some time during the same year Catholic interests were promoted at this place by a donation from Solomon Juneau, of Milwaukee, of a number of lots, upon which a log house had some time previously been erected. This house was somewhat improved and arranged as a church, in which capacity it served for a considerable time. The next to attend Waukesha was the Rev. Father Onin, who also made several visits to the Catholics there. In 1844 Father Kundig made his home at Waukesha as first resident pastor. Here, besides laboring among the Catholics who were scattered for quite a distance around, he also established a parochial school, which was taken in charge by his two sisters. In the same year, also, the people began the erection of a new stone church, which was finally completed in 1848. Father Kundig remained for six years, long enough to exemplify, as he did in many other localities, the earnestness of his efforts and desire to promote and further the interests and upbuilding of the church. He was succeeded as pastor of this congregation by the Rev. F.

St. Joseph's Church, Waukesha, Wis.

Tierney, who after a two years' pastorate was succeeded by the Rev. James M. Doyle. Four years later Father James Morris took charge, but in a short time was succeeded by the Rev. John Tiernan, who erected the present parsonage. His immediate successors were the Rev. Fathers O'Niel and David, the latter being succeeded in May, 1862, by the Rev. P. F. Pettit, who continued at Waukesha until 1865, and during that time added a belfry to the church which cost in the neighborhood of $1,500. His successor, the Rev. John Vahey, built a dwelling house costing $2,200, which is at the present time used by the Sisters as a residence. Father Vahey stayed until September, 1866, when he was succeeded by the Rev. Daniel McGinnity. The next pastor

was the Rev. Joseph Moder, who remained until May 20, 1867. During the pastorate of his successor, the Rev. Peter De Berge, the parsonage, which had been sold under a foreclosure, was bought back by the parish. Father Edward O'Connor, who succeeded Father De Berge in October, 1870, remained in charge of St. Joseph's until the time of his death, which occurred January 7, 1873; he was buried at Franklin. The vacancy caused by the death of Father O'Connor was filled by the

Interior of St. Joseph's Church.

Rev. D. Thill, who came to Waukesha February 4, 1873. The school was also opened at this time under the direction of Sisters of St. Agnes. In 1876 Father Thill took up a collection for this school, transferring its management to Sisters of Notre Dame. He left in 1880 and was succeeded by the Rev. John Gmeiner, who in turn was followed in 1883 by the present incumbent, the Rev. W. G. Miller. Under the administration of the present pastor a number of valuable improvements have been made, most noticeable among which is an elegant stone church, which was erected at an expense of $60,000.

The congregation of St. Joseph's is at present composed of about two hundred and thirty families, and the school has a regular attendance of two hundred and forty children. Of Catholic organizations in this parish there are: Branch No. 40, Catholic Knights of Wisconsin: John J. Clark, president; M. L. Snyder, vice-president; M. F. Riley, secretary; Perry Grace, treasurer. Branch No. 20, Catholic Order of Foresters: E. D. Welsh, chief-ranger; G. Stoeckel, vice-chief ranger; H. Stoeckel, recording secretary; E. J. Mellon, financial secretary; John Brehm, treasurer. Altar Society: St. Joseph's School Society and Children of Mary Society.

Rev. W. G. Miller, pastor of St. Joseph's Church at Waukesha, was born at Racine, January 23, 1850. His parents were old and prominent residents of Racine. He attended St. Mary's parochial school until 10 years of age, and after his First Holy Communion attended the Fourth Ward school until he entered St. Francis Seminary, September 1, 1862. Here he remained until he was ordained, November 17, 1872. Said his first Mass at St. Mary's Church, Racine, on November 24, 1872, after which he was appointed to assist the Rev. L. Conrad at Holy Trinity Church, Milwaukee. He remained here for two months, when he was put in charge of the Sacred Heart congregation at Sun Prairie, with Deerfield, Cottage Grove and Waterloo as missions. (Deerfield and Cottage Grove have been abandoned on account of the people removing to the far West). From Sun Prairie he went to Westport, in Dane County, where

Rev. W. G. Miller.

he took charge of St. Mary's-of-the-Lake congregation on the 20th of July, 1874. He became endeared to these people and was their pastor for six years. While there he established St. John's mission at Waunakee, building the first church and school there, besides making many other improvements. This parish has, by the way, become one of the most prosperous missions in that part of the state. From Westport Father Miller also attended the parish at Vienna, which has since been abandoned on account of its members having removed to the far West. From Westport he went to Platteville, September, 1880, from which place he attended St. Rose's congregation,

which church he visited every Sunday. These duties necessitated a drive of twenty miles each Sunday before High Mass. While at Platteville, he made several improvements on the church property as well as on that of St. Rose's. After leaving Platteville he came to Waukesha on September 28, 1883. Here he built the present church, which was dedicated September 27, 1890. People who have been abroad and visited many edifices there, give it as their unqualified opinion that for the amount expended, this is one of the finest that they have ever had the pleasure of seeing.

St. Joseph's Church, Waupun, Wis.

AN old and reliable authority, who has resided in the city of Waupun for a great number of years, informs us, that the Catholics residing at that place were attended in the year 1858 by the Rev. Father Morris, at that time resident pastor of Fox Lake. Under his active administration the Catholics then residing in that vicinity became sufficiently interested in the matter to begin the erection of a small church. This building was well under way during the administration of Father Morris, who also in addition to planning the form of the structure, and making necessary arrangements for the erection of the same, purchased the lot upon which it was built. As successor to Father Morris, came the Rev. Joseph Smith, who was followed by Father Dougherty. Each of these pastors maintained the services at the mission, from Fox Lake, and it was during the pastorate of the latter that a site was purchased for the parsonage. He did not, however, remain to complete the work, the building being erected under the adminstration of his successor, the Rev. George L. Willard, who also made quite an addition to the church. These changes and improvements were effected during the year 1866, at which time it is offically stated the parish was formally organized. In carrying out this undertaking the congregation naturally incurred a considerable indebtedness, a fact not to be wondered at when it is remembered that Catholics at that time were few in numbers, and means available but limited. The entire amount, however, was liquidated by the next pastor, the Rev. M. Hannon, who resided at Waupun during the year 1870. After him the Rev. Joseph Smith again took charge of the parish, at this time still further advancing the general interest by the erection of a spire, and building a gallery in the church. He also purchased an organ and presented a bell to the congregation, the latter purchased out of his own means. Father Smith was succeeded by the Rev. E. Allen in 1888, and he by the Rev. Joseph C. Hartmann, who assumed the pastorate in 1895. The congregation of St. Joseph's now consists in the neighborhood of three hundred and sixty members.

Of Catholic organizations to which the members belong there is an Altar Society, of which Miss Nellie Brown is secretary and Kittie Donovan, treasurer; Ladies' Aid Society, Mrs. Julia Brown, president; Mamie Donovan, secretary, and Mrs. Hanger, treasurer, and a number of the congregation have recently organized a branch of the Catholic Knights of Wisconsin.

It is generally understood that there is a Catholic chapel at the State penitentiary which is attended by the pastor of St. Joseph's Parish at Waupun. This, unfortunately, is only partially true, the real condition of affairs being about as follows: Services are conducted in a hall where general meetings are held, and which is utterly void of any of the necessary furnishings, vestments or sacred vessels, with the exception of a chalice, which was donated by a priest and personal friend of the present pastor.

St. Joseph's Church, Waupun, Wis.

It would certainly be a gracious act for some of the wealthier Catholics of the state to donate a sum sufficient for the purchase of an altar, vestments and the

other articles necessary for the proper celebration of the Holy Mass, thus maintaining that solemnity and impressiveness with which the Catholic service properly rendered always inspires us.

The Rev. Joseph C. Hartmann, present rector of St. Joseph's, was born on the 2d of February, 1860, at Madison, Wisconsin, where he received his elementary education in the parish of the Holy Redeemer. In 1873 he began preparing for the priesthood at St. Francis Seminary, near Milwaukee, but, unfortunately, his studies

Rev. J. C. Hartmann.

were on many occasions interrupted by sickness. He was, however, finally enabled to complete a full course, and was ordained to the priesthood in 1884. His first appointment was as assistant pastor at Trinity Church at Milwaukee, where he remained for six months, when he was transferred to the charge of the congregation at Cross Plains, in Dane County, serving there until the summer of 1895, when he entered upon his present duties at Waupun.

Holy Cross Church, Wauwatosa, Wis.

THIS congregation was founded by the Very Rev. Anthony Rottensteiner, O. M. Cap., at the most earnest request of the Most Rev. Archbishop Henni. The corner-stone of the church was laid on the 26th of October, 1879, by Msgr. D. Leonard Batz, at the time Vicar-General. The English sermon was delivered by the Very Rev. Bonaventura Frey, O. M. Cap., and the German by the Very Rev. Francis Haas, O. M. Cap. The erection of the building was in charge of the Very Rev. Anthony Rottensteiner, O. M. Cap. The building itself is in the Basilica style according to the plans of William Schickel of New York City; the different contractors were John Dunn, P. Schmidt and John Fellenz. The church was dedicated on February 20, 1880, by Msgr. Leonard Batz, V. G., the first pastor being the Rev. Kilian Haas, who remained from February 23 to October 1, 1880. On May 20 of the same year the Stations of the Cross, a donation by Mrs. Diel and others, were erected by the Very Rev. Anthony Rottensteiner, O. M. Cap., and June 27th following the school-house was blessed by the Very Rev. Bonaventura Frey, O. M. Cap., and opened with thirteen pupils. The pastor of Holy Cross congregation was the Rev. Boniface Goebbels, O. M. Cap., who remained until February, 1884. During his administration the Side-Altar, "The Sorrowful Mother," a donation by the Romadka Brothers, was

Holy Cross Church, Wauwatosa, Wis.

blessed by the Very Rev. Rottensteiner, and on August 21, 1881, the church bell, donated by J. Juneau, was blessed by the Most Rev. Archbishop Heiss. On this latter occasion the Rev. Father Maloney of St. John's Cathedral preached in English and Msgr. L. Batz in German. On September 14, 1881, the High Altar, donated by Miss Elizabeth Baasen, the Statue of the Sorrowful Mother, a donation of Mr. Traudt, and the St. Joseph's Altar, given by a number of Catholics, were blessed by the Very Rev. Anthony Rottensteiner. The Rev. Augustin Limperich, O. M. Cap., succeeded to the pastorate in February, 1884, and was followed by the Very Rev. Bonaventura Frey on October 29, 1885. Father Frey erected a statuary group of the Crucifixion in front of the Hospice in May

1886. Father Limperich again assumed the duties in June, 1886, remaining this time until March 19, 1888. On August 22, 1886, the Crucifixion group in front of the Hospice was blessed by the Most Rev. Archbishop Heiss. The English sermon on this occasion was delivered by the Very Rev. S. P. Lalumiere, S. J., and the one in German by the Rev. A. Halsband, O. M. Cap. After the removal of Father Augustin, the Rev. Timothy Grossmann was pastor until August 30, 1891. He founded the St. Francis Men's Benevolent Society on May 5, 1889. He and Father Augustin were both successful in reducing the indebtedness of the church and school. After Father Grossmann came the Rev. Hyacinth Schomer, O. M. Cap., who was replaced July 7, 1893, by Father Bernardin Schmitz, O. M. Cap., the present pastor. Father Schmitz among other things built an addition to the Hospice in 1893, built the basement hall in 1894 and had the interior of the church frescoed and re-windowed in 1895. The congregation now consists of from eighty to eighty-five families or about five hundred souls. On June 26, 1894, the Sacrament of Confirmation was administered for the first time in this church to a class of forty-six by the Most Rev. Archbishop Frederick Xavier Katzer. There is one school connected with the church, that being in charge of two Sisters of Notre Dame Convent. The average attendance now is about one hundred. There are four Catholic societies to which the members of the congregation belong. They are: St. Francis' Men's Benevolent Society; Fred Yehle, president; H. Reinders, vice-president; Mathias Goebel, secretary; Frank Mayer, treasurer; Young Ladies' Society of Perpetual Succor; Johanna Menten, president; Josephine Daas, secretary; Sophia Volz, treasurer; The Holy Childhood Society and Society of Christian Mothers.

Rev. Bernardin Schmitz.

The Rev. Bernardin Schmitz was born July 14, 1852, in Aix-la-Chapelle, Germany. He came to the United States in 1865, and entered the Capuchin Order at Mt. Calvary, Wisconsin, May 20, 1869. He was ordained to the priesthood November 7, 1875. From February, 1876, to October, 1882, he was in New York City as assistant, first at St. John the Baptist's, and then for four years at the church of Our Lady of Sorrows. From 1882 to 1885 he was professor at St. Lawrence College, Mt. Calvary, Wisconsin, having at the same time charge of the mission of St. Cloud. From October, 1885, to March, 1888, he was Guardian in Appleton and then Vicar in Detroit, Michigan, until October, 1889, when he again assumed the duties of professor at St. Lawrence College, Mt. Calvary, having at the same time charge of the Mission of St. Peter, remaining until 1893, when he became pastor of the congregation of Holy Cross.

Church of the Holy Angels, West Bend, Wis.

MASS was celebrated in the homes of the Catholics residing in and around West Bend as long ago as 1849, the Rev. Father Beitter, at that time a resident of St. Lawrence, being the visiting priest. He was succeeded by the Rev. Simon Bartosz, whose pastorate extended from October, 1855,

Rev. P. J. Stupfel.

to November, 1857. Some time prior, however, to the coming of Father Bartosz, that is, in 1852, the Catholics built their first church. From 1857 to 1858 the Rev. Casper Rehrl was pastor at West Bend, he being followed by the Rev. Dr. Arnold, from 1858 to 1860, the Rev. P. Wieggert from 1860 to 1862, and Father John B. Reindl, who remained from June, 1862, until March, 1869. On July 10, 1866, the corner-stone of the present church was laid, the building being completed during the following year. The Rev. Charles Schilling assumed the

Church of the Holy Angels, West Bend, Wis.

pastorate in 1870, remaining, however, but a short time, and being succeeded by the Rev. M. Ruckengruber, whose term of service extended from April, 1870, until October, 1888. In 1880 Father Ruckengruber erected a large parochial school building and dwelling, and two years later made many necessary repairs to the church and built the steeple. In October, 1888, the Rev. P. J. Stupfel, the present pastor, assumed the charge. Until July, 1893, West Bend was attended as a mission from Barton, but at that date Father Stupfel became the first resident pastor, erecting a priest-house during the following year. The congregation of the Church of the Holy Angels now consists of one hundred and fifty families, and the parochial school, which is in charge of School Sisters of Notre Dame, has an attendance of one hundred and forty scholars. Of Catholic societies connected with this parish there are the St. Peter's Aid Society: Charles Bech, president; Stephen Lang, vice-president; M. Immel, secretary; P. Boden, treasurer. Catholic Order of Foresters, Holy Angels' Court: M. A. Fohn, chief ranger; Ch. Moser, vice-chief ranger; M. Kempfer, recording secretary; H. Bohn, financial secretary; C. Knippel, treasurer; Dr. Herriges, medical examiner. St. Ann's Society: E. Boden, president; L. O. Meara, secretary and treasurer. Ladies' Sodality: L. Kempfer, president; Th. Pick, secretary; E. Engman, treasurer.

Father P. J. Stupfel was born on the 22d of August, 1857, in the town of Springfield, Dane County, Wis. After receiving the ordinary common school education, he entered the Seminary of St. Francis in September, 1869. There he completed his classical and theological education June, 1878, and was ordained to the priesthood on June 27, 1880. In October of the same year he took charge of Holy Trinity congregation at Newburg, Wis., where he remained for eight years. He was then appointed to the pastorate of Barton and West Bend, and in July, 1893, became resident pastor of Holy Angels at the latter place.

St. Mary's Church, Westport, Wis.

ST. MARY'S congregation was established at Westport in the spring of 1865, during which year the pastor in charge, the Rev. Peter Lavin, began the erection of a church. This was still in a state of incompleteness when he was transferred to another charge, his successor, the Rev. Thomas G. Corry, completing the undertaking. Father Corry was succeeded in the charge of this congregation by the Rev. Fathers M. Hobbs, James Stehle, J. Tiernan, Patrick Walsh, W. G. Miller, F. X. Etschmann, M. M. Gerend and the present pastor, the Rev. B. A. Siepker. During the pastorate of Father Miller an addition and other improvements were made to the parsonage, while Father Gerend added three beautiful altars to the interior furnishings of the church. The congregation at the present time numbers about fifty-five families. Of Catholic organizations connected with St. Mary's there is an Altar Society, of which Mrs. Martin Kennedy is president; League of the Sacred Heart, promoters, James and Michael Hogan, M. H. O'Keefe, Michael Kennedy, M. O'Keefe, Bridget O'Malley and Lizzie

O'Keefe, and a Temperance Society, of which J. R. O'Malley is president.

The congregation of St. John's at Waunakee, Dane County, Wisconsin, was established in the year 1874, with permission of the Most Rev. Archbishop John Martin Henni, D. D., under the supervision and direction of the Rev. W. G. Miller, pastor of St. Mary's of the

St. Mary's Church, Westport, Wis.

Lake, at Westport. The congregation at the time of its organization consisted of nineteen German families, who formerly worshiped at St. Mary's and St. Peter's at Springfield. Being aware of the many dangers that they were exposed to in such a mixed community, and fearing that the final result would be the loss of their holy faith, the members concluded to establish a Catholic school at about the same time, and thus enable their offspring to obtain a good Catholic education. To further this object, a meeting was called, as a result of which, although money was at that time very scarce, a sufficient fund was created to purchase a site and erect a building, which for the time being served both as church and school. A year later, the building proving too small for both purposes, a separate school-house was erected, which was placed in charge of secular teachers.

Of the congregation of St. John's, the Rev. Father Miller, now pastor of St. Joseph's Church at Waukesha, had charge until September 1, 1880, when he was succeeded by the Rev. F. X. Etschmann. Father Etschmann, who had just returned from a visit to Europe, and whose health was feeble and failing, found the task of attending to the congregations at Westport and the Mission of St. John's too much for him, and as a result, after an eight months' pastorate, resigned. Then the Rev. M. M. Gerend, a newly ordained priest, was appointed pastor of Westport and Waunakee, by Archbishop Heiss, assuming the duties of the same on July 28, 1881. Previous to this time, services had been held at the Mission of St. John's twice each month, and upon the accession of Father Gerend to the pastorate, regular weekly visits were made to Waunakee, and the school at that place was also placed by him in charge of school Sisters of St. Agnes. Of these there were three, for whom the then existing accommodations were altogether inadequate, so a new and comfortable Sisters' dwelling was built, under the direction of Father Gerend, in the spring of 1882, the same costing seven hundred and twenty-five dollars. As time rolled on, the congre-

Rev. B. A. Siepker.

gation of St. John's increased to such an extent that it became evident that a substantial addition would have to be made to the church then in use, or an entirely new building erected. To decide this question, a meeting was called on the 6th day of January, 1885, when preliminary steps were taken towards incorporating the congregation. Of this meeting Messrs. Michael Koltes and Peter Esser were elected treasurer and secretary respec-

tively. It was finally decided, by a small majority, to erect a new building, and in the summer of 1886 the foundation for such structure was laid. The new church, which is a stately edifice, built entirely of quarry stone, has an area of forty-two by one hundred feet, and seating capacity for four hundred. It is thoroughly well furnished throughout, having hardwood pews, cathedral-glass windows, furnace and many other modern improvements. The building, when completed, cost the congregation in the neighborhood of fifteen thousand dollars, the greater portion of which was paid before the work was completed.

The congregation, which has been in charge of the Rev. Bernard Siepker since 1889, now numbers eighty-five families, and the parochial school has a regular attendance of about one hundred scholars.

In 1896 a new school-house was built at Waunakee, which was completed at an expense of three thousand dollars.

The Rev. B. A. Siepker, present rector of St. Mary's, was born in Potosi, Wisconsin, December 11, 1862. At an early age, he entered the Seminary of St. Francis near Milwaukee, from which institution, having completed the necessary studies, he was ordained to the priesthood on January 24, 1888. His first appointment was as assistant pastor at Oshkosh, where he remained for one year, when he was transferred to his present charge, of which he assumed the duties on September 30, 1889.

St. Patrick's Church, Whitewater, Wis.

THE Catholic parish at Whitewater, which has for its present spiritual adviser the Rev. Francis P. Reilly, is known as St. Patrick's congregation, as the first church built here was dedicated to the honor of Ireland's great Apostle. But very few of the early pioneers remain who assisted in forming and establishing a parish at this place, which undertaking—an arduous one in those days—was accomplished as long ago as the early forties. Among those of the first comers who took part in this interesting work, and still reside in this vicinity, is Mrs. Martin Langdon, whose husband moved into the town of Whitewater in 1844. During the year following, Mr. Patrick Larkin came to Whitewater, while Mr. P. O'Brien settled there in 1852. The first records we find of priests visiting among the settlers at Whitewater was in 1845, when Father Morrissey came there from Milwaukee and said Mass at the home of Martin Langdon. From that time, Father Morrissey made monthly visits to the settlement, saying Mass at different houses, where the early pioneers of the Catholic faith met to attend divine services. After Father Morrissey discontinued his visits, a similar duty was performed by Father Kernan, while after him came Father Smith, the latter pastor being succeeded in these duties by the Rev. Father Kundig, who came to visit among the scattered settlements for miles around. It was he who proposed the erection of a church at Whitewater, and donated the first amount of money for that purpose. This church still stands as a monument to the memory of those who, in spite of limited means and other untoward conditions, built and supported it through the uncertain years of its early existence. At the present time this church is

St. Patrick's Church and Parsonage, Whitewater, Wis.

used by the Sisters of Mercy as a Catholic school house. Father Kundig was succeeded by the Rev. James Doyle, who came to Whitewater in the latter part of 1853. It was during his administration that the first baptism was held, December 28, 1853, in the church, an infant named Nora Moore being christened at that time. Father Doyle remained with the Catholics at Whitewater until 1857, when he was succeeded by the Rev. John Tiernan, who was there, however, but a short time, and only, in fact, until the arrival of the Rev. Richard Dumphy, who had been assigned as pastor of the congregation of St. Patrick's. On October 23, 1865, Father Dumphy called a meeting of his parishioners for the purpose of considering the feasibility of building a new church. His proposition was well received, and before the meeting adjourned, a committee of six members of the congregation was appointed to secure the necessary funds to carry on the work to its completion. In the following year, the present church was commenced, and another year's time had not elapsed before it was finished. Father Doyle remained in active charge in

this congregation until 1869, when he was succeeded by the Rev. T. T. Kirwin, who remained but a few months. His successor was the Rev. F. X. Etschmann, who had charge of the congregation for one month, and until the Rev. H. F. Fairbanks arrived in June, 1870. Father Fairbanks continued in this charge for eleven years, until 1881, when he was succeeded by the Rev. James Fitzgibbons, who assumed the pastorate in September of that year. For the next sixteen years Father Fitzgibbons remained as pastor of the congregation, having at various times, as assistants, the Revs. E. P. Lorigan, P. Klein, M. E. Downs, and S. J. Dowling, who is at the present time, located in Milwaukee. Owing to

Rev. F. P. Reilly.

rapidly failing health, Father Fitzgibbons, in January, 1896, made a visit to New Orleans in search of rest as well as change of climate. Unfortunately, however, while visiting in the South, he contracted a severe cold, which, owing to his feeble condition, he was unable to overcome. To this cold succeeded an accute attack of pneumonia, to which he succumbed on February 5, 1897.

Father Fitzgibbons was one of the oldest and best known priests in the Northwest. He was born in 1827 in Ireland, and acquired his classical education at Killaloe, at which institution he was ordained, in 1854, by the Most Rev. Archbishop Kenrick, of St. Louis, Missouri. Coming to this country, his first appointment was as pastor of St. Mary's Church, in Chicago, whence, soon after, he went to Springfield, Illinois, where he remained for eight years, and, in fact, until the Civil War broke out. He was a warm personal friend of Abraham Lincoln, and from him, at the beginning of the war, received his appointment of post chaplain at Harper's Ferry. He remained in active service until the end of the war, when he came to Wisconsin and was appointed pastor of the Catholic congregation at Darlington. From there he was transferred to Menomonee Falls, thence to East Troy, and, finally, to Whitewater. One who knew him well says: "During his sojourn among us, lasting over sixteen years, his genial character, in which his faithfulness as a priest, mingled with the gallantry of a soldier, endeared him to one and all. He was a man liberal, generous and true, a man whom even children loved. His life proved to all that in him was the truest test of Christianity, true love; and the fruit of his love was cordial fellowship, in which, with noble humility, he esteemed others better than himself. The evening of his earthly career was like the morning and noon of that great life—calm and peaceful. The sunset found the soldier priest willing to answer to the call of the General he had served so well during life, his God." The remains of Father Fitzgibbons are buried in the cemetery at Whitewater. Father Fitzgibbons was succeeded as pastor by his assistant, the Rev. S. J. Dowling, who went to Whitewater in August, 1896. On the death of Father Fitzgibbons, in February, 1897, Father Dowling was appointed to the pastorate, remaining in charge of the same until August of that year, when he was removed to Milwaukee, and the Rev. Father F. P. Reilly, who for twelve years preceding was a professor at the Ecclesiastical Seminary at St. Francis, took charge of the congregation. The church property at Whitewater now comprises an entire block, on which are located the church, school, Sisters' house and parsonage. The congregation numbers somewhere in the neighborhood of two hundred families, while the school has a regular average attendance of about ninety pupils. Of Catholic organizations in this congregation, there is an Altar Society, Young Ladies' Sodality, Children of Mary Society, St. Aloysius Society, and Catholic Knights of Wisconsin. The trustees of the parish at the present time are Messrs. Malone, Conaty, Ligemann, Roach and Larkin.

The Rev. F. P. Reilly, present pastor of St. Patrick's congregation, was born March 26, 1859, in the State of Wisconsin. On September 18, 1876, he entered the Ecclesiastical Seminary at St. Francis, near Milwaukee, and after having completed his studies there, was ordained to the priesthood on June 29, 1885, by Archbishop M. Heiss. He said his first Mass at Geneva,

Walworth County, Wisconsin, on July 5th following, where his brother, the Rev. Eugene Reilly, was rector of St. Francis' congregation. His first appointment after ordination, was as professor in the Salesianum, where he remained until being transferred to his present charge. For the first two years of his professorship at the Seminary, he taught English and Elocution, and the ten following years were devoted to the teaching of Canon Law, Homiletics, English and Elocution. In 1892 Father Reilly established, in Milwaukee, "Our Young People," a magazine which at present enjoys a national reputation.

History of the Catholic Church in Wisconsin.

PART VI.

The Diocese of Green Bay and City of Green Bay.

CHAPTER I.

Papal Brief for the Erection of the See of Green Bay.

Pope Pius XIV.

BE it Known to Future Times: §1. The office of the Supreme Apostolate bestowed by God on Our humble person demands that We zealously work for whatever will serve the Catholic cause and the eternal salvation of souls. As soon, therefore, as we understand that the erection of new dioceses all over the Catholic world will benefit the spiritual government and security of the faithful, Our full attention is given to what we deem the most opportune and wholesome means towards establishing new Episcopal Sees. Now, the Holy Fathers assembled at the second Plenary Council of the United States of North America held in Baltimore during the month of October, 1866, have informed Us that the interests of the Catholic Religion would be greatly furthered by the erection of a new Episcopal See in the city of Green Bay. Having laid the matter before Our venerable brothers, the Cardinals of the Holy Roman Church belonging to the Congregation for the Propagation of Faith, and having seriously considered it with them, We have decided to found, without further delay, the proposed new See.

§2. Now, therefore, by the advice of the aforesaid Cardinals and in the fullness of Our Apostolic authority, do We erect and establish, by these letters, a new Episcopal See in the city of Green Bay, to be governed by its own Bishop. The diocese of this Church, henceforth to be called Green Bay, shall be limited in the West by the Wisconsin River, in the East by Lake Michigan, in the North by the part of the State of Michigan lying between the sources of the Wisconsin River and the Lakes Kahakihaken[1] and Michigan, and finally in the South by the Fox and Manitowoc Rivers. Further, We grant and bestow upon to said Church of Green Bay all the honors, rights and privileges which other Episcopal Sees have and enjoy.

§3. Such is Our will and command. We also decree that these, Our present letters, shall forever be in force, valid and effective, and obtain their full and entire effects, etc.[2]

Given at St. Peter's in Rome, under the Fisherman's ring,[3] the 3d day of March, 1868, in the 22d year of Our Pontificate.

Discovery of Green Bay.

At so late a period as the first half of the present century, the greater portion of Wisconsin was still in a condition of primeval chaos.

But it was also a land of promise, for Nature, considerate mother, had lavished with unsparing hand her choicest gifts upon it. And those who first ventured into this heretofore unexplored wilderness were overwhelmed by the enriching possibilities of its fecund soil and of its giant forests which needed but the skill of man to develop one of the greatest industries of modern times. Countless streams of living water wended their tortuous paths in every direction, lending life and color to the verdure round about, while within the earth's dark breast lay hid in mineral form the ransom of a thousand kings. Such was what is now known as Wisconsin, when the first sturdy pioneers set foot upon her soil.

Many years prior to the period in question this almost measureless solitude had been made known to the world through the efforts of a few daring spirits, who, in the interests of religion or for other causes, had penetrated its most gloomy recesses. But the result of these zealous and herculean efforts were necessarily of a most limited character, marked here and there by a few sparsely cultivated acres, or church or school of the most primitive

(1) This lake is at present called Lac Vieux Desert, and is located in the northeast corner of Vilas County, Wisconsin, near State Line village.

(2) Here follows a long string of legal clauses usual at all such pontifical documents.

(3) Referring to the seal attached, which represents St. Peter fishing on a lake.

construction. The latter-day investment of this promising territory was made largely by Germans, whose energy and thrift have proved no slight incentive to the country's growth and present prosperity.

The first white man to explore this territory was the French voyageur, Jean Nicollet, he landing at what is now known as Green Bay in 1634. The year following he returned to Montreal, the place from whence he started, there making a report to the French government in which the point invested was referred to as "*La Baye*." Six years later, Pere Paul le Jeune also made a report of the same section, although it is not authoritatively stated that he visited it personally. Following came still another report from the missionary Rene Menard, who subsequently, with those accompanying him, perished in the wilderness, after having endured the most terrible hardships. To the missionary Pere Claude Allouez is accredited the honor of being the first one to successfully undertake a residence of any length in this territory. He came during the year 1665. It was while dwelling here that the good father became aware of the rich copper deposits to be found in the region of Lake Superior, that fact being made known to him by the natives; and though never seeing the copper, it was evidently through him that the world first learned of its existence.

The most valuable reports of that section were, however, made in 1673, by Pere Marquette, who in addition forwarded to the proper authorities carefully executed maps which furnished with commendable exactness the various localities in which the minerals discovered were located. In addition to this he traced to some considerable extent the course of the Mississippi River, that majestic stream whose magnitude has rightfully entitled it to the name of Father of Waters.

This last great discovery led to the sending, by the French government, of Joliet to Green Bay for the purpose of still further investigating the possibilities and resources of the great river in company with several chosen companions, and from the very spot where the third German Catholic convention of Wisconsin was held in 1892 the great missionary Marquette and noted explorer Joliet continued their researches, passing up the Fox and down the Wisconsin River to a point where a fine view of the Upper Mississippi was obtained by them and a faint conjecture formed as to the magnitude of the land which lay beyond. Twelve years later the first white settlers, some fifty-six in all, established themselves at Green Bay, forming the nucleus of a settlement, which within a few decades was destined to become one of the most prosperous in the great Northwest. But the encroachment of the white race upon this borderland of civilization necessarily created a demand for excessive care and vigilance in protecting the person and property of the settlers, so in 1816 Fort Howard was built and garrisoned with two hundred men. In 1822 Father Richard went to Green Bay, where he celebrated Mass and administered the Sacrament of Holy Communion to one Mme. Vieau, a resident of the place at that time.

The experiences of the first French Catholic pioneers, so full of hardship and privation, give to posterity an historical record pregnant with unselfish motives and heroic deeds. And to them, the thrifty, tireless workers, the men and women who with dauntless bravery and consummate skill wrought out a matchless destiny for future generations, belongs the guerdon of undying fame, the lasting solace of a nation's gratitude.

Administration of Justice in those Earlier Days.

We have related how pleasing it was in those earlier days to live in the country around Green Bay, and, we think, the reader will be amused to hear some instances of the administration of justice in those times.

The French Government appointed for a short term a certain Monsieur Réaume as Judge. The judicial office enchanted the gentleman so greatly, and took such firm hold on him, that he, though never reappointed, still remained Judge for life. He was such a lover of peace and justice that he, it is said in a certain case, condemned both plaintiff and defendant in order to deter people from going to law. The plaintiff was sentenced to bring the Judge a ton of hay, the defendant was to deliver four cords of wood or twenty bushels of potatoes at the same door, whereupon he dismissed them with the admonition, "Well, now, go and keep the peace," which they, after such sentences, never failed to do.

Jean Batic was a poor man, and, to keep his family from starving, he stole a hog from one Charboneau. The owner of the porker was able to prove the theft. Poor Batic hastens to the Judge and confesses his distress. "Well," quoth the Judge, "you are a poor devil; you eat the hog and bring me one cord of wood, and we will call it square." Batic had hardly vanished when Charboneau arrives. Judge Réaume, who had waited for him, received him with a short "Quel Diable que l'amain?"—"What the devil brings you here?" "Excuse me, your honor," replies Charboneau, "but one of my hogs has been stolen." "Nothing new to me," retorts his honor, "Batic has stolen it. I know it already; he was here and confessed his guilt. But his family ate the hog, and for his crime he brings me one cord of wood; and you, if you do not get out of here in a minute, will

draw me four cords." It will be readily understood that Monsieur Charboneau went home joyful.

The most effective sentence, however, was pronounced by a Judge in Oconto. It was the sentence given by his foot. It happened, not in the prehistoric period, but at the time when the Germans were fighting for the fishing grounds around Oconto, and, after every suit, paid the Judge off in salt herring. This custom had lasted for years, until the Judge had tired of herring. At one term of the court, his honor and the contending parties having made their appearance, the latter accompanied by the unavoidable barrel of herring, the Judge looked a moment at the well-known price of his labor, then gave it a hearty kick with his heel and sent it flying into a corner and thundered forth: "There will be no more justice for herring. Henceforth, it must be whitefish, or justice will be dumb. Court's adjourned for one week." This had its proper effect. People regarded affairs in a new light. They became peaceable, having arrived at the conclusion that if they wanted to get rid of their whitefish they could find a better market for it than in court.

Early German Catholic Settlers.

The advance guard of German immigration arrived at the settlement of Green Bay in the autumn of 1842. There were some eighteen families in all, mostly Catholics, among them being not a few whose names are to the present day identified with the moral as well as the natural growth of the State. But although it was not ordained that they were to be the chosen ones to transplant the Catholic faith to this destined scene of their future operations, it was at least their privilege to aid to no measurable extent in the advancing and ultimate prosperity of a work so admirably conceived and wrought out through the heroic efforts of the missionaries Allouez, Marquette and Joliet, whose life work, as that of others who followed, was one endless sacrifice to the good of the cause.

Of those early pioneers the majority settled in Little Chute, the families of Maus, Wald and Larscheid in the Bay Settlement, that of Salzcheider in Town Howard, and the Platten family in Town De Pere on the Manitowoc road. But one of the whole number, Paul Fox, lived from the day of his arrival until that of his death, which occurred in 1893, on the spot where the city of Green Bay now stands.

During the next few years such men as Messrs. July, Fuhrman, Leisch, Klaus and Reis, adding to the strength of the already thriving colony, and settling in the forest as those preceding them had done, literally hewed out their homes in its very midst.

By this time the Church had become thoroughly established, the settlers maintaining as a place of worship a building of considerable size to which a mission house was added. The latter, however, was not in active use owing to the scarcity of means and consequent inability of the clergy to extend the work. The church was erected about half way between Green Bay and De Pere, thus becoming available to the people of both places. It was in this structure that in 1842 Pere Bonduel, who, in spite of his advanced age had acquired a considerable knowledge of the German language, read to the pioneers in their mother tongue from a book—Goffine—which is still preserved as a cherished relic by the family of John Patten.

On Christmas morning, 1847, the church was totally destroyed by fire, but was soon replaced by another building which stood on the site at present occupied by the French church in Green Bay. The congregation at this time was composed largely of French, Germans, Hollander and Irish settlers, but of its numerical strength no authentic statement is given.

Importance as a Commercial Center.

But aside from her acknowledged preëminence as a religious center, there was another scarcely less important feature which made Green Bay a prominent factor in the development and growth of Wisconsin as well as of that vast region which lies directly west and southwest of it. For years it was the recognized commercial center and headquarters of all the country round about, even for a season purveying to the wants and necessities of the present metropolis of the State.

Capital of Brown County, from which seven generously sized counties have since been formed, she dominated the commercial as well as the spiritual interests of a vast constituency, comprising the present cities of Sheboygan, Mineral Point, Potosi and Prairie du Chien, while even far-off St. Louis called on her unceasingly for many of the necessaries of life. For years, in fact until 1850, the farmers for many miles around would team their grain to the flouring mills of De Pere, which were consequently kept in a state of almost unceasing activity. The transportation of large quantities of heavy merchandise between the several points already mentioned was the cause of a commercial understanding between Solomon Juneau and Andrew Vieau, which lasted for a considerable period.

The persistence with which the exploration and development of the country was carried on must in all fairness be attributed to those early French voyageurs whose unflagging energy in forwarding the undertaking

will ever prove a star of undying lustre in the annals of that nation. To them no trials were too severe, no obstacles too insurmountable, as with unwavering faith in their ability to succeed they pushed on with insatiable though pardonable greed through that treacherous and altogether unknown wilderness. It was indeed a test most trying and severe, causing the stoutest hearts to tremble, and leaving behind an historic record in bleaching bones and nameless graves which altogether too frequently marked the progress of their efforts.

Several attempts of an exceedingly hazardous nature were made by these people in an endeavor to penetrate the territory lying between Green Bay and St. Louis, with a view to establishing a French settlement at the latter place. But they proved unavailing, most if not all of those sturdy adventurers perishing on the way from hunger or other unknown causes.

A somewhat amusing incident, in which a Frenchman's overpowering zest for such enterprises is aptly illustrated, is given in the case of M. Vieau. This gentleman let a contract for the erection of a house, secured all necessary materials and left sufficient money to defray whatever expenses might be incurred. He then started on a protracted trip to Mineral Point and Prairie du Chien. On his way back he met the contractor and men, who, having completed the job, were also returning to their homes. "Ah," said he, "and is the house finished? Do the doors fit, and are the windows clean? to all of which receiving an affirmative reply, he passed along, saying, "Fort bien, fort bien, bon voyage, au revoir." A moment later it dawned upon him that there were others demanding his attention as well as the new house, for he suddenly exclaimed: "et Madame Vieau, et ses enfants, comment se portent-ils?" He had almost forgotten them.

Development of Catholicism in Green Bay.

Early in the year 1850, the first German congregation, consisting of about forty families, was established, and a modest church erected for its use. In after years when Green Bay had been elevated to an Episcopal See, this building was used as pro-cathedral. On July 12, 1868, the Very Rev. Joseph Melcher, Vicar-General of the Archdiocese of St. Louis, was appointed first Bishop of Green Bay, continuing in that function until his death, which occurred December 20, 1873. Succeeding Bishop Melcher came the Right Rev. F. X. Krautbauer, who was consecrated July 29, 1875. He died on December 17, 1885. The Rt. Rev. Fred. X. Katzer became third Bishop of Green Bay September 21, 1886, and continued in that function until December, 1890, when he was elevated to the Archiepiscopal See of Milwaukee. The present and fourth Bishop of the diocese is the Rt. Rev. Seb. G. Messmer, whose consecration was celebrated March 27, 1892.

The cathedral, the corner-stone of which was laid in 1876, was consecrated with most impressive ceremonies November 21, 1880, by Bishop Krautbauer, from whose plans and under whose personal supervision it was built. It is a remarkably handsome and imposing edifice, an attractive ornament to the city, and a lasting monument to the artistic skill and excellent judgment of the Right Rev. builder.

Thus, "by your faith shall ye be known," should ever prove a fitting inscription to the memory of this pioneer of religious fervor, for even as Bethlehem was not least important among the cities of Judea, so too Green Bay must take rank among the foremost of the State as the center of religious zeal.

From her confines in the wooded depths of a great wilderness, the light of eternal truth was diffused, until, to the north, the west or southwest, no spot or place was to be found where its softening and refining influences had not taken up a lasting abode. From Green Bay the now opulent metropolis of Missouri received her first initiation in the mysteries of the true faith, and experienced the first thrill of advancing civilization, returning at a later date that meritorious deed in the gift to Green Bay of its first Bishop, Melcher. Milwaukee, too, another offspring of the parent stem, paid it a lasting tribute in the person of Bishop Krautbauer. But the obligation still remains unsettled, for it was Green Bay that in turn gave to Milwaukee the Rt. Rev. Fred. X. Katzer, the reigning Archbishop.

Thus, verily, hath the bread cast upon the waters returned, bearing with it the fruits of an abundant harvest. The value of that work done by the sacred and lamented dead, who without one thought of personal emolument, or desire for satisfied ambition, went forth to preach the word, is beyond finite computation. Boldly they undertook to do the Master's bidding, and unflinchingly yielded themselves up to endless privations, nameless tortures and awful deaths. Is it any wonder, then, that the memory of such inspired lives, so pregnant with all that is most holy and unselfish, should prove an inextinguishable beacon to direct wavering and misguided souls into the paths of virtue and of truth?

Nor were their lives given in vain, that is, if the remarkable growth of the Church in Wisconsin is in any manner to be attributed to their earnest and indefatigable labors. In 1842, the parish of Green Bay, being bounded on the north by Lake Superior, on the south

by Milwaukee, on the west by the Mississippi, and on the east by Lake Michigan, had but one church. But half a century later there were in the city of Green Bay, alone, three large and beautiful churches, in addition to which were two of lesser note situated respectively at Fort Howard and east of East River. At this time, also, Brown County comprising an area of five hundred and thirty square miles and with a population of over forty thousand, contained no less than twenty-six Catholic churches, in conjunction with most of which was also a parish school.

Though long ago outstripped in population and commercial prestige by other Western cities, Green Bay still stands proudly in the van of all religious centers. But a little over a year ago (May 8, 1896), a celebration of unwonted interest was held at De Pere, when the statue of St. Joseph with the Child Jesus was crowned with much ceremony by Bishop Messmer in the presence of an unusually large audience.

A cursory view of the ecclesiastical standing of the Diocese at the present day, even when compared with that of a year or so ago, cannot fail to induce heartfelt expressions of admiration for the strength, persistence and noticeable interest with which laity as well as clergy have done their duty to the Church and to their fellowmen.

Thus there are to be found to-day within the Diocese a variety of institutions erected and maintained for the good of the cause, among them being St. Vincent's Hospital, St. Joseph's Orphan Asylum, the Convent of the Sisters of the Good Shepherd, also a new hospital and a new orphan asylum built respectively in 1895 and 1896.

Besides these the Diocese of Green Bay has now a following of one hundred and twenty-six secular and fourteen religious priests. Of churches with resident priests there are one hundred and twenty-one; missions with churches, sixty-six; stations, eleven; chapels, eight; brothers (including novices and postulants), sixteen; theological students, ten; academies for young ladies, two; pupils, thirty-seven; schools, seventy-two; pupils, ten thousand nine hundred and six; orphan asylums, three; orphans, two hundred and twenty; industrial and reform school, one; inmates, seventy-seven; total of young people under Catholic care, twelve thousand and seventy seven; hospitals, six; Catholic population, 125,000.

Diocese of Green Bay.

The credit of having begun the first Catholic mission in Green Bay and vicinity belongs to these zealous missionary priests and explorers, who occupy one of the first and most conspicuous places among the spiritual pioneers of the country, the Jesuit Fathers. To them no labor appeared too hard, no obstacle seemed insurmountable, and neither troubles nor dangers of whatever kind could terrify them, or quench their ardor, when the cause of Christianity and spread of the Gospel was at stake.

Starting from Canada, these dauntless Fathers explored the Great Lakes, followed the course of rivers, and penetrated courageously the primeval forest that they might bring the glad tidings of salvation to the poor red man, and minister spiritual consolation to the scattered white whose vocations, as trappers, hunters or fur-traders, placed them far in advance of anything pertaining to the amenities of civilization or even religion.

The first missionary to come to the country around Green Bay was the Jesuit Father Claude Allouez. He, after having preached the Gospel to the Indians along the Menominee River and in the neighborhood of Sturgeon Bay, from December 2, 1669, till April 16, 1670, embarked on the latter date to carry the Gospel to the Outagamie tribe, at that time located where stands the present County of Outagamie. On the second day of his journey, he entered the Fox River, which he named St. Francis, in honor of the great missionary of the Indies. During the summer of the same year, urgent business called him back to Sault Ste. Marie, but he returned to the field of his labors in the following autumn, accompanied by his Superior, Pere Claude Dablon, and visited the Mascoutins on the Upper Fox. In 1671, a chapel was built in the present city of De Pere, probably by Pere Louis André, S. J., who was a co-laborer with Father Allouez. The exact site of this building is not absolutely known, although it is generally believed to be on the spot where the first government lock now stands. In the year 1673, Pere Marquette, the famous discoverer of the Mississippi, while extending his tour of observation, passed through this Mission.

At about this time, also, Pere André was succeeded by Father Albanel, S. J., who during his residence there built a fine new church on the hill directly opposite the falls, which was used in place of the little chapel, which in the meantime had been destroyed by the In-

dians. Father Albanel's successor was the Rev. P. J. Enjalran, S. J. Some years later, in 1724, when Charlevoix visited those regions, he found the Rev. P. J. B. Chardon, S. J., living in the fort on the bay, afterwards known as Fort Howard. It was at about this time that troubles broke out among the Indians, which, together with the Revolutionary War and temporary dissolution of the Jesuit Order, compelled the Jesuit Fathers to abandon their missionary work for a while at least. From this period and for some years to come this really fruitful and promising field of labor was only occasionally visited by traveling priests who happened to pass that way.

In 1823 the Rev. Gabriel Richard, of the French St. Ann's Church, in Detroit, paid a visit to Green Bay, where, in the meantime, a number of white Catholic families, particularly Canadians, had taken up their abode. To the spiritual wants of their people he ministered, saying Mass in the house of Peter Grignon, there being no church at the Bay. So, too, in 1825, 1826 and 1828, the Rev. J. V. Badin of the St. Joseph's Mission in Michigan made visits to the Fort, remaining on each occasion for a month. In the fall of 1828 the Rev. P. S. Dejean visited the Mission. Some time during the year 1830, Bishop Fenwick of Cincinnati came to Green Bay, remaining, however, but a few days. In the following year he repeated the visit, staying for three weeks. On this occasion he, assisted by the Rev. Samuel Mazzuchelli, who had accompanied him, held a kind of mission, preached several times a day, heard confessions and conferred the Holy Sacrament of Confirmation on about one hundred people. During this visit, also, the Bishop selected as the site for a new church, at Menomineeville, afterwards known as Shantytown, a tract of land lying between the Catholic cemetery and the lower De Pere road, and which still belongs to the Diocese of Green Bay. Contributions for the purpose of carrying out this plan, amounting to three hundred dollars, were immediately forthcoming, and the work was at once begun.

In 1832 the two Redemptorist Fathers, Hatcher and Sanderl, took charge of St. John's congregation and remained, with the exception of a few short interruptions, until 1837; at least, that is supposed to be the time, as their last entry of baptisms appear to have been made in March of that year. These priests accomplished a great deal of good during their residence at the Bay, baptizing a large number of Menominees there as well as at Kakalo, which is near Little Chute. According to the chronicles of Father Verwyst, the Rev. Father Mazzuchelli came again in 1833, bringing with him two Sisters of the Order of St. Clara, Sisters Clara and Theresa Bourdaloue, who bought land near to the church, where they established and opened a school. Their services were also of the greatest value during the terrible cholera epidemic in 1834. In the same year came also the Dominican Father Theodore J. Van den Broek, who labored zealously in the mission until 1838. His field of labor was indeed an extended one, comprising, besides the settlement of Green Bay and Little Chute, several important Missions among the Indians. Some month during the fall of 1838—October is thought to be the correct time—the Rev. Father Florimond Bonduel, a Belgian by birth and education, came to Green Bay and assumed the charge of St. John's congregation. He bought from B. F. Salomon and Paul and Joseph Ducharme most of the land in Shantytown, all of which, by the way, is still in possession of the church. He also seems to have taken unusually good care of the cemetery, which under his watchful supervision was greatly beautified and improved. He died after a short illness on December 13, 1861, his remains finding a last resting place in the spot which in life he had nurtured so carefully and well.

In September, 1843, the Rev. P. Carabin, a German, of Loraine, was appointed to succeed Father Bonduel, and maintained that pastorate until August, 1847. During this pastorate, the Rev. P. Chazetti, S. J., arrived at Green Bay, where after a few days he succumbed to a virulent attack of typhoid fever. The exact date of this sad occurrence is given as April 1, 1845. In 1846 the church at Shantytown was burnt through the carelessness of a Mass-server. In its place a Methodist church was bought, which stood on the site of the present parsonage. Father Carabin was succeeded in October, 1847, by the Rev. A. S. Godfert, who stayed until September, 1849. During this period the Rev. Casper Rehrl, a missionary, well known throughout the greater part of Wisconsin, paid regular quarterly visits to this Mission, aiding the pastor in various different ways. In October, 1849, the Jesuit Fathers Anton Anderledy, a Swiss, and afterwards General of the Order (he died on January 18, 1892), and Joseph Brunner took charge of St. John's. Father Anderledy remained until the end of April, 1850, but Father Brunner stayed till July, 1851. Subsequently, he went to India, where he died in 1891. After the departure of Father Anderledy, the Rev. G. J. B. Van den Heuvel was for a period assistant at the Mission. Finally, however, he succumbed to typhoid, dying on April 1, 1851, at the age of thirty-five. His remains were also deposited in the cemetery at Shantytown. From March to October, 1851, the Dutch Fathers of the Holy Cross, P. P. De Jonghe and H. J. Smyts, were located in Green

Bay, and with them the Rev. Father Daems, who later became Vicar-General of the Diocese. It was also somewhere about this time that the widely known Pere Weninger, S. J., made a visit to the Bay and held a Mission, without doubt the first held there since the time of Bishop Fenwick and the Rev. Father Mazzuchelli in 1831. Prior to the departure of Father Daems, the Rev. Jean C. Perrodin entered upon his duties as pastor of St. John's, in which position he remained until September, 1857. During the time of Father Perrodin's residence, the German settlers separated from this congregation and together with several Dutch families founded St. Mary's congregation. These families, and there were but a few all told, erected a frame building, on what is now Madison street, which was duly blessed by the Rt. Rev. Bishop Henni, of Milwaukee, on June 18, 1864. Two years later still another division was made, the Dutch on this occasion separating from the German portion of St. Mary's.

St. Mary's Church, Green Bay, Wis.

As already stated, the Rev. P. F. X. Weninger, S. J., held a mission in St. John's Church in July, 1851. It was during the time of this mission that the separation of the German Catholics from St. John's was seriously considered and recommended by the reverend missionary. As a result of these deliberations, in October of the same year, Bishop Henni sent the Rev. S. Seif to act as assistant to Father Perrodin, and take charge of the German element. The first records made of receipts and disbursements and other business matter pertaining to St. Mary's congregation were recorded on September 20, 1851, at which time Mathias Humelson and George Kraft were the trusees. This date, therefore, is accepted as the one upon which the new congregation was organized. In connection with these important changes, a momentary dispute arose as to the amount of money to be paid by those remaining to the retiring portion of St. John's congregation. To settle this quickly, as well as amicably, Bishop Henni paid another visit to Green Bay, and after having been made thoroughly acquainted with both sides of the question decided $300 as the proper amount. The Germans furthermore retained the privilege of holding divine services in St. John's until such a time as their new church would be ready for them. This arrangement enabled them to act as an entirely independent organization, collecting their own pew rents and paying the pastor and incidental expenses from the funds thus received. Of such details as well as those heretofore referred to, the records of St. Mary's show a due accounting. Father Seif left Green Bay late in the summer of 1852—July or August is given as the probable date. In 1853 Mr. Paul Fox, father of the present Very Rev. J. J. Fox, Vicar-General of the Diocese, took up a collection in the saw mills at Pensaukee, Oconto and Peshtigo for the new church, securing altogether $347.37. In addition to this the Bay Settlement donated a little

First German Catholic Church in Green Bay.

This is a picture of the Church of the Annunciation of the Blessed Virgin Mary (later pro-Cathedral of Bishop Melcher), in Green Bay, and was built by the German Catholics of that settlement in 1853. It was blessed July 18, 1854. St. Mary's was taken down in 1889, when the new Cathedral was built, and was re-erected in 1890, being dedicated for school purposes and placed in charge of Notre Dame Sisters of Milwaukee on November 21st of the same year.

over twenty dollars in shingles, the English speaking people of Green Bay gave $510.43, while the Germans collected among themselves $539.91. The site, valued at $1,000, was the gift of W. B. Astor. Everything being now in readiness, the work of building the church was pushed forward as rapidly as circumstances would permit, so that it was completed in the early summer of 1854, and blessed and dedicated by Bishop Henni July 18 of that year. This building, when finished, represented an outlay of $2,358.72, an additional $196 being expended in the purchase of furniture, pews and confessional. The first resident pastor of St. Mary's was the Rev. J. A. Stein, who continued as such from June 17, 1854, to July 13, 1855. He was then succeeded by the Rev. Father Minderer, who left in April, 1856. The next pastor was the Rev. B. Smedding, whose administration lasted until November, 1858. During the first year of his pastorate, Father Smedding added a sacristy to the church, which cost $170.00. This was also used, temporarily for a school, the same being conducted for a time by a lay teacher, a Miss Stemper, and after her by

one Theodore Jansen. On May 2, 1857, an inventory was taken of all property belonging to the congregation of St. Mary's, which was found to amount to the comfortable sum of $9,000.

In November, 1858, the Rev. F. X. Etschmann assumed the pastorate, remaining until July, 1859, when, on account of the great scarcity of priests, the congregation was left for a while without a resident pastor. In January, 1860, however, they were given another in the person of the Rev. Jos. Albers, it being his first charge after having taken holy orders. He conducted the pastorate until the end of February, 1862, during which time two Dominican Sisters, Benedicta and Thomasina, and two candidates, who the Sisters of Notre Dame Convent, Milwaukee, had given to them, came to Green Bay and took charge of St. Mary's parochial school. Not very long after their arrival, a new school and Sisters' house were built, when they were joined by Sister Raymunda. When Father Albers left Green Bay, two of the Sisters also took their departure, Sister Ramunda alone remaining. In the early part of May, 1862, the Rev. F. X. Pfaller became rector of St. Mary's, and on December 3 of the same year Sisters of Notre Dame arrived at Green Bay and took charge of the parochial school. Of these, Sister Bruno was First Superior, her associates being another Sister and one candidate. From January to July, 1866, Father Pfaller was absent from his charge on a pilgrimage to Rome and Jerusalem, and during that period the Rev. J. Gauché, Pater Leo, O. M. Cap., (who died March 24, 1897,) performed the duties as pastor of St. Mary's. The congregation had now increased to such proportions that it became necessary to enlarge the church, for which purpose over $2,300 was collected. Thus, the affairs of the church gradually improved, and were in a most excellent and prosperous condition when the Rev. P. Weninger, S. J., opened a Mission at St. Mary's in April, 1868.

Becomes an Episcopal See.

Through a Breve of the Holy Father, Pius IX., executed by him on March 3, 1868, Green Bay was elevated to an Episcopal See, of which the Rev. Jos. Melcher, of St. Louis, Mo., was appointed the first Bishop. He was consecrated at St. Louis July 12 of the same year, and soon after took possession of the Diocese of Green Bay. Shortly after arriving at Green Bay, the Bishop selected St. Mary's Church for his pro-cathedral, and moved into the small parsonage, which was already occupied by Father Pfaller. Somewhat later this was sold to private parties and moved away, and in 1870 the congregation built a new residence for the Bishop and pastor. This work was partly accomplished during the absence of the Bishop, and was not quite completed when he returned from attending the Vatican Council. Toward the middle of February, 1870, Father Pfaller left St. Mary's, as rector of which he was succeeded by the Rev. James Nussbaum, who performed the duties of that office from March, 1870, to October, 1871. The Rev. August Lezuo, formerly assistant pastor, then assumed the duties. He was succeeded June 5, 1872, by his chaplain, the Rev. Ferdinand von Rüpplin, and he by the Rev. A. Leitner, who left in March, 1874. During his pastorate, the school and Sister-house were removed to the other side of Monroe avenue, to make room for the new cathedral. Before the latter was begun Bishop

Joseph Melcher, First Bishop of Green Bay.

Melcher died, the date of his decease being December 20, 1873. He rests in the chapel built by the late Bishop Krautbauer to his memory, in the cemetery of Allouez.

Joseph Melcher was born March 18, 1807, at Vienna, Austria, and spent the first few years of an eventful life in his native city. When but a little lad of seven, he was taken by his parents to Italy, his father entering the service of the Archduke of Modena. It was in that country, also, that he acquired his earlier education and

completed a course of studies in the classics, philosophy and theology which fitted him for the arduous and responsible duties of after life. From the first he was regarded as a more than ordinarily studious boy, and to such an extent did he excel in everything undertaken that the degree of Doctor of Divinity was conferred upon him in 1830 as a just and well-earned tribute to his erudite and scholarly accomplishments. In the same year he was ordained to the holy priesthood and appointed chaplain of the Austrian Court. Twelve years later he became acquainted with Bishop Rosati, of St. Louis, Missouri, who was then on a visit to Rome, and it was during their brief acquaintance that he concluded to devote the remaining years of his life to the cause of Catholicity in America. On the 17th of March, then, 1843, having completed all necessary arrangements, he accompanied Bishop Rosati on his return to this country. At Paris the Bishop was taken suddenly ill, his condition becoming such as to necessitate an immediate return to Rome, where he died shortly after. In the meanwhile, Father Melcher continued on his way to the United States, arriving in due time and without further incident at his destination, St. Louis. From there he was soon sent by Coadjutor Richard Kenrick to Post, a small parish in Arkansas, where he remained until Little Rock became a bishopric, when he was transferred to Merrimac, where he had charge of two congregations. After some time at the latter place, owing to continued ill-health, he was compelled to retire from the active duties of his pastorate, and in 1846 accompanied his archbishop to the Provincial Council held during that year at Baltimore, Maryland. Upon his return he was created Vicar-General of the archdiocese, shortly after which he paid a visit to Europe, his commission being to obtain a number of priests and theologians with whom to swell the Catholic forces of the archdiocese. In this undertaking he was eminently successful, obtaining the coöperation of a number who afterwards did valiant service in behalf of the Catholic cause in America. He also, while in Germany, effected the necessary steps for the erection of an Ursuline convent in America, securing for that purpose three nuns of the Order who came from Oldenburg, Germany, to St. Louis, where they subsequently established a nunnery. Upon returning from Germany, Father Melcher became rector of St. Mary's Church at Green Bay, and worked indefatigably in the cause of religion in that locality. At the same time he performed the duties of director and confessor of the Ursuline convent. In 1854 he was elected Bishop of Quincy (now Alton), Illinois, and Administrator of the diocese of Chicago, but declined. In the year following he made a second visit to Europe to see once more his aged father, and to secure the services and coöperation of more of the clergy. A third visit was made by him to Europe in 1864, he being accompanied upon his return by a number of young and enthusiastic missionaries. Two years later, that is in 1866, he was notified by the Prefect of the Propaganda that he had been appointed Bishop for the newly erected See at Green Bay, and on the 12th of July in that year he was consecrated at St. Mary's Church, over which he had now presided for a period of twenty years, by the Archbishop of St. Louis who was assisted on that occasion by the Bishop of Milwaukee and Alton. The working force comprised by the new diocese at this time numbered but twenty-two priests, but in the six years following, owing to the energetic and solicitous efforts of the Bishop, this number was increased to seventy. In October, 1868, at his request, nine Ursuline Sisters from the convent at St. Louis came to Green Bay and established an Academy there. Towards the latter part of 1869, Bishop Melcher went to the Vatican Council at Rome, returning to America and his See on March 7 of the following year. At the time of his death, the diocese was in a very satisfactory and flourishing condition, and, indeed, the Catholic Church may truly be said to have lost in this learned and zealous prelate one whose exemplary life was a model for clergy and laity alike.

After the departure of Father Leitner in March, 1874, the following priests served in St. Mary's Church, some of them being there at the same time, while others assumed the duties successively—the Revs. A. Maschelein, Michael Zara, A. N. Buschle, J. A. Abb, J. Wernert, A. B. Rinkes and J. Jaster.

On June 29, 1875, the newly appointed Bishop, the Rev. F. X. Krautbauer, was consecrated at Milwaukee and held his solemn entry into the Diocese of Green Bay on July 2 following. With him came, as his private secretary, the Rev. Frederick Katzer, who had for years been a professor at St. Francis Seminary. At the request of the Bishop, the Rev. Father Katzer assumed, in August, 1875, the administration of the congregation with the Rev. R. Scholter as assistant. Father Scholter remained until March, 1876, when he resigned to take charge of the congregation at Seymour, which had originated from Green Bay.

As soon as practicable, after his arrival, Bishop Krautbauer began work in earnest on the new cathedral. Already, in July, 1876, excavations for the foundations were begun, and by October 6 following everything was in readiness for the laying of the corner-stone. In December, 1878, the souterrain and basement were dedicated in honor of St. Franciscus Xaverius, the patron of the first Mission established by the Jesuit missionaries. The dedicatory services were performed by the Rt. Rev.

Bishop Krautbauer, assisted by the Revs. F. X. Katzer, E. Walsh and N. Kersten. On November 20, 1881, the solemn consecration of the new cathedral was celebrated by Bishop Krautbauer, in the presence of the Most Rev. Archbishop Heiss, Bishops K. Flasch, R. Seidenbusch, Ireland and Abbot Edelbrock, and a large number of priests of the Diocese. At these services the Archbishop celebrated Pontifical High Mass and Bishop Ireland preached the sermon.

In 1884 a new brick school was built by the Very Rev. Vicar-General Katzer. The old school-house, built in 1860, was then sold to the city, where, at its present location, opposite the courthouse, it still serves as a pub-

Bishop F. X. Krautbauer

lic school. On September 14, 1884, the new parochial school was blessed. During the previous year the School Sisters had built their new convent, so that now there presents itself to the eye a block of solid brick buildings which have taken the place of the wooden structures previously used—a remarkable illustration of what faith and perseverance had been enabled to accomplish.

But with all of the blessings, comforts and successes which had thus rapidly accrued to the people and Diocese of Green Bay, there was still that modicum of the untoward which ever finds a way of creeping in and attempting to nullify the growth and retard the onward progress of whatever it is brought into contact with. On December 17, 1885, with a broad vista of glorious possibilities opening up before him, with work past and present to laud the efforts he had already made, and with the determination and vigor of a conscientious, godly and upright life as an inspiration to still greater deeds on behalf of the church he so dearly loved, Bishop Krautbauer was stricken with death.

Fr. X. Krautbauer, second Bishop of Green Bay, was born January 12, 1825, near Bruck, a city in the Diocese of Regensberg, Bavaria. He acquired his classical and theological studies at Regensburg and Munich, and at the last mentioned place prepared himself at the Georgianum for the Mission-field of America. He was ordained priest July 16, 1850, and in October of the same year he started for America, coming direct to Buffalo, where he was appointed assistant pastor at the Cathedral. Later on he became rector of the Catholic Parish of Collins. In 1851 he was transferred to the Parish of St. Peter's in Rochester; this congregation was in an unsettled condition on account of dissensions which had arisen between certain factions in the parish. Through the efforts of Father Krautbauer, peace was restored and the congregation was brought to a flourishing condition. At this time he received a call from the Sisters of Notre Dame, Milwaukee, to become their spiritual adviser, which he at once accepted. Under his excellent administration the convent was erected, and he is assuredly entitled to lasting credit for the healthy and flourishing condition in which he left that institution. In 1873 he suffered shipwreck on Lake Michigan, but his life was fortunately spared. When the See at Green Bay became vacant by the death of Bishop Melcher in 1875, the Rev. Father Krautbauer was elevated to the episcopate by Pope Pius IX. For two years he worked incessantly in behalf of his Diocese, organizing many new congregations and erecting numerous churches and school houses. He died December 13, 1885, well prepared for the passage into eternal life.

St. Francis Xavier Cathedral Church, Green Bay, Wis.

After the death of Bishop Krautbauer, the Rev. Father Katzer became administrator of the Diocese, remaining as such until the Holy Father appointed him as the lamented prelate's successor. This appointment was made on June 13, 1886, the announcement being received with the greatest satisfaction by all of the priests of the Diocese. The consecration services were held at St. Francis Xavier cathedral on September 21, 1886, and were celebrated by Archbishop Heiss. In the autumn

Main Altar of the Cathedral at Green Bay.

St. Francis Xavier's Cathedral, School and Residence, Green Bay, Wis.

of 1887 the old St. Mary's Church was taken down and the site upon which it stood transformed into a garden.

When in the spring of 1888 the Rt. Rev. Bishop Katzer made his visit *ad limina Apostolorum*, he called the Rev. Clement Lau, then rector of St. Mary's congregation at Greenville, Outagamie County, as rector of the Cathedral, who entered upon his new duties on April 21, 1888, and took up his abode in the Episcopal residence. After the return of the Bishop from Rome, circumstances made it necessary to separate the diocesan and congregation administration, and, therefore, the latter was incorporated according to the laws of Wisconsin, under the name, St. Francis Xavier Cathedral Congregation. Thus, the Rev. Father Lau became the first rector of the new Cathedral under the new arrangement. As first lay directors of the new incorporation there were Messrs. Joseph Kaster and Herman J. Krischer, the former being secretary and the latter treasurer. On August 12, 1890, the rector celebrated the twenty-fifth anniversary of his ordination to the priesthood, at which time the congregation took occasion to express their respect and affection by presenting him with a golden chalice. In the summer of 1891, under the directions of their pastor, the congregation built a new parsonage on Monroe Avenue, north of the Cathedral, which cost in the neighborhood of $6,000, and in October his reverence moved into his new quarters.

The month of December, 1890, was made memorable in the history of the Catholic Church in Wisconsin by the elevation of the Rt. Rev. Bishop Katzer to the Archiepiscopate of Milwaukee, by Pope Leo XIII. The new Archbishop was introduced into his new field of labor in June, 1891, amidst the joyful demonstrations of the clergy and laity of Milwaukee, and, it must be said, to the no small sorrow of his faithful diocesans at Green Bay.

The Rev. N. Kersten now acted as Administrator of the Diocese until such time as the newly appointed Bishop, the Rt. Rev. Sebastian Gebhard Messmer, should arrive. He was consecrated on March 27, 1892, at Newark, N. J., and held his solemn entry into the Diocese of Green Bay on April 7 of the same year, on which occasion all the clergy of the Diocese paid their homage to him at the Cathedral.

Bishop Sebastian Gebhard Messmer was born August 29, 1847, at Goldach, Canton of St. Gall, Switzerland. His ancestors were Swiss Catholics, and resided in Thal, also of the same Canton. At the time of the Reformation, one branch of this family became adherents of the Protestant Church, but the other portion remained steadfast in the faith.

Sebastian G. Messmer, Sr., moved from Thal to Goldach, residing there until the time of his death in 1873. A farmer by occupation, he managed to save a little fortune, besides finding time to acquire an education that was far above the average. Thus equipped, through his own unaided exertions, it is little to be wondered at that he became the subject of numerous political, social and parochial honors in the gift of the people of the canton in which he resided. Thus, he served as a representative of his district in the General Assembly, as well as in the Catholic Administrative Council, proving himself in both instances to be a faithful and conscientious leg-

Sebastian Gebhard Messmer, Bishop of Green Bay.

islator. A good citizen and staunch Catholic, he proved an active worker in the interests of both Church and town, as his position of President of the Council and Board of Church Trustees, which he held for many years, enabled him to do. A man of strong and decided character, ruggedly independent, yet honorable and kind, it was a keenly appreciated loss to the people of the district when in the prime of mental vigor he was called away.

The mother of Bishop Messmer, whose maiden name was Rosa Baumgartner, was a native of Moerschwyl,

also of the Canton of St. Gall. She died in the prime of life, mourned and esteemed for her many Christian virtues.

Bishop Messmer is the eldest of a family of five. His first education was obtained in the primary schools of his native town, after which he was for three years a pupil in the High, or "Real" school, in Rorschach, which is situated on Lake Constance. At this latter place he first met Otto Zardetti, who was destined to become his life-long friend. Zardetti afterwards became Bishop of St. Cloud, Minn., and later an Archbishop of Bucharest in Roumania.

Following the clerical vocation in 1861, young Messmer entered the Diocesan College of St. George, near St. Gall, where he soon became recognized for his devotion, close application to his studies and strict obedience to his superiors. He remained at this college until 1866, when he entered the University of Innsbruck, in Tyrol, Austria, where he pursued the study of philosophy and theology for the next five years. On July 23, 1871,

Bishop Messmer's Residence, Green Bay, Wis.

he was ordained to the priesthood for the American Mission, after which he remained at home but a short time. He then came to America, landing in New York October 4 of the same year.

Prior to leaving for America, he had applied for and received the appointment from Bishop Bailey of Newark, N. J., as professor of theology at Seton Hall College, South Orange, which is also a diocesan seminary. In this position he remained until August, 1889, making himself beloved by the ever-thoughtful and kindly interest he manifested in those with whom he was brought in contact. A teacher, chaplain and friend, his life was conscientiously devoted to the interests of those dependent on his care, and in the service of the Church.

During the eighteen years of his administration in New Jersey, a considerable portion of his time was given to pastoral work in St. Peter's Church at Newark. This church, whose congregation is German, has attached to it the largest parochial school in the Diocese, the total attendance numbering some fifteen hundred children. It was in this church, where much of his most earnest work was done, that he was, at his own request, consecrated by Bishop Zardetti on March 27, 1892.

While still holding his professorship at Seton Hall, Bishop Messmer was for eight years in active charge of St. Mary's Orphan Asylum, as chaplain. He was also pastor of St. Leo's congregation at Irvington, N. J., for two years.

Being called in 1889 to the chair of canon law, in the University of Washington, D. C., he at once went to Rome, the better to prepare himself for the new responsibilities devolving upon him. Canon law having been one of his classes while professor at Seton Hall, he devoted himself entirely to the study of Roman civil law, and finally graduated from the Collegio Appolinare with the degree of D. C. L. In September, 1890, he entered upon his duties at the Washington University, remaining there until called upon to fill a more exalted position at Green Bay, Wis.

Some time prior to the convening of the Baltimore Plenary Council in 1884, he was elected as one of the eight theologians whose duty it was to prepare the draft of decrees for the consideration of that body. He was also one of the secretaries of the council at its sessions, and afterwards, in collaboration with Dr. O'Connell now rector of the American College at Rome, prepared for publication the deliberations of that famous body. The work was published in 1886, and is regarded as a model of scholarly effort. For the arduous labor implied in bringing this work to a successful termination, the Pope conferred upon him the title of D. D.

This, however, is by no means the limit of his literary undertakings, as not a few other scholarly and practical works which bear his name attest. Among those may be mentioned a work in Latin, entitled Praxis Synodalis, written for the Provincial Council of New York in 1883, of which he was assistant secretary. The manual was also used at the Council of Baltimore. In 1886 he edited for the American clergy an English translation of a German work entitled "Canonical Procedure in Criminal Cases of Clerics," which is still accepted as an authority in clerical law. He has also written numerous articles

for a German monthly clerical paper published at St. Louis, Missouri, called "Pastoral Blatt," and for the "Ecclesiastical Review" of Philadelphia, Pa.

Bishop Messmer was appointed to the See of Green Bay December 14, 1891, but did not take active charge of the Diocese until April 7, 1892.

Here a field of almost limitless possibilities awaited him; a field full of hard, unyielding labor to him who would master the situation and thereby be enabled to cull from the willing and fertile soil its richest gifts. To

Rev. J. Looze, Bishop's Secretary.

this work he brought the ripe experience garnered from long years of service, the learning of a scholar, the business tact of a man and love of a Christian. With such attributes at his command, failure was indeed an impossibility, and so most surely it has proved. As a result of this success, Bishop Messmer to-day administers the comforts of religion to nearly thirteen hundred families which constitute his charge. Additional evidence of his remarkable popularity is shown in the esteem and unbounded confidence with which he is regarded by all, no matter to what class or denomination they belong.

Bishop Messmer was the first president of the Catholic Columbian Summer School at Madison and is now for the third time reëlected president of that institution.

On July 23, 1896, Bishop Messmer celebrated his silver jubilee as priest, when nearly the whole population of Green Bay made general cause in offering him their heartiest congratulations.

The present Vicar-General of the diocese of Green Bay, the Very Rev. Joseph J. Fox, is a tower of strength in the community and the Bishop's much valued assistant. Father Fox, in fact, has business ability and sagacity of a high order, and to his services as much as anything is due the present flourishing condition of the diocese. Father Fox was born in Green Bay and is a son of Paul Fox, who settled on the site of the present city in the early '40's, being one among the first German settlers. His name will ever be remembered as that of the most energetic and persistent among the early Catholics of Northern Wisconsin in effecting the formation of the congregation of St. Mary's, from which the present Cathedral congregation is an outgrowth.

Father Fox acquired his earlier education at the Catholic school at Green Bay, afterwards pursuing his classical studies at St. Francis Seminary, St. Francis, Wisconsin. Theology he studied at Louvaine, Belgium, in which country he was also ordained to the priesthood in 1870. He then returned to his native country and the diocese of Green Bay, his first appointment being that of rector at New Franken, Brown County. Subsequently he maintained the pastorate of St. John's

Rev. Joseph J. Fox, V. G.

Church in the city of Green Bay for three years, and during that time gave evidences of his remarkable executive ability by reducing a very troublesome debt which hung over the property in that parish, in addition to which he opened a school in the old Cathedral school building on Madison street, in the meanwhile serving

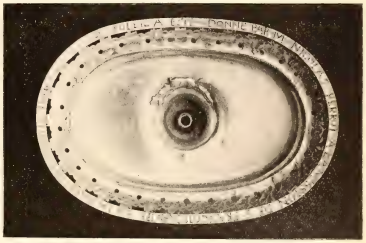
efficiently as secretary to Bishop Krautbauer. Father Fox was transferred to the pastorate of Our Lady of Lourdes at Marinette, Wisconsin, in 1883, where again by zealous effort and uncompromising industry he made out of a somewhat negligent and indifferent congregation one of the most steadfast and progressive in the diocese. Among the many improvements made to this parish during his pastorate of eleven years was the erection of an expensive new school house, notable and

Ostensorium.

Ostensorium given by Nicholas Perrot to the Jesuit Mission of St. Francis Xavier at De Pere, in 1686, now deposited with the State Historical Society in Madison.

advantageous additions to the church structure and purchase of a large and first-class pipe organ. Father Fox was appointed to the Vicar-Generalship of the diocese of Green Bay by the present Bishop, the Right. Rev. Sebastian G. Messmer, in 1894, and all interested in the growth and progress of Catholic matters in the diocese are unanimous in their approval of the selection made. The one particular incident, however, peculiarly near and dear to him is the magnificent orphan asylum of St. Joseph, which owes much of its present popularity and prosperity to his wonderful business ability and the almost ceaseless efforts which he has devoted to its most thorough establishment and upbuilding.

A radical and highly acceptable change was made in the parochial school system during the year 1891, that institution which up to that date had been under the direction of four teachers being converted into a free school. To meet the extra expenses thus incurred, the annual pew rents of the Cathedral were raised from $2,000 to $4,000, a demand willingly acceded to by the people of the congregation, who readily recognized the value and importance of such a change. In consequence of this new arrangement the number of scholars rapidly increased, so that before the close of the year it became necessary to employ six instead of four teachers. In addition to this, in September, 1891, a seventh class was opened in the school, which is known as the high school



Bottom of Ostensorium Bearing Contemporary Inscription.

of the Cathedral congregation. This, as well as all of the other grades connected with the school, is in charge of Sisters from Notre Dame Convent at Milwaukee. The school, which had now grown to such proportions as to have a regular attendance of some four hundred scholars, was, with the congregation, considerably weakened in the reopening in November, 1892, by the Bishop, of the old SS. Peter and Paul's Church, on the east side of East River, which had been closed for over seventeen years. In spite of this, however, the school continued to maintain a most enviable record, quite a number of graduates, of both sexes, from the high-school department, passing their examinations before the County Superintendent with the greatest credit.

At about this time Father Lau also did a great deal towards revivifying the Catholic societies in the Cathedral congregation, by infusing new life into the old St. Boniface Benevolent Society. Under his direction

the new Franciscus Xavier Benevolent Society was organized, and the Poles belonging to the congregation formed the St. Stanislaus Benevolent Society, also.

In the spring of 1892 the annual convention of the Catholic Benevolent Societies of Wisconsin was held in Green Bay, Father Lau attending as president and delegate of the Catholic societies of Green Bay. Archbishop Katzer also came to Green Bay at that time as a guest of Bishop Messmer, and while there celebrated Pontifical Mass in the Cathedral, besides being an interested witness of the deliberations of the Convention.

During the winter of 1893, just a quarter of a century since the time when Pere Weninger, S. J., opened the first Mission at Green Bay, another of fourteen days' duration was held by the missionaries of the Jesuit Society, P. Port and Simeon, which proved most acceptable and successful. September 7, 8 and 9 of the same year the Papal delegate, now Cardinal Satolli, visited Green Bay, for the purpose of celebrating the Holy Office in the Church of St. Joseph at De Pere. The reception of His Eminence, in which the Catholic societies of the Cathedral took part, was a grand ovation, and is still remembered as a most notable event. On the evening of the 8th, His Eminence and two members of the Faculty of the University at Washington, D. C., Prof. Henry Hyvernat, D. D., and Prof. Dougherty, as well as the Rt. Rev. Bishop and clergy of the city, were entertained at his residence by the Rev. Father Lau. There was also a serenade and torchlight procession during the evening, given in honor of the august visitor. The day following, the Papal delegate celebrated Mass in the Cathedral, assisted by Father Lau.

Among some of the more noticeable improvements and additions made to the church property at about this period were the purchase by the congregation, in 1893, of two beautiful statues, that of St. Franciscus Xavier, patron of the Cathedral, and that of St. Sebastian, patron of the Bishop—which were placed in the sanctuary. In 1894 the two side altars were finished, and a statue of the Sacred Heart of Jesus was placed upon one, and a picture of Mary, the Mother of Perpetual Help, on the other. This picture was sent from Rome after it had been blessed by the Holy Father.

At the celebration of the silver jubilee of the St. Boniface Society, held in June, 1894, the Most Rev. Archbishop of Milwaukee was again invited to attend and celebrate Pontifical Mass. This he did, the Rt. Rev. Bishop Messmer preaching the sermon on that occasion. In 1895 the painter T. Schmit, who had previously decorated the high altar with a picture of the Crucifixion, received a commission to execute two others, one of "Jesus in His Agony" and the other "Jesus Taken From the Cross." These pictures were presented to the Cathedral by a member of the congregation. The members of St. Francis Xavier also contributed over $1,000 towards the new orphan asylum, besides a considerable sum to the new hospital, which was opened in Green Bay under the direction of Sisters of St. Francis, of Springfield, Illinois, in 1895. The congregation has in contemplation other improvements, among them being pictures representing scenes from the life of St. Francis Xavier. The members of all nationalities are, in fact, doing their utmost to advance the interests and intensify the prestige of the congregation. There is a probability, however, that the Polish members will at some time in the near future withdraw for the purpose of arranging an organization of their own, as they have already purchased a site. Of the numerous valuable though minor improvements made in the Cathedral during the past seven years, are a hot water heating apparatus costing $2,500; electric light, $500: five bells, the largest, St. Paulus, weighing 2,000 lbs., $3,000, and a handsome pipe organ which cost over $2,000.

Rev. Clement Lau.

Of Catholic societies in the Cathedral congregation other than those already mentioned there are: Young Ladies' Sodality, one hundred members; St. Stanislaus Boys' Society, sixty members; St. Rosa's Girls' Society, eighty members; Society of Christian Mothers, about one hundred and fifty. There are altogether about two hundred and sixty families in the congregation of St. Francis Xavier, five being Bohemian, fifty Polish, and

the rest German. The Cathedral property is at present estimated at a valuation of $70,000.

The present rector of the Cathedral of St. Francis Xavier at Green Bay, Wisconsin, the Rev. Clement Lau, was appointed to that position by the Right. Rev. Bishop F. X. Katzer, on April 6, 1888. He is a native of Germany, and was born in Rheine, in the Province of Westphalia, on November 18, 1840. In the city of his birth he attended, first, the common schools, and, afterwards, the gymnasium, entering the latter institution at the age of eleven. There he studied diligently until 1859, in which year he began a course at the Gymnasium of Muenster, also in Westphalia, where he passed his final examinations. Having now decided to prepare himself for the priesthood he entered the University in the same city, where he read philosophy for the term of one year. He next proceeded to Austria, where he entered upon the usual four years' course in theology, in the Priest Seminary at Linz. Here he was ordained sub-deacon on June 12, 1863, and to the priesthood by the Rt. Rev. Bishop Francis Joseph Rudigier, on June 31, 1865. He celebrated his first Mass on August 12 of the same year, in the private chapel of the Castle Neuhaus, belonging to the Count of Thurn and Taxis. During the succeeding fourteen years he was assistant rector in four different Austrian cities, where he is accredited with having rendered the most efficient service. Then, as now, he was always a friend and well-wisher of the little ones, looking zealously after their every interest. In spite of a multiplicity of other duties thrust upon him, he still found time to urge ever prominently forward the interest of education. As a direct result of his labors, two schools were built and used as a kindergarten and industrial school for girls. These schools were conducted by Sisters of the Holy Cross. Besides these schools, he provided a house for the sick, which was also placed in the hands of the Sisters of the same Order.

In 1877 the Rev. Clement Lau visited Rome, where he was honored with an audience by Pope Pius IX. He then came to the United States, arriving on May 5. 1888, when he at once began the study of the English language. On August 12 he went to Green Bay, where he met Bishop Krautbauer, who soon after appointed him to the pastorate of St. Mary's Church at Clark's Mills, Manitowoc County, where he labored diligently for only fourteen months. His next pastorate was that of St. Mary's at Greenville, Outagamie County, where, during his residence he built a school and a Sisters' house. From here he also attended St. Patrick's congregation at Stephensville, as a mission. He left Greenville on April 21, 1888, being called by the Rt. Rev. Bishop Katzer to assume the rectorate of St. Francis Xavier Cathedral in Green Bay, over which congregation he still presides. During his residence in Green Bay, Father Lau has by his indefatigable energy done a great deal towards bringing the affairs of the parish to their present most satisfactory condition. At his instigation the congregation was incorporated in 1889, and it may be said to have been entirely owing to his zealousness and great personal interest in the matter that the parochial school was turned into a free school, the high school established, and a new residence built for $6,000. All of the improvements of the past few years have been made willingly by the congregation, who, knowing the man, recognized in the demands put upon them the ever kindly intent of the rector for their own good and advancement. A faithful priest, a courteous Christian gentleman , he is not only beloved by his own congregation, but enjoys the respect and confidence of the entire community. He has ably filled his responsible position, and will long be remembered for his counsel and advice.

St. John the Evangelist's Church, Green Bay, Wis.

THE congregation of St. John the Evangelist is the oldest Catholic organization in Green Bay, and, it can be safely added, of Northern Wisconsin, as we find it attended by regular pastors as early as 1831. St. John's can also claim, to a certain extent, to be the first organized attempt to perpetuate the labors of the early missionaries, Fathers

Rev. L. A. Ricklin.

Allouez and Marquette. It is, in fact, the mother church of the City of Green Bay, as from it have branched out the German church, in 1853; the Hollandish, about 1860; the St. Patrick's congregation across the Fox river, in 1862; and the SS. Peter and Paul's church, in 1893. The first church building was located in the place called Shantytown, which is south of the actual city limits. The little church burned down in 1847, and in 1848 the pastor, the Rev. A. Godfert, bought the old M. E. church, located on the present site of St. John's church. That building remained the place of worship of the congregation until 1872, when it was also destroyed by fire. The present church was built in 1873, Father Anderledy, late general of the Order, as assistant (1849 to 1851); the Rev. Perrodin followed (1851 to 1854); again the Capuchin Order stepped in (1854 to 1861); and after a couple of secular pastors we find another Capuchin, the Rev. Father Hoffen (1865 to 1870). From 1870 to 1888 the diocesan priests had charge of the congregation, the pastors being, successively: The Rev. Fathers Crud, Takken, De Kelver, Ritter, Fox, Geissler, and Selbach. In 1888 the Fathers of Mercy were put in charge and built a school house. In 1891 a new change was made, and the Fathers of the Holy Ghost came. Finally, the Right Rev. Bishop Messmer once more took charge of the congregation for the

the Rev. A. Crud being pastor at that time. It is a brick veneer structure of about 100x45 feet, presenting an elegant appearance with its portico, two steeples, and graceful windows. The interior was thoroughly renovated in 1894 by the present pastor, Father L. A. Ricklin, and is to-day by far the finest auditorium in the city. The church has recently received its final artistic touch, in the shape of about two hundred electric lights, which bring out in a most satisfactory manner the architectural lines of the building. St. John's church has had a great variety of pastors: The Revs. Mazzuchelli and Van den Broek (1831 to 1838) were Dominicans; the Rev. Father Bonduel (1838 to 1843) was a Capuchin; the Rev. Fathers Carabin and Godfert (1843 to 1849) were secular priests. Then came the Jesuits, with the Rev. diocese, appointing as pastor his secretary, the Rev. L. A. Ricklin, in July, 1894. The present pastor is an Alsatian by birth, educated in France. He came to this country in 1888, after having had, in Strassburg, Alsace, the most unique experience of the troubles of a Catholic newspaper man under the Prussian regime in the years 1878 to 1886. On coming to the United States he was for a while pastor of the pro-cathedral of Sioux Falls and secretary to the Right Rev. Bishop Marty. In 1891 he took a course at the Catholic University at Washington, in 1892 he came to Green Bay as chancellor to the Right Rev. Bishop Messmer, and in 1894 he was sent to St. John's.

St. John's congregation has a good parochial school, with the Sisters of St. Joseph (St. Louis) as teachers.

The school was sheltered at first in the old pro-cathedral and opened by the Rev. J. J. Fox, then pastor in 1880, and later in the little frame building which had been the priest's house. In 1890 to 1891 the present school house was built, causing an expense of $9,000. When, in 1896, the convent of the Good Shepherd, located next to St. John's Church, was vacated, after the erection of the new monastery, the buildings were purchased by the Sisters of St. Joseph, and to-day St. Joseph's Convent is a magnificent institution, where a Catholic academy will soon be opened.

The societies connected with St. John's church are the Young Ladies' Sodality, the Archconfraternity of the Christian Mothers, the Catholic Order of Foresters, and the Catholic Knights of Wisconsin.

St. Patrick's Church, Green Bay, Wis.

IN the spring of 1865 all the Irish families on both sides of the Fox withdrew from the French church, and, under Father VerBoort as their first pastor, began the erection of a new church on the west side of the Fox River, then called Fort Howard. The land, consisting of two lots, was donated by A. E. Elmore, and the church was enclosed before winter. In the spring of 1866 Father McGinnity, now of Janesville, was sent from Maple Grove to take charge of the congregation, and to complete the church, which he did before the first of August of that year. In the meantime, that is, from the time the Irish left the French church till the time their new church was completed, they worshiped in the old Holland church. They had Mass at 9 o'clock and the Hollanders had Mass at 10:30 on Sundays and holydays. The building committee consisted of J. K. Delaney, H. P. Huffman, James Callaghan, and James McGuire. Mr. Delaney, the only one of the committee living, is still a prominent member of St. Patrick's, and we are indebted to him for much of the information concerning the early history of the parish. The new church was built by John McAfee, contractor, and cost about $2,600. It was dedicated on the 15th of August, 1866, by the Very Rev. Father Daems. The congregation then consisted of all the Irish Catholics on both sides of the Fox, now comprised in the City of Green Bay, and numbered about seventy-five families. On the Sunday after dedication day, Father McGinnity bade farewell to the congregation, to their great sorrow, for they had begun to love and esteem him, and justly so; for he had completed their first church and endeared himself to the people. He was followed by Father O'Neal, who remained but a month or two. His successor was Father McDonald, who had charge of the parish from the fall of 1866 till the spring of 1869, when Father Walsh was appointed pastor. During the following summer Father Walsh enlarged the church and erected a spire, at a cost of about $1,000, and in the year 1873 he built the present parochial residence, necessitating an additional outlay of $3,000. This building was, at the time, considered the finest parochial residence in

St. Patrick's Church, Green Bay, Wis.

the diocese. Father Walsh was succeeded in the spring of 1882 by Father Geo. Brady, who remained till the following fall, when Father Brown was appointed pastor. On the death of Father Brown, which occurred December, 1885, the Rev. Bongers took charge of the parish, remaining until October 1, 1886, when Father Larmer was appointed. This pastor resigned in May, 1893, when he was succeeded by Father M. J. O'Brien, the present pastor. In the September following, the new church was begun, and fifteen months from that time the dedicatory services were held by Bishop Messmer.

The new church covers an area 60x120 feet, and has a tower on the corner a hundred and fifty feet high. The walls are brick with cut stone trimmings, and there is a basement eleven feet in the clear under the entire church. This basement is divided off into a chapel, assembly and boiler rooms. The cost of the entire build-

ing, including stained glass windows, steam heating apparatus, electric light, pews, altars and general furnishings, amounted to $27,000.

Originally, St. Patrick's church was attended by all the Irish Catholics on both sides of the Fox River, and by them only; but during the winter of 1881-2, when there was no priest in charge, and during the year that Father Bongers had charge, many Irish Catholic families on the east side of the river joined the French church. This was the beginning of the so-called exodus to the French church, which continued, more or less, until 1893. In the meantime, several German, French and Holland families on the west side of the river joined

Rev. M. J. O'Brien.

St. Patrick's Church. After Father O'Brien took charge of the parish and built the new church, many of the Irish families returned from the French church to St. Patrick's. In December, 1895, Bishop Messmer decided that St. Patrick's congregation should consist of all the English speaking families on the west side of the Fox River, and those English speaking families from the east side who then had pews rented in St. Patrick's Church. The parish comprises about three hundred and thirty families, and bids fair to soon become the largest in the city, St. Patrick's being the only Catholic church located on the west side of the river.

Father Michael J. O'Brien was born February 29, 1860, in Granville, Milwaukee County, a son of Patrick and Margaret (O'Leary) O'Brien, who were natives of Ireland. The parents, who had immigrated to Boston in 1846, came to Wisconsin in the early spring of 1855, locating in Granville. The family removed to Chilton in 1873, where young Michael attended the high school, from which he graduated June, 1878. For three years following he was a teacher in the schools of Calumet County, and in the fall of 1881 entered St. Francis Seminary at Milwaukee. From there he graduated in 1888, and was ordained priest in June of the same year by Archbishop Heiss. His first charge was as pastor of St. Andrew's Church at Kingston, Wisconsin, after which he was assistant for two years in St. Peter's Church at Oshkosh. His next appointment was to St. Stephen's Church, at Stevens Point, from whence he removed to Fort Howard in May, 1893, where the present handsome structure stands as a monument to his untiring zeal and devotion.

SS. Peter and Paul's Church, Green Bay, Wis.

IN the spring of 1875, permission was granted by the Very Rev. Edward Daems, then administrator of Green Bay Diocese, to a committee consisting of John Goebel, Jos. Schroeder and Valentine Klesges, to build a church in the eastern suburbs of Green Bay, for the accommodation of the many German and Belgian families living in that part of the city. Four lots were immediately secured of Mr. Lindsley, and ground was broken for the foundation of a 40x80

SS. Peter and Paul's Church and Parsonage, Green Bay.

foot brick-veneered church. The corner-stone of this building was laid by the Very Rev. Edward Daems on Sunday afternoon, May 8, 1875, the Rev. Father Takken, at that time pastor of St. John's Church, in the city, preaching the sermon. The work of building and finishing the church was then continued with great energy by about one hundred and fifty families, all of them sac-

rificing both money and time that the work might be quickly and properly completed. The building, when finished, with the exception of the steeple, cost about $5,500. The new church was duly dedicated by the Rev. Father C. De Louw, then pastor of St. Willibrord's, on Sunday, April 9, 1876. Father Daems was the first one to offer up the Holy Sacrifice of the Mass in the new church, and after him it was read, at intervals, by the Reverend Fathers of the Bishop's house. Many times an effort was made to obtain a regular pastor, or at least to make the congregation a station or mission. But even this could not be effected, so that the church was

Rev. M. T. Anderegg.

more or less left to itself, and those who had built it had to get along the best way they could under existing circumstances. During the year 1876, Mass was said in the new church less than a dozen times, and so, towards the end of December, the building was closed for good. One thing in particular which brought about this latter condition of affairs was a misunderstanding between the authorities of the church and members of the congregation. This condition lasted for a period of sixteen years, during all of which time the church remained in disuse and the people were without a priest. In the meantime, a debt of $1,200, which had borne very heavily upon the shoulders of those members of the congregation who had become responsible for its payment, was liquidated by the Bishop, who at the same time became personally possessed of the church building. When Bishop Messmer was appointed to the See, a fresh effort was made with a view of reopening the church. He was waited upon by a committee, who thoroughly explained the situation, and, having personally become satisfied as to the necessity for such a change, he finally consented. All Saints' Day, November 1, 1892, the church was reopened to a congregation of fully one hundred and fifty families. Then the new parish was formed, its limits drawn, and the spiritual needs of the people attended to by the Rev. L. A. Ricklin until July 15, 1893, when the present pastor, the Rev. M. T. Anderegg, was appointed a resident pastor.

The Rev Martin T. Anderegg, rector of SS. Peter and Paul's Church in Green Bay, Wisconsin, was born in Louvain, Belgium, on the 19th day of February, 1862. In 1873 he came to America with his parents, settling in De Pere, Wisconsin, where he received his elementary education in the parochial school of St. Mary's congregation. When on the point of making arrangements to enter St. Lawrence College, at Mt. Calvary, Wisconsin, his father took sick and died, thus depriving him of the necessary means with which to enter college. He, therefore, obtained employment in one of the leading mercantile establishments at De Pere, doing duty as clerk for several years, but at the same time continuing his studies with his parish priest. Finally he entered St. Viateur's College, Illinois, where he completed his classical course, after which he studied theology in St. Francis Seminary at Milwaukee, where he was ordained priest June 24, 1893. Shortly after ordination, his Bishop appointed him as pastor of SS. Peter and Paul's Church, and he assumed the duties thereof July 15 of the same year. Soon after his arrival at Green Bay it was decided to build a parish house, which was completed before the end of the year. The congregation also becoming larger, the church was soon too small for the proper accommodation of all, so in the following year, an addition of 38x56 feet was built on, affording ample facilities for the comfort of the congregation, which now numbers fully two hundred and sixty families.

St. Willibrord's Church, Green Bay, Wis.

THE congregation of St. Willibrord's in the City of Green Bay consists mainly of those residents who speak the Holland and Flemish languages. The parish was organized in 1864, their first place of worship being St. John's. St. John's is the oldest Catholic church in Green Bay and in former days its parishioners were mostly French. Hence, its name of "French Church." For years it was the only place of worship for Catholics residing in Green Bay and vicinity.

In the beginning of the sixties, the Hollanders, Flemish and Germans together left St. John's and formed the

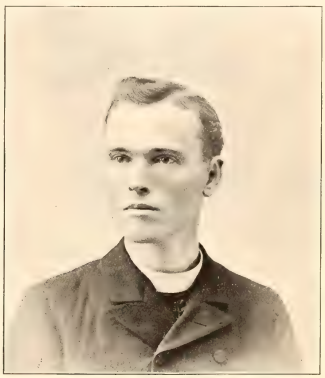
congregation known as St. Mary's, now St. Francis Xavier Cathedral. Here they worshiped together until the church was too small to afford sufficient seating capacity. Then the Hollanders and Flemish, being in the minority, were obliged to leave St. Mary's and again worship for a time at St. John's. At this time Green Bay belonged to the diocese of Milwaukee, the Right Rev. Bishop Henni being in charge. At his suggestion the Rev. William Verboort, of De Pere, Wisconsin, came on Sundays and said Mass for these people, the pastor of St. John's, the Rev. H. Hoffen, holding services for the regular congregation at a later hour. Matters were continued in this manner for some months, until, in fact, February 21, 1864, on which date the Hollanders and Flemish held a meeting at which a new congregation of forty-seven families was organized. Of this new organization Messrs. William Van den Mosselor, H. J. Busch, P. Quatsoe, H. Heyerman and B. M. Berendsen were elected trustees, and Mr. Wm. Van den Mosselor, president, B. M. Beerndsen, secretary, and H. J. Busch, treasurer. By the permission of the Archbishop these gentlemen as trustees purchased the old court house building and lot, 60x165 feet, on the corner of Adams and Doty streets, paying for the same $1,200. Much of the earlier history of Green Bay was associated with this building, which was a recognized landmark over half a century. It was used as a town hall and schoolhouse, respectively, until about 1844, when it was removed from the commons, a point somewhere in the vicinity of St. John's Square, to the corner of Adams and Doty streets, where it served as a court house until bought, as stated, by the Catholics. Then the old court house was repaired and used for divine service. A house was also rented as a residence for Father Verboort, who then came to Green Bay and became the pastor of the new congregation. Father Verboort was pastor of these people from March 4, 1864, to October 28, 1865. With his little congregation of forty-seven families the good Father labored energetically, and though having but the poorest accomodations he was more than repaid by the earnestness and zeal exhibited by the people. Father Verboort was succeeded by the Rev. H. Hoffen. He took charge of the congregation shortly after Father Verboort left. The exact date of his coming is not known, although the church records show that the first baptism performed by him as pastor was on December 10, 1865. During the first few years little was done to improve the church as the congregation was small and people poor, most of them having to struggle hard in order to gain a home for themselves and support their families. Before long, however, a lot adjoining the church property was purchased and a new parsonage built. The church was dedicated on August 25, 1867, the eleventh Sunday after Pentecost, in honor of St. Willibrord, the first Bishop of Utrecht, Holland, and Apostle of the Netherlands. The Very Rev. E. Daems, a Father of the Holy Cross, officiated at the dedication, when High Mass was celebrated by Father Verboort, then pastor at De Pere, Wisconsin, who also preached a sermon in the English

St. Willibrord's Church, Green Bay, Wis.

language. Father Smedding, former pastor of St. Mary's (German), and Father Pfaller, pastor of that church, assumed the duties, respectively, as deacon and sub-deacon, and Father Hoffen, the pastor, acted as master of ceremonies. In the afternoon solemn Vespers was held, followed by the benediction of the Way of the Cross. Under the zealous direction of Father

Hoffen the congregation flourished both spiritually and temporally. It increased so rapidly in numbers that the old court house, still so-called, had to be enlarged. This occurred in 1869, an addition of 30 feet being added, which gave to the building an area of 95x30 feet. The congregation still continued to grow and in a very few years, through the energy of its pastor and good-will of the people, the at one time small congregation of St. Willibrord was one of the best organized parishes in the diocese.

On the 25th of October, 1875, owing to feeble health, Father Hoffen handed in his resignation as pastor to the Rt. Rev. F. X. Krautbauer, bishop of the diocese. It was accepted and he was succeeded by the Rev. C. De Louw, who took charge on the 28th of the same month. The new pastor was a man in the prime of life, and of more than ordinary ability, and had already gained considerable renown as a pulpit orator. He labored faithfully in this new field for a little more than four years, leaving in the latter part of February, 1879, to accept the pastorate of St. John's at Little Chute. The Rev. Norbert Kersten was then appointed pastor of St. Willibrord's, taking charge in the beginning of March of the same year. The congregation consisted at the time of nearly two hundred families. Father Kersten, who proved to be a most zealous worker, at once saw the necessity of a Catholic school, and without any unnecessary delay set about the establishment of one. In this undertaking he was eminently successful, a commodious school house being built within a short time. In the latter part of May, 1881, Father Kersten was appointed chaplain of St. Joseph's Orphan Asylum, and during the following month Father De Louw resumed charge of the congregation. With energy and zeal he again took up the charge, which was a pleasing duty, since he had gained during his former pastorate the affection of Catholics and non-Catholics alike. He labored faithfully for three years and three months, during which time the remaining debt on the school building was paid. In the latter part of August, 1884, he was appointed pastor to St. Francis, Hollandtown, Wisconsin. St. Willibrord's was not long without a pastor, for almost immediately after Father De Louw's departure Father Kersten was again placed in charge. He remained this time from the latter part of August, 1884, to the 17th of October, 1886, and was succeeded by the Rev. M. Bongers. For twenty-five years Father Bongers was in the West Indies, where he served as a missionary. Upon this experienced and dauntless worker devolved the great task of building a new church. The old court house had now served the purpose more than twenty-seven years, during which time the congregation had increased to two hundred and twenty families. Father Bongers at once started a subscription list for means with which to erect a new buliding, in which he was greatly aided by the trustees, Messrs. H. T. E. Beerendsen and Edward Engels. In the summer of 1889 the foundation of the new church was laid in the place where the old one had formerly stood. In the meantime the Rt. Rev. Bishop F. X. Katzer, then bishop of the diocese, transferred the Rev. Th. Knegtel from Preble to Little Chute, and appointed Father Bongers to fill the vacancy at Preble. The Rev. William Van Roosmalen then succeeded to the pastorate of St. Willibrord's, where he remained until the new church was ready for use. On June 14, 1891, the corner-stone was laid, a large number



Rev. P. A. Van Susteren.

of people being there to witness the ceremony. There were present at the ceremony: Vicar-General Kersten and his assistants, the Revs. J. Verstegen, and A. Smitz of De Pere, Wis., the Rev. Wm. Van Roosmalen, pastor, Superior-General Amqueperes, S. P. M.; the Revs. C. Lau and F. Steinbrecher; J. Larmes, Ft. Howard, now West Green Bay; S. M. Wiest, S. P. M., and Ancona, S. P. M., and Arnold, S. P. M., and McAdams, all of St. John's Church, Green Bay, Wis. The present church is Gothic in style and will undoubtedly be one of the finest structures in the diocese when completed. The building as it now stands has cost about $30,000, and an expenditure of fully $10,000 will be necessary to complete it. Its present pastor is the Rev. P. A. Van Susteren, who was appointed June 9, 1895. The parochial school connected

with St. Willibrord's has a regular attendance of about one hundred and eighty children, their education being directed by Sisters of Notre Dame Convent, from Milwaukee. Of Catholic societies connected with the congregation, there are the following: St. Joseph's Society, sixty-four members: August Deams, president; Herman Schmitz, vice-president; Frank Calewarts, secretary; Alphons Rondon, treasurer. Altar Society, one hundred and twenty-three members: Mrs. L. Beerendsen, president; Mrs. J. Van Beek, vice-president; Mrs. Fred Berns, secretary; Mrs. R. Scholten, treasurer. Young Ladies' Sodality, ninety-seven members: Mary Centen, president; Annie Swetters, vice-president; Ellen Reynen, secretary; Annie Vanderkin, treasurer. Children of Mary's Society, one hundred and eighty-nine members: Sister Vulvert, president; Sister Ann, secretary; Sister Lubina, treasurer. Aid Society, two hundred and twenty members: Mrs. J. Van Beek, president; Mrs. L. Beerndsen, secretary, and Mrs. J. Van Duren, treasurer. The congregation of St. Willibrord's at present numbers two hundred and twenty families.

The Rev. P. A. Van Susteren, present pastor of St. Willibrord's Congregation at Green Bay, was born in July, 1865, at Freedom, Wisconsin. His earlier education was received in District School No. 1, at that town, and he afterwards attended the parochial school at the same place for two terms. He then entered the employ of his father, in whose store he remained until 1882, when he entered the Seminary of St. Francis, near Milwaukee, and began his studies for the priesthood. At this institution minor orders were conferred on him March 22, 1890; sub-deaconship, March 14, 1891, and deaconship on the following day. He was ordained to the priesthood on Thursday, March 19, 1891, on St. Joseph's day, in St. Joseph's Church at West De Pere, Wisconsin. He was then assistant to the Rev. C. De Louw at West Holland, Wisconsin, for three months. From July 20, 1891, to January 9, 1895, he was pastor of St. John's Congregation at Morrison, Wisconsin, from which place he was transferred to his present rectorate at Green Bay.

The Diocese of Green Bay—State of Wisconsin.

CHAPTER II.

Church of the Immaculate Conception, Algoma, Wis.

THE Catholics of Ahnapee (now Algoma) were first attended as a mission by the Revs. F. X. Haller of Green Bay and August Lang and Joseph Maly of Kewaunee, whose combined period of administration extended from 1860 to 1870.

Church of the Immaculate Conception, Algoma, Wis.

During the latter year the Rev. Ferdinand Stern became first resident pastor of the congregation. He was succeeded during the following year by the Rev. Bernard Wening, who, during his administration, built the first church at Ahnapee. He, in turn, was succeeded by the Rev. Father Ruepplin, in 1872, and the Rev. Father Zawistowski in 1873, and it was during these two years that a new, larger and more suitable edifice was erected. Then Father Julius Rhode maintained the pastorate from 1874 to 1877, and was succeeded for a short period during the latter year, by the Rev. Julius Hellweger. In that same year, also, the Rev. Tobias Spunar took charge, but was replaced in 1878 by the Rev. Adalbert Cipin, who remained until 1894. During this pastor's residence at Algoma a parochial school was established in the old church and in 1892 the present two-story brick structure was erected. He

Rev. Wm. Kraemer.

in the meantime completed the work on the church, in which he also erected three beautiful altars. In addition to this he built a residence for the School Sisters in 1894. Father Cipin was succeeded in 1894 by the Rev. Joseph Hemmer, in 1894, and he by the Rev. Thomas Rabsteinek in 1895. In 1896 the Rev. Father Windish was for a short period pastor of St. Mary's, but was succeeded during the same year by the present rector, the Rev. William Krae-

mer. The congregation at present consists of about one hundred and ninety-six families, or nearly twelve hundred souls in all. The parochial school, which is in charge of Sisters of St. Francis from Bay Settlement, has a regular attendance of sixty children. The Catholic societies represented in this congregation are as follows: Catholic Knights of Wisconsin, organized January 22, 1888, thirty-one members; Catholic Order of Foresters, organized September 16, 1894, thirty-two members; St. Joseph's Benevolent Society, organized in 1865, forty members; St. Wenceslaus Society, organized 1880, twenty-five members; St. Francis Society, organized 1896, eight members; Ladies' Rosary Society, organized 1870, seventy members; Young Ladies' Rosary Society, organized 1885, thirty-two members, and St. Ann's Society, organized 1880, thirty members.

The Holy Name of Mary Mission at Forestville, Door County, Wis., is also attended from Algoma. This congregation was established by the Rev. Ferdinand Stern in 1871, the church being finished and blessed in 1880. Services are held at St. Mary's on every third Sunday. The congregation, which numbers about seventy-six families, is about half English and half German. A Ladies' Altar Society, organized by members of the congregation in 1880, has now a membership of thirty. The parochial school at Forestville is taught by a lay teacher.

The Rev. William Kraemer, present pastor of St. Mary's at Algoma, and of the mission at Forestville, was born at Milwaukee, Nov. 6, 1860. After completing the usual course, he entered the Seminary at St. Francis, in 1877, and was ordained priest at that institution on June 29, 1885. His first appointment was as pastor of St. Mary's at Reedsville, with attending missions, where he built three parochial schools, Sister house, parsonage and enlarged the mission church. On August 28, 1896, he was appointed to the pastorate of St. Mary's Congregation at Algoma and the mission at Forestville, and took charge of same September 9, following.

St. Mary's Church, Amherst Junction, Wis.

THE congregation of St. Mary of the Scapular de Monte Carmelo, was organized at Amherst Junction in the year 1884, at which time a small church occupying an area 20x30 feet, was erected. This building continued in use for several years, although the somewhat rapid and healthy growth of the congregation necessitated additions to the original building on two different occasions. In 1893, however, the people feeling amply able to do so, and with the permission of the Right Rev. Bishop S. G. Messmer, built a handsome new structure of 104x40 feet, the sanctuary occupying a space of 24 feet square in addition. The tower of this church is sixty-four feet in height and contains a heavy and pleasant-toned bell. The interior of the church is amply provided with all necessary furnishings for conducting the services, among such being three altars, which were blessed by the Rev. Father N. Kolazinski. The value of the church complete is estimated at $8,000, while the whole property owned by the congregation, including real estate, increases that amount to $12,000. The new church was dedicated on July 16, 1894.

The first pastor to attend the congregation at Amherst Junction was the Rev. T. Monczynski. This pastor was succeeded by the Rev. Father A. M. Sikorski, who upon being transferred to another parish was followed by the Rev. Fathers A. Lex and Roman Wawrzykowski. The congregation of St. Mary's is now composed of some eight hundred members.

St. Mary's Church, Amherst Junction, Wis.

The Rev. Roman Wawrzykowski was born on the 19th of February, 1865, in Rzeszow, Galicia, Austro-Hungary. After acquiring his elementary education at the Normal schools, he took a classical course at the gymnasium of his native town. He then took a year in theology at Lemberg, Galicia, and two years in St.

Thomas Aquinas, Merriam Park, St. Paul, and for four months at Collegeville, Minnesota. He took his minor orders on the 16th of December, 1891; sub-deaconship on the 13th of March, 1892; deaconship on the following day, and was ordained to the priesthood on the 21st of the same month, by the Most Rev. Otto Zardetti. He said his first Mass in Holy Cross Church at Minneapolis,

Rev. Roman Wawrzykowski.

Minnesota, on March 27, 1892, the Rev. James Pacholski being pastor of the congregation at that time. His first appointment was as pastor of the Catholic congregation at Perham, Minnesota, where he remained from April 16, 1892, until May, 1893. He was then transferred to Pulaski, North Dakota, which place he left February 28, 1896, to assume his present duties as pastor of St. Mary's at Amherst Junction.

St. John's Church, Antigo, Wis.

THE history of this parish dates its beginning from the year 1880, when the Rev. Ph. St. Louis attended Antigo as a mission from Phlox. Here for the first time, on May 2, 1880, he said Mass in a log house, the property and home of Mr. Francis Deleglise, a pioneer and the founder of Antigo.

With a vigilant eye the pastor of Phlox watched over and nurtured this mission, until in 1882 the population had increased to such a number as to warrant the erection of a church. This desire on his part was ably and readily seconded by the Catholics residing at and contiguous to Antigo, so that he at once began work on the projected edifice, but before its completion was succeeded in the pastorate by the Rev. Peter Lochman, who remained in charge of the congregation from 1882 until the fall of 1883. At the latter time Father Lochman was succeeded by Father John Seubert, under whose administration the erection of the present church was begun in the spring of 1884, the old structure having been burnt to the ground on September 2d of the preceding year.

The first resident pastor given in charge of this congregation was the Rev. A. N. Buschle, who came to

St. John's Church, Antigo, Wis.

Antigo in 1885 and remained for one year. His successor was the Rev. William Takken, who came at a time when the settlement and its contingent industries were experiencing a pleasing increase. The growth of the city now became so rapid that it was necessary to urge along the completion of the new church at the utmost speed. There was a spirit of enterprise, too, pervading the people, which made it an easy as well as pleasant task, so that Father Takken, who was not slow to appreciate the condition of affairs, took every necessary advantage of them in order to bring about a pros-

perous and satisfactory condition of the Catholic parish. The church completed, he in 1886 built the present parsonage; nor did he stop here, for as yet his ideal plan had not been carried out. His great desire, in fact, had been to erect a parochial school in which religion, the fundamental principle of all education, could be taught. It was indeed a matter of unusual congratulation for him to see his hopes realized and wishes fulfilled, when in 1890 the present substantial and commodious school building was completed. This end, however, had not been gained without incessant toil and earnest endeavor on his part, for he unfortunately did not live long to enjoy the fruits of his labor. Worn out by many and incessant toils, his health began to fail, and seven years after his first arrival at Antigo, having carried on and virtually completed a great work, Father Takken laid down the burden of life on the 5th of May, 1893. The present resident pastor, the Rev.

St. John's School, Antigo, Wis.

Conrad Saile, succeeded Father Takken, taking charge of the congregation on August 17th of the same year.

Father Saile was born in Wilkesbarre, Pennsylvania, June 4, 1861, and after completing his course in philosophy and theology, was ordained to the priesthood at St. Francis Seminary, near Milwaukee, on June 4, 1884, by the Right Rev. Bishop Heiss. He said his first holy Mass on the Feast of SS. Peter and Paul, in St. Nicholas' Church, Wilkesbarre, Pennsylvania. He then came West, and after spending one year as assistant pastor at the cathedral in Green Bay, he was given in charge of St. John's congregation at Harrison, Brown County, Wisconsin, where he remained for the space of nine months. From Harrison he was transferred to Maple Grove, Manitowoc County, where for seven years and a half he administered to the spiritual wants of St. Patrick's Congregation. On the 17th of August, 1893, he was commissioned to assume the responsibility of the Antigo charge, which was made vacant by the death of Father Takken. Father Saile has proved himself equal to the trust imposed upon him, and has shown himself a worthy successor of him who had done so much for the Catholics of Antigo—for the buildings erected by Father Takken are monuments that speak the lasting praise of that worthy priest. The present pastor, by his indefatigable zeal in his new field of labor, has won all hearts to himself, both within and without the church. Upon assuming charge of St. John's, he found the congregation heavily in debt, but with the hearty coöperation of a devoted and willing people he has succeeded in reducing the incumbrance to one-half the original amount. The congregation is, in fact, in excellent condition, and under the guidance of Father Saile may justly look forward to a bright and prosperous future.

Rev. Conrad Saile.

There are quite a number of active organizations in connection with St. John's congregation, among which may be mentioned the Catholic Knights of Wisconsin, having forty-five members; Catholic Order of Foresters, ninety members; St. Joseph's Benevolent Society, sixty members, and a branch of the Familien Schutz-Gesellschaft of Wisconsin, with sixteen members. The congregation at the present time consists of three hundred families, and the parochial school connected with it, which is under the charge of Sisters of St. Francis, has an attendance of two hundred and fifty scholars.

Stations at Elton and Summit Lake, both in Langlade County, are regularly attended by the resident pastor from Antigo.

St. Hyacinth's Church, Antigo, Wis.

THE parish of St. Hyacinth's, at Antigo, Langlade County, Wisconsin, was established on May 1, 1895. The first pastor appointed to this charge was the Rev. L. Starostzick, who was succeeded by the present pastor, the Rev. Father

St. Hyacinth's Church and Parsonage, Antigo, Wis.

Bieniarz, who, as assistant to the Rev. C. Saile, organized St. Hyacinth's at the date before mentioned. The congregation at the present time consists of one hundred families.

Rev. J. C. Bieniarz.

Of Catholic organizations connected with this parish, there are: St. Stanislaus Kostke Society, St. Hyacinth's Society, and Holy Rosary Confraternity.

St. Joseph's Church, Appleton, Wis.

THE German congregation of St. Josephs at Appleton, was organized on December 13, 1868, by the Right Rev. Bishop Melcher of Green Bay. On the 26th of February following, the Rev. J. Nussbaum assumed the resident pastorate, which he maintained until the 23d of February, 1870. Father Nussbaum was born on September 30, 1832, at Rimbach, Sachsen, Diocese of Paderborn; he died on December 26, 1896, at La Porte, Indiana. The second pastor to assume the duties at Appleton was the

St. Joseph's Church, Appleton, Wis.

Rev. Ferdinand Stern, who remained there from February 23, 1870, to April 15, 1877. He was born on August 14, 1841. His successor was the Rev. Wallhoffen, who died at Center, Wisconsin, on August, 2, 1889. The Rev. Didacus Wendl assumed the pastorate of St. Joseph's on April 27, 1877, and maintained the same until July 17, 1879. He was the first pastor of the Order of Capuchin Fathers to have charge of the congregation. His successor was the Rev. Laurentius Henn, O. M. Cap., whose pastorate extended from July 17, 1879, to October 16 of the same year. Then came the Rev. Bonaventura Frey, O. M. Cap., from October 16, 1879, to October 19, 1882, and the Rev. Francis Haas from October 19, 1882, to October 16, 1885. This reverend father, who was first Guardian of the Order, died on June 21, 1895, at Fond du Lac, Wisconsin, and was buried at Mt. Calvary. The next pastor was the Rev. Bernardin

Schmitz, from October 16, 1885, to March 9, 1888, and he was succeeded by the Rev. Pacificus Berleman, from March 9, 1888, to October 11, 1889. Father Berleman died on the latter date, and was also buried at Mt. Calvary. On October 14, 1889, the Rev. Laurentius Henn, O. M. Cap., again became pastor, remaining until September 30, 1891. On that date the Rev. Honoratus Schmidt took charge, remaining until August 12, 1894, when the Rev. Timotheus Grossman, O. M. Cap., was appointed to the pastorate. In 1897 the Rev. Ignatius Ullrich, O. M. Cap., became pastor. The above completes a full list of pastors serving St. Joseph's since its organization in 1868. There are now twenty-seven hundred and fifty souls belonging to the congregation.

Rev. T. Grossman.

The parochial school connected with St. Joseph's is divided into nine classes, which are taught by eight Sisters from the Convent of Notre Dame at Milwaukee, and one lay teacher. The attendance at this school numbers in the neighborhood of five hundred and eighty.

Of Catholic organizations in St. Joseph's congregation, there are the following: St. Joseph's Men's Society, Henry Kamp, president; St. Aloysius Society, Edward Maurer, president; Catholic Knights of Wisconsin, C. Romer, president; Catholic Order of Foresters, Gustav Keller, chief ranger; St. Stanislaus Boys' Society, Edward Schimberg, president; Young Ladies' Sodality, Anna Berg, president; Married Women's Society, Mrs. Kate Heid, president; Girls' Society, Anna Ebben, president.

The Rev. Timotheus Grossman was born on the 12th of August, 1843, in Weissenbach, Baden, near Rastatt, Germany, his baptismal name being Laurence. He was educated for the priesthood at the Benedictine College of St. Vincent, Westmoreland County, Pennsylvania, and Mt. Calvary, Wisconsin, joining the Capuchin Order at the latter place on September 17, 1872. He was ordained to the priesthood on June 27, 1880, by the Most Rev. Michael Heiss, Archbisnop of Milwaukee, in the Seminary of St. Francis, and said his first Mass on the 29th of that month at Notre Dame Convent Chapel. After attending to the spiritual wants of a few small missions for a short period, he was on the 23d of August, 1881, sent to assume charge of the Mater Dolorosa Church on Pitt Street, New York. From March 17, 1888, to September 2, 1891, he was Superior of Holy Cross Church at Wauwatosa and afterwards Chaplain of the County Hospital Poor-house and Insane Asylum. From September 2, 1891, to August 14, 1894, Father Grossmann was Guardian of St. Bonaventure Monastery, Detroit City, and pastor of St. Joseph's Church, Wyandotte, Michigan.

The property of St. Joseph's is now estimated to be worth not less than $100,000.

St. Mary's Church, Appleton, Wis.

NEARLY half a century ago, in the year 1849, the first Catholic families came to Appleton, and worked on the construction of the Green Bay and Mississippi Canal. The first Mass celebrated in Appleton was said that year in the house of Solomon Grignon. These few Catholic families were soon afterwards joined by about a dozen others, and their spiritual wants during the first decade were attended to by the missionary fathers, among whom were Dr. Salzmann, the Revs. Caspar Rehrl, Father Fusseder, and others.

In the year 1859, the Catholics established St. Mary's congregation, and built a small frame church, of which the Rev. Louis Dale became first resident pastor, remaining as such until the year 1867. In 1864 he opened a parochial school, under the direction of the Sisters of St. Agnes, but for want of funds the school was soon after discontinued. Father Dale was succeeded by the Rev. W. Wilkins, who was pastor for one year. Under his administration the German Catholics withdrew from St. Mary's and organized St. Joseph's parish. The Rev. Edward Walsh, his successor, remained but a few months, giving place to the Rev. Father Verberk, who maintained the charge from 1868 until 1872. The Servite Fathers had charge of

the parish from 1872 until 1875, during which period the present brick church was erected. They were followed by the Rev. F. Tanguay, who was pastor of St. Mary's until his death, which occurred November 25, 1887. He was succeeded by the present rector, the Rev. W. J. Fitzmaurice. In the year 1888 St. Mary's School was erected and placed in charge of the Dominican Sisters of Sinsinawa Mound. Five years later (1893), Columbia Hall was built. The parish now numbers about three hundred and fifty families, and is in a flourishing condition.

St. Mary's Church, Appleton, Wis.

Of Catholic organizations connected with this parish, there are the following: Catholic Knights of Wisconsin, Branch 128: William Comerford, president; Patrick Patton, vice-president; Ernest Otto, recording secretary; D. Carroll, financial secretary and treasurer. Catholic Order of Foresters: Thomas T. Ryan, chief ranger; Edward W. Sackstider, vice-chief ranger; Henry Schimberg, recording secretary; Joseph E. Grassberger, financial secretary; Dennis Carroll, treasurer; Dr. J. V. Canavan, medical examiner. Ancient Order of Hibernians, Division No. 1: J. Driscoll, county president; John Merrity, president; Thomas Carrigan, vice-president; J. W. Cotter, recording secretary; James Morrow, financial secretary; Michael Shinners, treasurer. Young Men's League of the Sacred Heart: James Monahan, president; George Baldwin, vice-president; William Memachiek, secretary; Frank Fountain, treasurer. Young Ladies' Sodality: Miss Kitty Cuthbert, president; Miss Mae Gorman, vice-president; Miss Julia Green, secretary; Miss Mae Elliott, treasurer.

Father W. J. Fitzmaurice, pastor of St. Mary's congregation at Appleton, is a native of Cato, Wisconsin, where he was born about thirty-eight years ago. His earlier studies were acquired in the district schools of his native country, but later he went to Germany with a view to preparing himself for the priesthood.

Rev. W. Fitzmaurice.

This accomplished, he was ordained, and at once attached to the parish of Winneconne, where he remained in charge for eleven months. This parish he left to assume the pastorate of the congregation at Appleton, with which he is still connected. Of his standing in the community where he has lived for so long, we cannot, perhaps, do better than to refer to an article recently published concerning him, which is in part as follows:

"It now appears probable that Father W. J. Fitzmaurice, the priest of St. Mary's Catholic Church, of this city, will soon be able to take up his duties, sickness having compelled him to lay them down some time ago. His illness, however, has only served to show how thoroughly well seated he is in the hearts of his parishioners. One reason for this is the hail-fellow-

well-met style of the priest, who is a man built on the hearty pattern of bluff 'Prince Hal.'

"The friend, confidant and adviser of every member of his flock, this energetic man has succeeded in lifting St. Mary's Church from poverty to prosperity. Father Fitzmaurice, though essentially a man of business, believes in lifting the members of his church up with it, not to himself, and to this end mingles with them in all their pleasures. By becoming their temporal friend, he believes he will be more able to help them spiritually.

"When he first came to St. Mary's parish, in October, 1887, the church was in a poor, struggling condition, and was burdened with a heavy debt. He at once set out to better the financial condition of his new charge. From the first his labors were successful, for in 1888 a school house costing $15,000 was built and partly paid for. In the interim the church debt was wiped out, and in 1894 the foundation for Columbia Hall, a Catholic Young Men's Christian Association building, was laid as a result of his work. The school is the best parochial school in the city, and is graded up to the city High Schools, into which its students go upon graduation.

"The idea of Columbia Hall is an example of the beliefs and energy of Father Fitzmaurice, who raised the larger part of the money required for its construction. In the building of this hall he was seeking for a way to take the young men of his congregation out of the saloons, and give them a home and club rooms which they could not fail to enjoy. It is practically a Young Men's Christian Association Building, and cost about $16,000. Among its features are a small theater for amateur attractions, bath rooms, reading rooms, gymnasium, and a bowling alley. Of all these departments Father Fitzmaurice is himself a patron."

When, at the age of twenty-seven years, Father Fitzmaurice took charge of this congregation, he found the church, though large in membership, financially embarrassed. It at once became his endeavor to better these untoward conditions, and he succeeded so well that to-day he has the spiritual direction of an extensive parish which is almost free of debt.

St. Patrick's Church, Askeaton, Wis.

THE congregation of St. Patrick's at Askeaton, Brown County, Wisconsin, formerly known, however, as East Holland, was organized in 1877. For a number of years prior to that time the Catholics at that place were attended as a mission from West Holland and Morristown successively. The first pastor placed in charge of St. Patrick's was the Rev. William Herbert, who died on December 4, 1878. His successor was the Rev. F. X. O'Reilly, who was followed by the Rev. J. Ryan. The latter remained until November 1884, when he was succeeded by the present incumbent, the Rev. A. O'Connor, who remained at that time until 1888. Then the Rev. A. F. Masschelein assumed the pastorate, and was followed

St. Patrick's Church, Askeaton, Wis.

successively by the Rev. Fathers M. Kelleher and G. O'Connell. The latter came to Askeaton in 1893, and after two years' pastorate was succeeded by Father O'Connor, who has remained in charge of the parish until the present time.

The congregation of St. Patrick's is now composed of about eighty families. There is no school in connection with the parish.

Holy Cross Church, Bay Settlement, Wis.

THE congregation of the Holy Cross Church, which is situated in that beautiful strip of country lying along the eastern shore of Green Bay, was one of the first Catholic congregations established in Brown County, Wisconsin, as well as the Northwest. It is more than half a century ago that a French Canadian colony came down and settled partly on the eastern shore of the Bay, in the locality now known as the Town of Scott, and partly on the western shore, in the place called Duck Creek, and extending south as far as West De Pere and Little Chute. Most of these people were fishermen and hunters. They seemed, however, to take up an abiding place at this point, and their grandchildren, among whom may be numbered the La Framboise, Shallifax, Vieaux,

Rousseaux, Laplantes, Baumier, Champeaux, Verboncoeurs and numerous other families, are living there to-day. Most of these people, though now owning and operating farms, are still actively interested, as were their predecessors, in the fishery business. Some time after the first settlers arrived, and had cleared away the massive growth of timber, which to a considerable extent covered the shores of the bay, a number of Hollanders, Germans, Flemish, Walloon Belgians and a few Irish also took up their residence there, and thus the population became mixed, both as regards nationality and language.

The majority of Catholic residents in this section are now to be found living in the southern part of the Town of Scott, called Bay Settlement, the northern portion of the town being occupied almost entirely by Lutherans and a few Scotch Presbyterians. There are also some Catholics of the Holy Cross congregation living in

Holy Cross Church, Bay Settlement, Wis.

the towns of Preble and Humboldt, a little less than two hundred families being the estimated number belonging to it at the present time. The first name given to this place was the "French Settlement," which was later changed to Bay Settlement. It was early in the '40's that a log church was built at this point by those early settlers from Canada, on a spot just about where the present edifice stands. For some time following the erection of this building, the congregation was attended by the priests of St. John's Church at Green Bay, among whom were, the Rev. Father Perrodin, the late Rev. Father General of the Jesuits, Anderledy, and the renowned Catholic priest and missionary Father Bonduel. The first resident priest to take charge of the congregation was the Rev. Father Daems, who came from Belgium in 1850. For two years he went up to Little Chute, assisting the Rev. Father Van den Broek until 1852, when he came back to Bay Settlement, and built a church for that congregation in 1853 and the parochial school in 1855. He was born at Shaffen, Belgium, and belonged to the Monastery of the Crusade Fathers in Uden, Holland. With four of his fellow monks he attended the small Belgian settlements in the peninsula and was for some time vicar-general to the Rt. Rev. Bishop Melcher of Green Bay, and at the time of the death of that prelate, administrator of that diocese. Father Daems died April 12, 1879. His successor was the Rev. Father Rinckes, who remained, however, but a short time, when he went to Peshtigo, where he died in 1884. He was followed by the Rev. Father Takken, who in turn was succeeded by the Rev. Father Reding. A few months later Father Beck took charge of the con-

Rev. P. Cautereels.

gregation, but was soon after replaced by the Reverend Fathers of Mercy, who established themselves with headquarters in Bay Settlement. From this point they attended all the Belgian missions in the peninsula. The present pastor, the Rev. P. Cautereels, was appointed in 1891, assuming the active charge on January 1, 1892. There is one parochial school in connection with the congregation of the Holy Cross, which has an attendance of one hundred and twenty-two pupils. There is also a convent school, having twenty pupils. The Community of Franciscan Sisters, which is also established at this place, was started by the Rev. Father Daems about 1876, the convent being built in 1879. The Sisters, of whom there are twenty-two at Bay Settlement, devote their entire time to teaching.

In the congregation of the Holy Cross, the following Catholic societies are represented: League of the Sacred Heart, thirty members; Sodality of the Children of Mary, forty-eight members; Altar Society for Married Women, fifty--one members; Sodality of St. Aloysius for Young Men, forty-four members.

Father Cautereels is Belgian by birth and was born near Antwerp on January 3, 1833. After pursuing the ordinary course of studies at the schools and seminaries of that country, he was finally ordained to the priesthood by his Eminence, Cardinal Sterckx, on December 18, 1857. He came to America in 1882, when forty-eight years of age, and was at once appointed to the charge of the missions of Humboldt, which he attended until 1892. In 1897 he rebuilt the old church of Bay Settlement, which is rightly considered a landmark in the peninsula of Wisconsin.

A Short Sketch of Father Daems, Pioneer Priest in Bay Settlement.

Father Daems sailed from his native country on May 3, 1851, arriving in America some weeks later. Here he said his first Mass on the feast of SS. Peter and Paul, at Detroit, Mich., on June 29, on which occasion he also met his fellow countryman, Bishop Lefevre, who urged him strongly to remain at Detroit. This he found impossible for him to do, having already long determined to locate in Wisconsin, for which territory he shortly after set sail. On this voyage he was accompanied by Brother Peter of the Order, it being his intention to establish a house wherever he might finally decide to locate. At last, while sailing up Green Bay, his attention was directed toward Bay Settlement, L'Anse, upon which he said to Brother Peter, "This is the place where we shall live." This indeed proved true, for, having spent a short time at L'Anse, he, with Brother Peter, moved to Little Chute. At this time much of the settlement was inhabited by Indians, French Canadians and emigrants from Holland. The pastor of these people, the venerable Father Van den Broek, had for some time past been in exceedingly poor health, and therefore hailed with much satisfaction the coming of this unexpected assistance. When the venerable Missionary learned of the near approach of Father Daems, he hastened to unbolt the front door of his dwelling and ran as fast as he could to meet the new arrival. What particularly struck Father Daems at this meeting was the attire of the venerable priest who met him, even more so than did the primitive appearance of his dwelling. On this occasion he wore a large straw hat, such as were made by the Canadian women, a red flannel shirt, and pantaloons which were supported by a sash or belt, while one shoe and a moccasin formed the covering for his feet. Father Daems was often heard to speak of this occasion, expressing his unbounded admiration for the many saintly qualities of Father Van den Broek, knowing the oppulence of his family in the "Old Land," and realizing the sacrifices he made for religion and souls in this "New Land" of ours. Father Daems remained in Little Chute for considerably over a year, during which period the venerable Father Van den Broek bid adieu to this "vale of tears."

Some little while after the death of the Missionary, that dreadful scourge, the cholera, visited the country, slaying its hundreds. For seven weeks, while it raged its fiercest, Father Daems kept his horse constantly saddled, and for that whole terrible period he knew not

Rev. Fr. Daems.
(DECEASED.)

what it was to have one night of undisturbed repose. Of the many incidents which occurred during that trying period there is none more touching or calculated to give stronger evidence of his kindness of heart than the following: One evening he was hurriedly called to visit a woman who was dying of the scourge, she being the last of the band of Hollanders who had arrived at the settlement a short time before the breaking out of the plague. When he had prepared her for the inevitable change, she spoke to him of her baby son, asking him what would become of the child. "Be consoled," was the reply, "I shall see to the boy." He kept his promise, and on leaving the dying woman, wrapped the infant in his mantle and took it with him. Upon arriving home

he learned that there was urgent need of his presence in a distant part of the settlement, so placing the sleeping child in his bed and without waiting to notify Brother Peter of his return and sudden departure, he hurried away. Brother Peter, it would seem, had no acquaintance with any language save his own, so that when people came from a distance to request the attendance of Father Daems and he happened to be away from home, made known their wants in writing upon a large slate which was kept handy for that purpose, at the same time giving minute directions as to the course to be followed by him in getting there. Not having seen the Father upon his return, Brother Peter remained in blissful ignorance of the fact until on the following morning when he was aroused and considerably startled by hearing the cries of the infant. Though badly frightened he recovered his equilibrium sufficiently to call in the assistance of a neighbor woman, who at once took charge of the little one. Upon his return Father Daems sought out a worthy couple who adopted the boy, who from that time prospered wonderfully and is to-day a worthy member of society in that parish.

Soon after the cessation of the cholera, Brother Peter died and Father Daems returned to Europe, where he remained for one year, during which time he was appointed Prior of the Monastery of Diest, Belgium. When he again returned to America he was accompanied by four priests and four brothers. The fathers were canons regular of the Order of the Crusade Fathers, which order originated at the time of the Crusades, their insignia being a white habit, black scapular, with red and white maltese cross and a black cape and mantle. Their coming to Bay Settlement was the cause of great rejoicing to the poor people located there. For some time following their arrival the fathers attended to all of the surrounding missions, but after the panic of 1857 the times became so stringent and the people experienced such extreme poverty that the outlook for the missionaries and the establishment of their order in that section of the country was most discouraging. So convinced had they become of this that shortly before the breaking out of the civil war Father Arts and three brothers returned to their native Holland. Fathers Nuyts and Verhoef also left the settlement, going to Grant County, where for a considerable period they had charge of several missions. Not long after this exodus of the missionaries, Father Nuyts became so broken in health that he was compelled to return to Holland, where he died soon after. Father Verhoef remained, however, taking charge of a parish in Illinois not far from the present city of Galena, where he remained until the time of his death on June 11, 1878.

But in spite of the many drawbacks and seeming hopelessness of establishing the Order permanently there, Father Daems remained in Bay Settlement, having with him as his companion one brother, who, however, returned to Holland in the second year of the war of the rebellion.

When in March, 1868, Wisconsin was divided into three bishoprics, an opportunity was at last afforded to reward this zealous priest for the many privations he had undergone in carrying forward the work of the Church. It was soon after this new arrangement had been perfected that the Rt. Rev. Bishop Melcher arrived at Green Bay, the first appointment made by him after coming there being that of Father Daems as Vicar-General of the Diocese. When in 1869 Bishop Melcher went to Rome to attend the Ecumenical Council, Father Daems was appointed Administrator, and when on December 20, 1873, the good Bishop died he was again appointed to that position by Archbishop Fenwick, maintaining the same until the arrival in July, 1875, of the Rt. Rev. F. X. Krautbauer. The new Bishop also appointed him as his Vicar-General and as such he remained until the time of his death. During the latter years of his life Father Daems was a great sufferer, his physical ailments arising as a direct result of the hardships and privations he had undergone while laboring among the early missions of the North. For a number of years his sufferings from rheumatism were intense, and finally, in 1876, he contracted a cold which terminated fatally in February of the following year The obsequies were held on the 17th of the same month, his Requiem being sung by Bishop Krautbauer, while the funeral oration was delivered in three different languages, by three different priests. It is little enough to say that he died regretted and esteemed by Catholics and non-Catholics alike, and that he will long be remembered for his kindliness of heart and generous services in behalf of the poor and afflicted.

St. Mary's Church, Bailey's Harbor, Wis.

UNTIL of very recent date, the congregation of St. Mary's, at Bailey's Harbor, Door County, Wisconsin, which was first organized in 1862, has been attended as a mission from the various parishes contiguous to that place. The one first to administer to the spiritual wants of the Catholics there was the Rev. Father Pernin, who was established as pastor at Peshtigo. In 1870, however, by order of the Right Rev. Bishop Melcher, the mission was attended regularly once each month by the resident pastor from Sturgeon Bay. The first one of these to fulfill that office was the Rev. Father Adler, who continued to do so until the year 1874, when Father Rhode, resident

pastor at Ahnapee, assumed the charge. At that time, the congregation consisted of some twenty families. It was during his administration that the church was built at Bailey's Harbor, the dimensions of which were 20x38 feet with 18 feet walls and a 60 feet steeple. This church is still in existence and in a fair state of preservation. In 1876, the pastor at Sturgeon Bay again took charge of the mission, the Rev. Father Blume attending there until 1884, when he was succeeded by the Rev. G. J. Pellegrin. In October, 1886, he was succeeded by the Rev. J. O'Loughlin, who took up his residence at Bailey's Harbor and remained there until June of the following year. The place was then vacant until October, when it was again visited as a mission by Father B. Hugenroth, first from Jacksonport and afterwards from Sevastopol. Father F. X. Steinbrecher succeeded him at Sevastopol from February 1893, during which time he had charge of St. Mary's. Then Father Hennes, who was pastor at Sevastopol from November 1893 to January 1894, visited the mission and from the latter date until October 1895 Father Francis Kroll assumed the pastorate of the congregation, taking up his residence at Bailey's Harbor, and building the residence there. His successor from February 1896 to January 1897 was the Rev. Adam Seeber. He was succeeded by the present incumbent, the Rev. Luke Van Ree. The congregation consists of five hundred members. There is one Catholic organization, a St. Joseph's Altar Society, connected with this parish.

The mission of St. John in the Desert, at Egg Harbor, is attended from St. Mary's by the Rev. Father Van Ree. This mission was established in 1876, by Father Engelbert Blume. Prior to that year, however, in 1868, the Catholics residing at this place were visited by Father Burnett, who was then a resident of Menominee. Six years later and two years before the establishment of the parish, Father Burnett was succeeded by the Rev. J. J. Rhode, who was resident pastor at Ahnapee. The name of his successor is not of record, but the fourth was Father Blume, who, as previously stated, established the congregation in 1876. He was located at Sturgeon Bay, from whence he visited the mission once each month. Two years later, in 1878, he built the first church at Egg Harbor, a structure 30 x 40 feet. Father Blume was succeeded in 1885 by the Rev. G. J. Pellegrin, and he in October of the following year and until June 1887 by the Rev. J. O'Loughlin. After he was transferred to another parish, Father Pellegrin again took charge of the mission, who visited there from Sturgeon Bay. Then the Rev. B. Hugenroth located at Jacksonport, where he built the present church in 1889 and also visited St. John's. Following Father Hugenroth came in succession the Rev. Fathers Steinbrecher, Hennes, Kroll, Seeber and the present incumbent, the Rev. Father Van Ree. The congregation of St. John's is composed of fifty-nine families, who are nearly all of French Canadian descent. An Altar Society dedicated to St. Joseph was organized in this congregation in 1897.

A little congregation was organized at Jacksonport in 1874 by Father Rhode. A church was also built at that place and dedicated to St. Michael. This place is also attended as a mission from Bailey's Harbor, services being held there three times a month. The first visits to this place by a Catholic priest were made by the Rev. Father Pernin, from Peshtigo, sometime during the sixties. Then followed Father Adler, for a time, from Sturgeon Bay, and after him, in 1874, the Rev. J. J. Rhode, from Ahnapee, and in 1876 Father Blume from Sturgeon Bay. It was under his direction that the erection of the church was begun. Then followed in succession the Rev. Fathers Pellegrin, O'Loughlin—who resided at Bailey's Harbor and who finally died at Milwaukee in the summer of 1887,—B. Hugenroth—whose residence was first at Jacksonport and afterwards at Sevastopol,—Steinbrecher, Hennes, Kroll, Adam Seeber and the present incumbent of the pastorate of Bailey's Harbor, Father Van Ree. There are fifty-two families in this congregation, which are about equally divided between people of Canadian, German and Irish nationality. A league of the Sacred Heart Society connected with St. Michael's has a membership of one hundred.

A little station at Sister Bay, Door County, is also attended from Bailey's Harbor. The congregation here is Bohemian and German.

The Rev. Luke Van Ree was born at Abonnickendam, in the Netherlands. He came to America in 1886 and became attached to the Green Bay Diocese in 1896.

St. Mary's Church, Bear Creek, Wis.

IN its earlier years, the congregation of St. Mary's, at Bear Creek, Outagamie County, Wisconsin, was attended from Clintonville. The parish was first organized about the year 1860, or perhaps a little later, at which time, we are told, a small church was erected. The first pastor of record as attending the Catholics at Bear Creek was the Rev. Father Verwyst, who was followed in succession by the Rev. Fathers Lamarsh, Dorrh, Hannon, O'Connor, Lochman and John Seubert. He came to St. Mary's in 1875, and in the fall of that year changed the location of the church to the present site, where he built a larger and more imposing structure 40x100 feet, and having a steeple 150 feet high. Father Seubert was succeeded

as pastor of St. Mary's by the Rev. A. Belle, and he by the Rev. B. Hugenroth, who was followed by Father Leccia, the present incumbent, on February 20, 1895. Of these pastors, the Rev. Father Seubert was prominently active for the good and beneficial work he accomplished in this parish. No labor was too arduous to undertake in forwarding the interests of the congregation, the good Father rendering active assistance in felling the timber, drawing stone, and performing other menial duties in connection with the building of the church. In addition to this, he also contributed $1,000 in cash toward the enterprise. The present site of St. Mary's consists of some five acres of land, situated in the most advantageous location, and at such a height that the foundation of the church stands above all other

St. Mary's Church, Bear Creek, Wis.

buildings on the east side of the town. The cost of this church when completed was about $3,000. In 1887 the congregation of St. Mary's met with a severe loss, the church, which was blown down by a tornado on the 2d of May, being almost entirely destroyed. Fortunately for the people, however, they secured some $2,444.88 in insurance, so that the loss was not a total one. The church was rebuilt under the immediate supervision of P. D. Murphy, at that time secretary and treasurer of the parish board. The parochial school and sisters' dwelling connected with this parish are all contained in a two-story building, which was erected in 1889, the dimensions being 24x60 feet. The cost of this structure, including the interior furnishings, amounted to $2,500, a large portion of which was bequeathed for that purpose to the congregation by James Handy and John Coalman, now deceased. A comfortable and substantial parsonage has also been built by the present rector, the cost of the same being in the neighborhood of $2,000. When first established, the parochial school at Bear Creek was in charge of Sisters of St. Francis, of Silver Lake, who remained from September, 1889, until December, 1895. The congregation of St. Mary's at the present time numbers in all some two hundred members; the school, at the present time, has a regular attendance of one hundred and twenty-five scholars, in charge of the Sisters of St. Francis of Milwaukee.

The Rev. E. E. Leccia was born at Jaccio, Corsica, December 16, 1848. He was ordained to the priesthood in Rome by Cardinal Patrigii, on July 10, 1870,

Rev. E. E. Leccia.

and came to America in 1872, arriving in Green Bay on the 27th of May in that year. He was then appointed by Bishop Melcher as pastor of St. Joseph's, De Pere, and while there he built a $1,500 parsonage. From De Pere Father Leccia went to Robinsonville, in Brown County, taking charge of St. Joseph's congregation. At this place, he at once commenced the erection of a new church, the old one being far too small for the accommodation of the people. From this point, also, he made regular monthly visits to the missions at Grandlez, Delwich, Marchand and Thiry-Daems. At Delwich and Thiry-Daems he built new churches, and a parsonage at Grandlez. From Robinsonville he became the pastor at Humboldt, where he built a brick church.

He then went to Florence as rector of the Immaculate Conception, where he remained for six years. His next appointment was at Stiles, where he remained for a similar period, during which time he made many charge of his present pastorate.

St. Joseph's Church, Berlin, Wis.

WHATEVER of interest there is in the history of the early settlement and development of the Fox River Valley, a great deal is due to the untiring energy and indomitable spirit of the Catholic missionary, who braved the hardships of life in the undeveloped lands inhabited almost exclusively by the Indians. Long before the city of Berlin came into existence the Gospel of Jesus Christ was preached and the sacrifice of the Mass was celebrated in the wilderness lying along the banks of the Fox, and the first words of Christianity to fall upon the ears of the red men in the then unknown valley, were the words of that intrepid explorer and saintly servant of God, Pere Marquette. Whether or not he ever set foot on the present site of the city of Berlin is not known, but circumstances would indicate that he possibly did, for only a few miles up the river he spoke to the savages at the historic spot now known as Saint Marie. Whatever lasting impression his words made upon the minds of the denizens of the forest in this vicinity, history does not state. It remained for the later missionaries and the influence of their words and example to plant securely the standard of the Cross. The first of these early missionaries of whose good work there is any recollection in the minds of the oldest inhabitants, was an Irish priest, the Rev. Father Colton. His journey through the wilderness from Oshkosh was one of difficulty and hardship, but his arrival gave joy and peace and comfort to the Catholic inhabitants of this then small colony. Those who still recall the time at all, say it was in the year 1851 that Father Colten first came among them, and that he held Divine services in a hall called "Badger Hall." The following year he built a small frame church and located it near the river on a site near the present Market Square in the business portion of the city.

The little mission of fifteen families was next attended by Father Godfrey, from St. Marie. He held services in the little church until 1857, when Father Gray, an Irish-American priest, was appointed as Berlin's first resident pastor. He moved the little church built by Father Colten to the site where the present church of St. Joseph now stands, and shortly afterwards erected the present brick edifice dedicated to St. Joseph. The old church was joined to the rear of the newly erected structure, and for a time served as the priest's residence, but to-day is the sanctuary and sacristy.

Father Gray labored here for twelve years, and in 1869 was succeeded by Father Dael, a Belgian. During his pastorate of four years the interior of the church was completed. Father Dael was then known all over the central portion of the State, as was also his predecessor. His successor was Father Rademacher, who remained for about one year. During these years, since its establishment, the parish had grown gradually, especially on account of the great influx of Poles into this region, and as the church was almost too small, and the

St. Joseph's Church, Berlin, Wis.

Poles desired a pastor of their own nationality, they separated from St. Joseph's and established the congregation of St. Stanislaus.

Father de Precher was next pastor for six months, his successor being Father Scott, who remained four years. In July, 1878, Father Mazeaud became pastor, remaining for almost a year, when young Father Bergen was appointed to succeed him, and after laboring only six months gave up his pure soul into the hands of his Creator. His successors were the Rev. Father Allen, for six months, Father Graves for four years, and Father Joseph Smythe for about seven months. During the

latter's pastorate a change was effected between the diocese of Milwaukee and Green Bay, so that the entire city of Berlin was made a part of the latter diocese. As a consequence Father Smythe was transferred to Delavan, and the Rev. Timothy Ryan was appointed to succeed him at Berlin in 1886. Under his management, the present parochial residence was erected. In 1893 he was transferred to Maple Grove, his successor being the Rev. Father O'Connor, who had charge of the parish for about one-half year. The Rev. Thomas Taugher succeeded him as pastor in December, 1894, laboring hard for the good of the parish, but not being blessed with a rugged constitution, after five months he was obliged to discontinue his parish work, his place being filled by the Rev. A. P. Desmond, who later was

Rev. M. H. Clifford.

appointed the pastor, upon the resignation of Father Taugher in October, 1895. Father Desmond was transferred to Portage as assistant to Father Brady in July, 1896, and the Rev. M. H. Clifford of St. Mary's Church, Appleton, was appointed as his successor. Father Clifford assumed charge of St. Joseph's Church July 18, 1896. He was born in Stevens Point, Portage County, Wisconsin, June 29, 1871. He attended St. Stephen's parochial school in his native city until twelve years of age, when, together with an elder brother, John, he left for college, with the intention of studying for the priesthood. One year was spent at Pio Nono College, St. Francis, Wisconsin, where they pursued a commercial course, but in the fall of 1884 they entered the seminary at St. Francis to begin their classical course. In 1888 the younger brother, George, accompanied them to the seminary for the same purpose. In 1891 John died. The two remaining brothers continued their studies, the subject of this sketch completing his theological course at St. Francis in June, 1893. Being scarcely twenty-two years of age, and, therefore, too young for ordination, a papal dispensation was obtained by the Right Rev. Bishop of Green Bay, and, on November 5, he was ordained priest by Bishop Messmer, in St. Mary's Church, at South Kaukauna. His younger brother, the Rev. George Clifford, completed his theological studies at the University of Innsbruck, Austria, where he was ordained July 26, 1896. Since his appointment to Berlin, Father Clifford has labored hard for the welfare of St. Joseph's congregation, and has succeeded in canceling a debt on the church property, besides making several substantial improvements. The church has been beautifully frescoed, the altars decorated, stained glass windows put in, a fine-toned 1,500 pound bell adorns the new tower, hot air furnaces take the place of the stoves, and, besides other improvements, both church and house are lighted by electricity. The congregation at the present time numbers about one hundred and ten families, and is in a flourishing condition. After his ordination Father Clifford spent five months as assistant to the Very Rev. James O'Malley, of St. Peter's Church, Oshkosh, and almost two years as assistant to the Rev. W. J. Fitzmaurice, of St. Mary's Church at Appleton.

St. Michael's Church, Berlin, Wis.

THE congregation of St. Michael's was organized about September, 1895, and was first attended from St. Stanislaus of East Berlin. At this time the parish had been founded for ten years, but the first resident pastor, the Rev. J. Mozejewski, was not appointed until February, 1894. He was succeeded by the Rev. Father J. Gratza, September 30, of the same year. There are about one hundred and sixty families in the congregation. The parochial school connected with the church is conducted by Joseph Stanowski and Anna Hinz.

There are two Catholic societies in the parish, the Holy Rosary Society, of which J. Hallmann is the president, and Anna Kerska, secretary; and St. Michael's Society, which was founded in 1889, its present officers being John Kerski, president, and John Marchewska, secretary.

The present pastor, the Rev. J. Gratza, was born in Silesia, Austria, in 1859, and joined the diocese of Green Bay, July 30, 1891. His first appointment in the diocese was to the pastorate of Pine Grove, in Brown County.

St. Michael's Church, Berlin, Wis.

Rev. J. Gratza.

St. Stanislaus' Church, Berlin, Wis.

THE Polish Catholic church of St. Stanislaus at Berlin, Green Lake County, Wisconsin, was first established in the year 1873. The pastors attending it successively since that time were the Revs. Beuzyski, Rademacher, H. Gulski, Gieyk, S. Wieczorek and J. Czarnowski, who is the present incumbent. The congregation is composed of one hundred and fifty families. The parochial school connected with

St. Stanislaus' Church, Berlin, Wis.

St. Stanislaus is conducted by Sisters of Notre Dame, and has a regular attendance of two hundred scholars. There is connected with this congregation a St. Stanislaus' Society, fifty-four members: J. Maleyn, president; Thomas Giertowski, secretary; Joseph Poczejk, treasurer, and Julius Crinan and Paul Klas, consultors.

St. Mary's Help of Christians' Church, Briggsville, Wis.

THE Parish of St. Mary's Help of Christians at Briggsville, Marquette County, Wisconsin, was established in 1851. The first priest to visit this mission was Father Godhart, a Frenchman. He came to Briggsville twice during the fall of that year; then Father Roach, resident pastor at Portage, Wisconsin, attended to the spiritual wants of these people, visiting them at stated intervals until the year 1857, when the Rev. Father Doyle, who succeeded Father Roach, erected the first church at Briggsville, which he continued to attend for a period of five years. Then Father Monahan assumed the pastorate, he being succeeded by Father Thomas Keenan and Father De Kelver, the latter attending the mission for a year or so from Kilbourn City. The next pastor was Father Ryan, who built the parochial residence. In 1882 Father Walsh became pastor of the parish, remaining as such for a period of one year, when he died. Then Father Schwartzmeyer took charge of the parish,

and during his residence there enlarged both the church and the parsonage. The next rector of St. Mary's was the Rev. Father Abb, who remained at Briggsville for a period of ten years. He was followed by Father Rabsteineck and the Rev. George Pesch, the latter being succeeded in the fall of 1896 by the present incumbent, the

St. Mary's Help of Christians Church, Briggsville, Wis.

Rev. James McGowan. The congregation at the present time consists of about three hundred members. Soon after taking possession of the pastorate, Father McGowan had the congregation incorporated under the State laws of Wisconsin, besides making a number of valuable as well as necessary improvements to the church property. Of Catholic societies in the parish,

Rev. James McGowan.

there are quite a number, among them being St. Joseph's Men and Young Men's Society, of which Henry Murphy is president; Jeremiah Tangeney, secretary, and J. Foley, treasurer, and St. Mary's Ladies and Young Ladies' Society, of which Mrs. John Murphy is president; Mrs. P. Nugent, secretary, and Mrs. Anna Murphy, treasurer. The League of the Sacred Heart, which was organized under the present rector's administration, is one of the most active and popular societies in the parish, nearly every member in the congregation belonging to it. There are no missions attached to this congregation.

Holy Guardian Angels' Church, Buchanan, Wis.

THE congregation of the Holy Guardian Angel was organized July 24, 1850, on which occasion Mathias Orth donated five acres of land for church purposes. Eleven years prior to that time, however, the holy sacrifice of the Mass was celebrated at Buchanan by the Rev. Theodore Van den Broek, in the house of Mr. Joseph La Mure. From that time on the Catholics of the little settlement remained in active coöperation, so that at the time of its organization the congregation numbered thirty-five families. Father Fusseder, who succeeded Father Kundig, came to Buchanan September 8, 1854, where he said Mass in the house of Caspar Kruse. At that time the Rev. Father Fusseder was pastor of a congregation at Oshkosh. In 1855 a frame church was erected at Buchanan, and on and after August 25, 1855, the services were held in this church, Father Fusseder attending the mission once a month. In 1856 Buchanan was visited by the resident priests at Little Chute, Fathers Sanners, Mauelier and Nicolaus Peiffer. The church was finally dedicated in honor of the "Guardian Angels" by Bishop John Martin Henni, October 26, 1857, who was assisted by Father Smedding of Green Bay and Father Peiffer of Little Chute. On the same occasion the Sacrament of Confirmation was also conferred. From this time on the mission was alternately attended by priests from Little Chute, Menasha and Appleton. In the month of May, 1864, a parsonage was built, and in 1865 it was used as a residence by the mission priest, although the masonry and plastering were still unfinished. On June 11, 1869, Bishop Joseph Melcher appointed the Rev. Clemens Duerr resident pastor of the congregation. He stayed until February 1, 1871, being then succeeded by the Rev. Joseph Ernest Hackl, who erected the present brick church at an expense of $12,000. This church was consecrated by Bishop F. X. Krautbauer October 2, 1875. Shortly after the completion of this church Father Hackl paid a visit to his parents in Europe, the Rev. Father Scholz assuming charge, of which he was

finally appointed rector by Bishop Krautbauer, April 29, 1876. On January 6, 1877, Father Scholz was succeeded by the Rev. Mathias Welbes, who stayed till January 16, 1882. His successor was the Rev. Henry Reuter, who

Holy Guardian Angels' Church, Buchanan, Wis.

remained to the end of November, 1882. From that time till December 15, 1883, the congregation was attended by the Capuchin Fathers of Appleton. During their administration a parochial school house was erected at a cost of $1,626. This school is in charge of

Rev. Geo. Brunner.

Franciscan Sisters of Christian Charity, from the Convent at Silver Lake, Manitowoc County, Wisconsin, instruction being given in both English and German. The average daily attendance now numbers eighty.

On December 15, 1883, the Rev. Tobias Spunar became the resident pastor, but left in August, 1884, for a visit to Europe, where he died. His successor, the Rev. Michael Schoell, came to Buchanan September 17, 1884, and remained until August 13, 1896. During his administration many noticeable improvements were made to the church property, among them being the erection of the parsonage in 1886 at a cost of $1,438.86. Then the present incumbent, the Rev. George Brunner, assumed the duties of the pastorate August 13, 1896.

The congregation consists of one hundred and nine families, nearly all German. The parochial school is attended by eighty-five children, who are instructed by Franciscan Sisters of Charity from Alverno, Manitowoc County, Wisconsin. The Catholic societies represented in this congregation are: Holy Childhood of Jesus Society, Altar Society, St. Rosa's Society and St. Joseph's Society.

The Rev. George Brunner was born March 4, 1847, at Kaltenbrunn, Diocese Budweis, Bohemia. He acquired his classical studies at a college in Bohemia and in October, 1867, came to America. He prepared himself for the priesthood at the Salesianum, near Milwaukee, and was ordained priest December 17, 1870, by Bishop Joseph Melcher of Green Bay. Since his ordination he has been doing service continually in the diocese of Green Bay.

St. Joseph's Church, Carlton, Wis.

THE first resident pastor of St. Joseph's congregation at Carlton, Kewaunee County, was the Rev. Adalbert Cipin, who remained from October 19, 1873, till January 15, 1878. His successor was the Rev. Joseph Maly, who performed pastoral duties from 1880 till 1882. The Rev. Joseph Kirpal came next, remaining from 1884 to 1888, and his successors, the Rev. Alois Vychodil, from 1888 to 1891, and the Rev. Emanuel Kabat from 1891 to 1894. The present incumbent, the Rev. Xaver Till took charge of this parish on September 25, 1894. The congregation at present consists of eighty-one families, of which sixty-seven are Bohemian, twelve German, one Polish and one Irish. The following are among the principal societies represented in the congregation: St. Joseph's Society for married men, organized August 30, 1894, twenty-six members; Holy Rosary Society, organized December 8, 1894, forty members; St. Wenceslaus Society, organized in 1877, sixteen members, and St. Aloysius Boys and Girls' Society, organized in 1896, at which time there were forty-three members.

In connection with this congregation is the St. John of Nepomuc Mission at West Kewaunee. This mission

St. Joseph's Church, Carlton, and St. John Nepomuc's Mission, West Kewaunee, Wis.

Rev. Xaver Till.

has been in existence since 1864 and was attended by different priests from the neighborhood until 1875. Since that year, however, the mission has been attended from Carlton. This congregation consists of fifty-three families, of which forty-seven are Bohemians, four German and two Polish. The present pastor of Carlton visits this mission every Sunday besides each Thursday in Advent and Lent. There are two societies in the mission congregation. St. John the Baptist's Society, having sixteen members, and the Holy Rosary Society with thirty-two members.

The present pastor of St. Joseph's congregation, the Rev. Xaver Till, was born at Chrudim, East Bohemia, He completed his studies in the same city and was ordained priest at Koeniggraetz in 1885. He came to America, October 21, 1894.

St. Edward's Church, Centre, Wis.

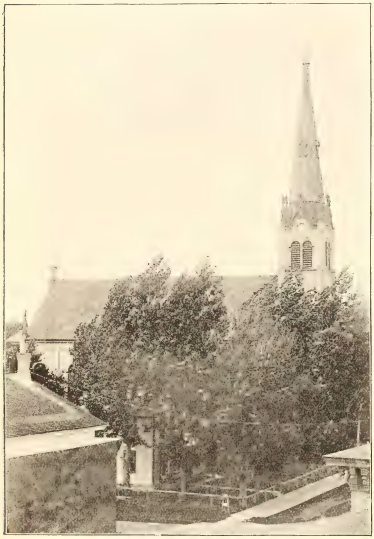
THE Catholic congregation of St. Edward's (German and English) at Centre, Mackville P. O., Outagamie County, Wisconsin, is under the spiritual direction of the Rev. A. Gessl. There is also a parochial school in connection with this

St. Edward's Church, Centre, Wis.

parish which has a regular attendance of seventy-two scholars, and is in charge of Franciscan Sisters of Charity.

St. Augustine's Church, Chilton, Wis.

THE History of the parish of St. Augustine at Chilton, Calumet County, Wisconsin, began about the year 1850. One of the first pastors to attend this place as a mission was the Rev. Father Real, at that time resident pastor at St. John's, Calumet County, Wisconsin. During the year 1854, the Rev. Father De Becke succeeded to the charge of the mission. In the year 1855 a church was built, the resident pastor being assisted at that time by the



St. Augustine's Church, Chilton, Wis.

Rev. Father McMahon, who remained as rector for ten years following. He was succeeded by the Rev. Fathers Morris, Dolan, Schraudenbach (1868), and Anderscheck, the latter remaining for seven years. In 1879, a large new church was built to take the place of the old one, which had become too small to satisfactorily accommodate the congregation. This building, which cost $16,000, was erected under the supervision of the resident pastor, who at that time was the Rev. Father Verberk. When Father Verberk was transferred to another pastorate, he was followed successively by the Rev. Fathers Lorigan, Honeyman, McGowan, Cummane and O'Connell. During the administration of Father Lorigan a large brick school house was built, the same costing $1,500.

Rev. C. J. O'Connell.

This school has a present average attendance of one hundred and seventy-five scholars, who are in charge of Franciscan Sisters, from the convent at Silver Lake. The congregation of St. Augustine now numbers about one hundred and forty families.

St. Mary's Church, Chilton, Wis.

ABOUT the middle of January, 1877, twenty-five German families under the leadership of Theodor Kersten concluded to withdraw their membership from the church of St. Augustine, at Chilton, Wis. This small but decidedly energetic community at once set to work, securing the site for a church, residence and school. The church, a brick structure 80 x 40 feet, was completed, dedicated and placed under the protection of the Immaculate Conception of B. V. M., by the Rt. Rev. Bishop Krautbauer, February 20, 1878. The first pastor appointed to the congregation of St. Mary's was the Rev. Nicholas Gällweiller, who officiated in that capacity from 1878 to 1881—the time of his death. He was succeeded by Father Godfrey Noever, in 1885, who was in turn followed by the Rev. James Gauche, March 11, 1888. The present rector and dean, the Rev. N. Hens, commenced his labors on January 20, 1893. The congregation of St.

Mary's, as it now stands, consists of one hundred and ninety-three families. The parochial school building, which was commenced in the spring of 1878, was com-

St. Mary's Church, Chilton, Wis.

pleted and ready for occupancy by September 19 of the same year. It was opened under the direction of the Sisters of Notre Dame, the number of children attending being about ninety. Since that time the school has prospered remarkably, and as a result the daily attendance is now fully two hundred and fifty.

Interior of St. Mary's Church.

Of the various Catholic societies there are five established in the congregation of St. Mary's. These are the St. Joseph's Benevolent Society, with a membership of sixty; Catholic Knights of Wisconsin, sixty; Rosary Society, one hundred and twenty; Sacred Heart League, four hundred, and Poor Souls Confraternity, three hundred.

The Rev. Nicholas Hens was born in the Grand Duchy of Luxemburg, December 28, 1843. He pursued his studies in Belgium and was ordained subdeacon in Malines, December 19, 1868, by the Rt. Rev. Auxiliary Bishop Charles Andrew Anthonis. He was ordained deacon March 29, 1869, in Liege, Belgium, by the Most Rev. Archbishop of Sidon and Tyr, Charles James Benedict Compte de Mercy Argenteaux, and was ordained priest in Malines, by the Rt. Rev. Charles Andrew Anthonis, May 22, 1869.

Rev. N. Hens.

Father Hens came to New York August 25 of the same year, and was appointed to the pastorate at Paterson, N. J., remaining there until August 4, 1884. He then went to Dover, N. J., staying one year. While at Paterson, he built a Brothers' and Sisters' house and the church of Our Lady of Lourdes. At last, in the month of August, 1885, after receiving repeated invitations from Bishop Krautbauer, owing to his distinguished linguistic ability, he came to Wisconsin, being appointed pastor of the congregation at Lincoln, Kewaunee County, staying there for fifteen months, during which time he completed St. Peter's Church. From Lincoln he went to Kaukauna, December 1, 1886, and there, among the many good things he did for the cause at that place, built a church, school, Sisters' house and parsonage, and bought a cemetery, all of these properties being en-

tirely free of debt. He removed to Chilton on January 20, 1893, where he at once commenced the enlargement and remodeling of St. Mary's Church. The cost of these improvements, some $7,000, as well as $2,000 in other obligations, has all been paid, so that the church to-day, enlarged, beautified and free from debt, stands a veritable monument to the energy, business tact and tireless devotion of this conscientious priest.

Church of the Immaculate Conception, Clark's Mills, Wis.

PRIOR to the year 1865 the Catholics of the township of Cato received their spiritual attendance from the priests residing at Maple Grove. At that time they had for a temporary church a building at Noonan's Corner, which, however, was used but a little while. Father McGinnity of Maple

Church of the Immaculate Conception, Clark's Mills, Wis.

Grove, who at that time had charge of these people, purchased a house at Clark's Mills, which was subsequently used for many years as a Catholic church by the congregation at that place and attended by him as a mission. In 1866 Father Fessler was appointed as the first resident pastor at Clark's Mills, remaining as such until 1871. Then the Rev. Father Metzger, of St. Nazianz, attended the congregation as a mission. From 1872 until 1874 Father Andrew Seubert, residing at Maple Grove, also attended these people. During his administration, in 1873, the congregation began the erection of a new church, the corner-stone of which was laid by Father Seubert during that year. It is a solid brick structure, 75x43 feet. This building, owing to the scarcity of funds, was not completed until 1875, the total cost, when done, being $4,000. From 1874 to 1875 Father Cornelis, also of Maple Grove, attended this congregation. Then, from 1875 to 1878, Father John Wernert became resident pastor at Clark's Mills. He completed the interior of the building and also col-

Rev. E. Kabat.

lected sufficient funds for the erection of the parsonage, which was built at a further cost of $900. Father Wernert resigned in 1878, his successor, the Rev. Gerhard Hormisch, remaining until July of the same year. Then the Rev. Clement Lau was resident pastor until 1879, when he was succeeded by Father Joseph Rhode, who remained until 1885. During his pastorate the mission of Pine Grove (now Whitelaw) was also attended by him. Among other improvements made by this priest were the frescoing of the interior of the church and the addition of a steeple to the building. This was done in the year 1883. In addition to this two new bells were purchased and a new high altar erected in the building. Father

Rhode also had the old church built over for a school and Sisters' residence, this work being only partially completed when he left in the year 1885. The next pastor was the Rev. John Holzknecht, who completed the school and appointed the Sisters of St. Francis from Silver Lake as teachers. In the meantime the cemetery was also improved to a considerable extent, and on May 3, 1887, a statue of the Crucifixion was erected in the center of the grounds and blessed. Father Holzknecht resigned from his pastorate on May 30, 1887, and was succeeded on the first of the following month by the Rev. J. A. Deuermeyer, who remained until May 1, 1890. The next pastor was the Rev. George Brunner, who came to Clark's Mills in September, 1890. His successor was the present incumbent, the Rev. E. Kabat, who assumed his duties as such on November 7, 1895. During his administration several improvements have been made to the church, among others being new pews for the interior of the church and two side altars. The congregation at the present time consists of ninety-four families and the school has an attendance of sixty scholars. In connection with this congregation, there is a branch, No. 146, of the Catholic Knights of Wisconsin and a Society of the Holy Rosary; both were established under the administration of Father Brunner, who also organized a Sodality for Young Ladies.

The Rev. E. Kabat, present pastor of the Immaculate Conception, was born in Wisconsin on May 4, 1864, at Cooperstown, Manitowoc County. After acquiring an ordinary education at the schools in that vicinity, he took a classical course at Mt. Calvary, Wis., where he remained for five years and then entered St. Francis Seminary, near Milwaukee, where, having completed his studies in philosophy and theology, he was ordained to the priesthood on July 3, 1892, by the Right Rev. Sebastian Messmer, D. D., Bishop of Green Bay.

St. Rose of Lima Church, Clintonville, Wis.

THE church of St. Rose of Lima, situated on a beautiful elevation in the city of Clintonville, Waupaca County, is one of the handsomest edifices to be seen along the line of the Chicago and Northwestern Railway. In the year 1871, the Catholics of this city and country surrounding built a little frame church suited to their needs, the original organizers of the undertaking, who also did valiant service in carrying it to its completion, being Messrs. Jacob Bentz, George Phippi, William Tilkie, Joseph Hanish, Joseph Long, Joseph Unger, John Boehm, Louis Kleinkopf, Anton Fisher, Engelbert Brix, Anton Stransky, and Neil Gillis. The congregation, being small, was attended in the beginning monthly by a visiting pastor from the city of New London, the first to visit them as a mission being the Rev. Father Scholz. The first resident pastor of St. Rose's parish was the Rev. P. Lochman, at present located in Oconto. He established the parochial school at Clintonville, placing it in charge of Franciscan Sisters from the convent at Silver Lake. This zealous pastor, in addition to the home parish, also had charge of stations at Bear Creek, Antigo, Rhinelander, Mario and Tigerton. He was succeeded by the Rev. Father Seubert, at the present time resident pastor at New Cologne, Minnesota. He was instrumental in building the churches at Bear Creek and Antigo. Upon the appointment of Father Lochman to the congregation at Freedom, the charge of this

St. Rose of Lima Church, Clintonville, Wis.
(Old and New.)

parish was given to the Rev. Father Belle, who remained as its pastor from 1887 to 1892. He was succeeded by the Rev. P. Schmitz, pro tem., until the Rev. Father Hugenroth was appointed as permanent pastor. It was during his residence at Clintonville that the present church was erected in 1893. The present congregation of St. Rose's consists of sixty-five families, or two hundred and sixty members, and the parochial school, which is in charge of two Franciscan Sisters of the Order of Christian Charity, has a regular attendance of forty-two. Of Catholic organizations connected with this parish, there are: The Catholic Knights of Wisconsin: Marcus Mandel, president; John Romer, vice-president; Adolph Schultz, recording secretary; John Kalmes, financial secretary; Joseph Bentz, treasurer; R. Kemmer, sentinel; Joseph Bentz, Joseph Feil and John Zehren, trustees. Ladies' Altar Society, organized

December 16, 1887: Mrs. Prentzlow, president; Mrs. Jacob Bentz, vice-president; Mrs. A. Schultz, treasurer; the Rev. P. Schmitz, secretary pro tem. Young Ladies' Society, organized by Father Schmitz in 1897: Miss Annie Ruedinger, president; Miss Allie Plunkett, vice-president; Miss Tina Schultz, secretary; Miss Lina Bentz, treasurer.

The Rev. Peter Schmitz, present pastor of the Catholic congregation at Clintonville, Waupaca County, Wisconsin, is a native of Prussia, having been born May 25, 1866, in Siegburg, archdiocese of Cologne. He received his classical education at the Gymnasium of that city, and later on continued his studies at Steyl, Holland, commonly called the Mission House, a society founded by the Rev. Arnold Gansen, a priest of the

Rev. Peter Schmitz.

archdiocese of Cologne. At the age of twenty, he came to the United States, taking his philosophical and theological course at Cleveland, Ohio, and St. Francis, near Milwaukee. In 1891 he received minor orders at Green Bay, was ordained sub-deacon in Oconto, Wisconsin, October 16, 1892, deacon the 18th, at Shawano, Wisconsin, and was ordained priest at Chilton on the 30th of the same month. Following his ordination, he was appointed to the pastorate at Clintonville, where, however, he stayed but a month. He was then sent to Neshkoro, in Marquette County, remaining there for two months. On the 11th of March, 1893, he was appointed pastor of St. Ann's at Francis Creek, Manitowoc County, Wisconsin, with the express command that he build a new church at Mishicott, which place he attended as a mission from Francis Creek. This he did during the following year, erecting and building at a total cost of $8,000. In the meantime, he rebuilt the church at Francis Creek, adding a tower to the same which cost nearly $2,000. He also renovated the school building and furnished the interior with new and improved desks. On the 28th of July, 1896, he was again transferred to Clintonville, which parish he has since that time satisfactorily administered, by greatly reducing the debt resting on the congregation.

St. John the Baptist's Church, Coleman, Wis.

THE French and English congregation of St. John the Baptist, at Coleman, Marinette County, was organized in 1881. That part of Marinette County which is now known as the township of Coleman, was first settled by Canadian French and a few Irish Catholics in 1876. At the time there was no church in that vicinity, and as they were also without the services of a priest, those of the Catholics desiring to attend divine service would go to Menominee, Marinette or Peshtigo. Coleman was first attended as a mission in 1881, by the Rev. Father Seubert, from Peshtigo. On these visits, he said Mass in the school house, which was located some two miles east of the railroad station of Coleman, ten or twelve families attending. In 1882 the Rev. E. F. Van Hootegem, resident priest at Duck Creek, assumed charge of the mission. A little later a sufficient number of Catholics had located in and about that neighborhood to erect a church, but the undertaking was delayed for a period, owing to the feeling aroused among the people in selection of a site, some of them being desirous of having it located near the school house, where a burial ground had been donated by Mr. Joseph Breault, while others insisted on having it on a point near to the present railway station. In their dilemma the Right Rev. Bishop was applied to, who relegated the matter of deciding this weighty question to the Very Rev. Kersten. Having thoroughly investigated the matter to his satisfaction, this reverend gentleman decided that the proper place for the erection of a church would be at a point just half way between the two in question, and about one mile east of the railway station. This decision was considered by many as somewhat impolitic, as, while it was intended to please both parties, it satisfied neither. A truce was effected, however, and a little church built on a spot selected under the supervision of the acting pastor, Father Van Hootegem, in 1884. The year following the completion of this church, the Rev. Charles Hoogstoel, then living at Stiles, took charge of the congregation at

Coleman. From this time on, the Catholic settlement increased so rapidly in numbers that the church soon became too small for the accommodation of those attending, and it was, therefore, unanimously decided to erect a larger building. Here again the question of a site arose, and was the cause of much vehement discussion. Once more the Bishop was appealed to, his decision, after hearing both sides of the question, being that the new church should be erected in the neighborhood of the Chicago, Milwaukee and Saint Paul railway station. The only point of dispute thus having been brought to an amicable termination, work was immediately begun on the new building. But here a sad misfortune followed, for, owing to the fact that the plans had not been carried out as devised by the architect, when the roof was about completed the entire building collapsed, killing one man and wounding several others, so that the work had to be done all over again, necessitating a considerable additional outlay in material as well as labor. Finally the church was completed, the entire expense incurred leaving the congregation some $1,500 in debt, in excess of what had already been paid. In 1889 the Rev. J. A. Selbach was given charge of Wausaukee and Coleman, taking up his residence at the former place, from whence he visited Coleman for the first time in September of that year. During the month of August, 1890, Father Selbach removed to Coleman, and on December 1st, following, the congregation was incorporated under the State laws of Wisconsin. During Father Selbach's administration, a number of valuable improvements were made to the parish property, among them being the finishing of the church interior and furnishing of that structure with pews. He remained in charge of this parish until May, 1891, at which time he was transferred to another field, the Rev. P. Pélé assuming charge on June 26th following. In the summer of 1892, Father Pélé began the erection of a pastoral residence, which is a very handsome and substantial building. This pastor was succeeded in December, 1895, by the Rev. A. Roger, who died while in charge, in October, 1896. He passed his last days in the hospital at Green Bay, and was buried at Coleman. For a short period following the death of Father Roger, this parish was without a pastor, but on Christmas, 1896, the church passed under the administration of Rev. Isidore Guilmin, who, previous to that time, was chaplain of the convent of the Good Shepherd at Green Bay. When Father Guilmin assumed the duties as administrator of Coleman and Lena, he found the congregation with a debt of $2,000 hanging over them. Towards the liquidation of this amount he accomplished much during his pastorate there, and would undoubtedly soon have disposed of the whole amount, had he not been transferred to another parish.

Father Guilmin was succeeded by the Rev. C. Vanier, the present incumbent.

The mission church of St. Charles of Borromeo, at Lena, Wisconsin, is attended by the resident priest from Coleman. This mission was established by the Rev. Father Vermare, of Oconto, in 1882, and at the present time has a membership of one hundred and seventy-six souls, most of whom are French Canadians. Services are held there twice a month, on Sundays. There is also a station at Beaver, Marinette County, which is attended from Coleman.

The Rev. Isidore Guilmin, present rector of the congregation at Coleman, Wisconsin, was born in Belgium on September 17, 1855. He acquired an education in his native country, and was ordained as a Redemptorist Father on September 1, 1882. He then traveled as a missionary throughout Belgium and Canada, and then, in 1891, after obtaining dispensation from his Ordinary, went to Texas and took charge of a parish until July, 1896. He then came to Green Bay, and assumed the duties as chaplain of the Good Shepherd Convent.

St. James' Church, Cooperstown, Wis.

A LITTLE over half a century ago the first white settlers located in Cooperstown, where four years later, or, to be more explicit, in 1850, a Catholic church was erected. This church was attended at intervals by the Rev. Father Brunner, S. J., who built a parish house in 1854. Father Brunner was succeeded by the Rev. Joseph Maly, who labored zealously in the work from 1858 to 1865, when he relinquished the charge to the Rev. Augustin Lang, who made regular visits to the church until October, 1867. He was succeeded by the Rev. William Mahoney, who rendered occasional attendance to the mission until 1868, after which the Rev. Eusebius Henzler of Francis Creek assumed and maintained the charge until the time of his death, which occurred on February 20, 1870. During the same year the Rev. James Gauche became resident pastor, remaining until August, 1873, when he resigned. He is now living at De Pere.

During Father Gauche's administration a more commodious church was erected, being finished and dedicated in 1871. The members forming the committee which brought about this much-desired and satisfactory event, were Messrs. Peter Yore, Henry Nachtwey, Dennis Scanlan, Michael Lawler, John Haeger and Charles Steinbrecher, and it is certainly a lasting credit to their intelligence and zeal.

In 1876 the Rev. Augustin Rossochowitz, an exile

through Bismarck's "Kultur Kampf," became resident pastor, and it is to his perseverance and zealous endeavors that many handsome and lasting improvements, made about this time, were due. The substantial new priest's house, costing $800, a bell that cost $441, statues of the blessed Virgin Mary, stations of the Way of the Cross, a fine organ and new vestments are but some evidences of the measure of his pastoral success, for to these must be added the remodeling and enlargement of the old church in 1882, and furnishing of the same at a cost of $1,224. A portion of this building was set aside for school purposes, Franciscan Sisters from the convent at Alverno being in charge. Father Rossochowitz returned to his native country in March, 1884.

St. James' Church, Cooperstown, Wis.

The next pastor of St. James' was the Rev. F. Stern of Francis Creek. He was succeeded, July, 1884, by the Rev. F. A. Deuermeyer, who remained until June, 1887, when the Rev. John H. Holzknecht accepted the charge, continuing in the same until August, 1892. This Rev Father also worked zealously for the cause, establishing numerous confraternities in the parish. Besides the Societies of the Holy Rosary and the Apostleship of Prayer, at that time already in existence, he organized the Sacred Heart Altar Society, the Third Order of St. Francis, and the Young Ladies' Sodality. He also purchased several statues, vestments, oil paintings and a new silver chalice and ciborium. The congregation was duly incorporated on November 30, 1883.

One event of more than usual interest took place at St. James June 30, 1888, the occasion being the celebration of his first Mass by the Rev. F. X. Steinbrecher, a native of the place, and son of Charles and Matilda Steinbrecher, who are among its oldest and most respected residents.

On January 30, 1892, John Wegner and John Meehan were elected as trustees, the former serving as secretary, and the latter as treasurer of the board till 1897. The Rev. F. X. Steinbrecher had charge of the congregation in August and September of the year 1892, during which time the spire of the church was struck and badly shattered by lightning. For a little over a month following, the Rev. F. W. Geier was in charge, and on November 13, 1892, the Rev. John D. Schwartzmeyer became pastor, continuing as such until September 11, 1895. During his administration, and with a back debt of $1,000 to be paid, this energetic and faithful priest wrought many needed improvements in the parish. The parsonage was thoroughly renovated throughout, and the school house and Sisters' house refitted and furnished. On July 14, 1893, a cyclone unroofed the church, totally destroying the interior. This proved a severe blow, taking into consideration debts incurred and large sums of money but recently expended. But the people proved equal to the occasion, and the blow had hardly fallen before hammer and trowel were at work, and what might be called a new church under way. In this rebuilding the frescoing and ornamental woodwork was of a more elaborate character, a new and handsome high altar adorned the chancel, decorated windows replaced the plainer ones of former days; while material comforts were augmented in the placing of a hot air heating system throughout the building. With the completion of this work and liquidation of all outstanding debts, the Rev. Father took leave of his con-

Rev. G. J. Pellegrin.

gregation on September 11, 1895, to become pastor of Sturgeon Bay. The present rector of the parish is the Rev. G. J. Pellegrin.

The congregation of St. James consists, at the present time, of one hundred and twenty-five families, fifty-six of which are Irish, fifty-six German, and the rest Polander and Bohemian. About seventy children are in attendance at the school.

Of Catholic societies there are quite a number, among them being the following: Catholic Knights of Wisconsin, Branch 101, forty-five members: President, John E. Cashman; Secretary, W. H. O'Brien; Treasurer, Peter E. Geimer. Sacred Heart and Apostleship of Prayer, eighty members: President, Mrs. John Dewane; Vice-President, Mrs. George Bradley; Treasurer, Mrs. Thomas Bradley; Secretary, Mrs. Charles Steinbrecher. Young Ladies' Sodality, twenty-five members: President, Josephine Steinbrecher. Third Order of St. Francis, twelve members. Giving additional beauty to the interior of St. James, is a handsome side altar, presented to the church December 18, 1895, by the late Michael Dorn, a member of the congregation.

The present rector of St. James, the Rev. Gregory Joseph Pellegrin, was born at Noduwez, Province of Brabant, Belgium, May 2, 1846. His parents were Gilles Joseph and Natalia Amalia (Matton) Pellegrin. The Rev. Father removed, with his parents, to America in May, 1856, and settled at Green Bay in July of the same year. He then entered the Seminary of St. Francis, near Milwaukee, in September, 1867, and was ordained to the priesthood by Bishop Krautbauer at Green Bay, June 6, 1876. Of the good work done by him for the church since taking holy orders, there are innumerable instances, every one of which tells a tale of self-sacrifice and devotion to the cause.

After being ordained Father Pellegrin spent a period of eight years among the missions at Luxemburg, Humboldt and Lincoln, where he built a church of solid brick, 105x45 feet, a brick house 38x32 feet, and planted an extensive orchard. He also built a priest house at Delwich. In 1884 he was appointed pastor of Sturgeon Bay and adjacent or rather dependent missions, which extended as far as Death's Door. On September 11, 1887, he left Sturgeon Bay for Glenmore and Stark, in Brown County, but in 1893 relinquished that charge, returning at their urgent request to his former parishioners at Lincoln. On August 24, 1895, the Rt. Rev. Sebastian Gebhard Messmer, D. D., bishop of the diocese of Green Bay, appointed Father Pellegrin rector of the Catholic congregation of St. James at Cooperstown, he assuming his duties on September 11 of the same year. The Rev. Father speaks fluently French, English, German, Walloon, and Flemish.

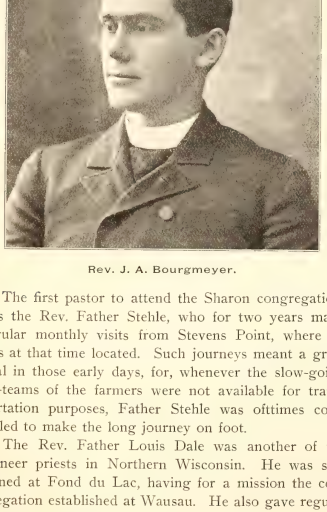
Church of the Immaculate Conception, Custer, Wis.

PRIOR to the year 1873, the history of the Custer congregation is the same as that of St. Matthew's, of Sharon, because both the Irish and German Catholics in that vicinity formed one parish at the latter place. In 1873, however, the Irish people separated from St. Matthew's, and formed a new mission at Custer, to be attended from St. Stephen's Church, Stevens Point, twice a month. From 1873 to 1874, Father Tanguay visited Custer, officiating in a school house, there being no church at that time. From 1874 to 1886, Father July attended Custer, building during the former year the present church, the land for which was donated to the congregation by Mr. Timothy Leary, one of Custer's oldest residents. In the fall of 1875, the Rt. Rev. Bishop Krautbauer, Bishop of Green Bay, blessed this church. The next priest to assume the pastorate was the Rev. Father Schwartzmeyer, who was succeeded by the Revs. John Hummel and J. A. Bourgmeyer, the latter being still in charge.

Church of the Immaculate Conception and Mission, Custer, Wis.

The church of the Immaculate Conception is a building 40x60 feet, with a sanctuary in addition. The interior walls are handsomely frescoed, and the structure contains all of the modern improvements, such as furnace, pipe organ, and some handsome altars. There is connected with this parish a branch of the Catholic Order of Foresters, which was organized in May, 1896.

The congregation of St. Martin's, at Sharon, Wisconsin, which is attended from Custer, was first established in 1857. The site of this church was selected by the late Bishop Henni, of Milwaukee, the land occupied being the gift of Mr. P. Eiden, Sr. A church was built during the same year, which frame structure, 20x30 feet, was used till 1865, when it was bought by the directors of school district No. 5, of Sharon Township, who used it for school purposes until 1886. Prior to the erection of the little church, Mass was read for some considerable period at the residence of Mr. Eiden. The present church was built by the Germans and Irish, who composed nearly the entire congregation at that time; in 1875 the latter separated from St. Martin's, and soon after built a church of their own at Custer.



Rev. J. A. Bourgmeyer.

The first pastor to attend the Sharon congregation, was the Rev. Father Stehle, who for two years made regular monthly visits from Stevens Point, where he was at that time located. Such journeys meant a great deal in those early days, for, whenever the slow-going ox-teams of the farmers were not available for transportation purposes, Father Stehle was ofttimes compelled to make the long journey on foot.

The Rev. Father Louis Dale was another of the pioneer priests in Northern Wisconsin. He was stationed at Fond du Lac, having for a mission the congregation established at Wausau. He also gave regular monthly attendance to St. Martin's for about a year, as did the Rev. Father Stehle, who was located for a similar period at Stevens Point. Then, for a space of three years, the Rev. John Polak was also stationed at Stevens Point, conducting the services at Sharon twice every month. For a like period Father Lukes also served the congregation. Following Father Lukes, the Rev. Father Mague was stationed at Stevens Point, and continued the same monthly services. He was succeeded by the Rev. M. Schwebach, who maintained the pastorate and visited the outmissions for a period of five years. He was the first of the pastors of this congregation fortunate enough to own a horse, his journeys from the parent parish to the missions being thus greatly facilitated. His successor as pastor of St. Martin's was the Rev. Father Cornelis, who administered the pastorate for twelve months. When he left, the church remained in disuse for nearly two years.

In the year 1874, Father July was stationed at Stevens Point, from which parish he visited the congregation of St. Martin. This he continued to do for a period of twelve years, during the first few of which he read Mass twice each month. At a later date, he increased his visit to three times a month, and towards the end of his administration, having at different periods for his assistants the Rev. Fathers Abb and Dambacher, he increased these visits to four times a month. From 1874 to 1886, however, the services at St. Martin's were conducted personally by Father July, although occasional visits were made to Sharon by Fathers Bojacki and Boujowski during the years 1876 and 1877, on account of the Polish members of St. Martin's.

Of the resident pastors located at Custer since the erection of that parish, the Rev. J. A. Geissler, first of that number, was stationed there from April 30, 1886, to September. 1890. Father Schwartzmeyer, who followed him, remained at Custer from September 29, 1890, until October, 1892. During a portion of this pastorate, that is, from August, 1891, to January, 1892, the mission of St. Martin was attended by the Rev. Father Stemper, resident pastor at Stevens Point. When Father Hummel took charge of the parish at Custer, in October, 1892, he also continued visiting the missions regularly, so doing until the time of his transfer, in January, 1894. As successor to him, came the Rev. J. A. Bourgmeyer, the present pastor, who still maintains charge of, and pays regular visits to St. Martin's.

The congregation of St. Mary now consists of about three hundred and fifteen members, and that of the mission at Sharon of thirty-five families, or about two hundred and fifty members. Connected with the latter, is a branch of the Schutzgesellschaft of Wisconsin, the officers of which are, August Dale, president; Charles Steffanus, vice-president; N. Eiden Mitchmer, secretary; Peter Eiden, treasurer, and Charles Dehlinger and Adam Eiden, trustees.

The Rev. J. A. Bourgmeyer, present rector of the Immaculate Conception congregation at Custer, was born November 9, 1867, at Nenno, Wisconsin. After acquiring the necessary education for that purpose, he received minor orders March 22, 1890, was made subdeacon October 18, 1890, deacon October 19, 1890, and ordained to the priesthood by Archbishop Katzer on October 26, 1890. He celebrated his first Mass at Le Mars, Iowa, November 5, 1890, and was then appointed to the mission at Kingston, Wisconsin, where he remained for two years. His next pastorate was that of Seymour, where he remained for a similar period, when he was transferred to his present charge.

St. Mary's Church, Delwich, Wis.

THE Church of St. Mary's at Delwich, Door County, Wisconsin, composed entirely of French Belgians, which was dedicated to "Our Lady of the Snow," in 1860, had for its first resident pastor the Rev. L. Stevenart, who remained until the latter part of the following year. His successor was the Rev. Charles Vanier, who assumed

St. Mary's Church, Delwich, Wis.

the pastorate in 1890. This reverend Father started the Catholic School at Delwich and also rebuilt the frame church which had been burned down in the spring of 1892. In 1893 the Rev. Bernard H. Pennings, a Praemonstratensian Father, was appointed to the charge, and is still pastor of the same. During his administration a number of improvements have been made, noticeable among them being a new school and Sisters' house, which were built in 1894. The congregation at Delwich now consists of some seventy families, there being about four hundred members. The school, a free one, is attended by thirty-five children, who are in charge of Sisters of St. Francis from Bay Settlement. There are three societies connected with this charge; the St. Ann's Society for married women, of which Mrs. Pauline Baudhuin is president; Mrs. Lucy Delfosse, secretary and Adelaide Fountain, treasurer; the Young Ladies' Sodality (Children of Mary), with Miss Mary Evrard as president; Nora Moore, secretary, and Mary Baudhuin, treasurer; and the St. Joseph's League for men, sixty-three members, Peter Baudhuin being prefect.

Bro. Servatius.
Revs. B. Pennings, L. J. Broens.

Father Pennings was born in Gemert, Holland, June 9, 1861, joined the Order of St. Norbert in 1879, and was ordained in 1886. He with Father L. Broens and Brother Servatius were the first of the Order to come to America. They came to the Diocese of Green Bay in 1893, at the request of Bishop Messmer, who desired their services in some of the parishes on the peninsula between Green Bay and Lake Michigan. In 1894 they were followed by Father R. J. Van Rooy and Brother Michael of the same Order and now of Dykesville. In 1896 the Rev. S. C. Mickers joined the colony. The headquarters of the Order are in Holland, where in the Abbey Berne at Heeswyk the Rt. Rev. Abbot holds his residence.

The Walloon Mission of St. Francis de Paula at

Marchand, Door County, was established in 1869, by the Rev. Father Daems. Services are held there regularly once a month on Sundays, and also occasionally at other times. The congregation of St. Francis at the present time is composed of about forty-five families. This mission is attended by the pastor of Our Lady of the Snow, from Delwich.

Another mission visited from Delwich is St. Francis Xavier, at Brussels, Door County, also Walloon. It was established in the year 1880, or about that time, and consists of forty-three families. Services are held there one Sunday in each month.

St. Joseph's is another Walloon church located in the town of Gardner, Door County, which is attended by the same pastor. The congregation, now numbering some nineteen families, was organized in 1876. Services are held at St. Joseph's on one Sunday in each month.

Still another (Walloon) church in the town of Gardner, St. John the Baptist, was totally destroyed by fire on April 25, 1897. This structure will not be rebuilt, and the congregation, in number about the same as St. Joseph's, have already associated themselves with those most convenient to their several places of residence.

St. Boniface's Church and School, De Pere, Wis.

St. Boniface's Church, De Pere, Wis.

THIS church may be regarded as an off-shoot of St. Mary's of De Pere. The building was erected during 1883, and occupied though not completed, January 1, 1884. Even to-day the church is not finished, there being a sanctuary yet to be added and steeple to be built; but the work is gradually advancing, although many other necessary improvements have naturally retarded work on the principal structure. In 1885 a priest's residence was built, and on February 12, 1888, a 1,400-pound bell was blessed by the Rt. Rev. F. X. Katzer. Again, in 1892, the congregation bought two lots opposite the rectory, on which a school house was erected in 1893, the corner-stone having been laid by Bishop Messmer on May 14 of the same year. On its completion September 8, 1893, the building was blessed by Bishop Messmer, in the presence of the Most Rev. F. Satolli, titular Archbishop of Lepanto, and Apostolic delegate of His Holiness the Pope, Leo XIII., to the United States. In 1894 this school was made free.

The first pastor of the church, and who is still in charge of the congregation, is the Rev. Adolph Smitz, a native of the Netherlands, he being born at Oirschot, a village in the Province of North Brabant. He is a son of Henry Bartholome and Antonia Maria (Fock) Smitz.

Rev. A. Smitz.

The father, now deceased, was a physician, the mother is still living in the Netherlands. Father Smitz was educated in the lower and higher Seminaries of 'S. Hertogenbosch, and ordained priest, May 25, 1872, in the Cathedral of St. John at that place. He was successively assistant priest at Moergestel, Diesen and Zeelst. On September 8, 1883, he sailed from Amsterdam for America, landing at Hoboken, N. J. Soon after arriving there he went West to Wisconsin, and for a short time officiated in the vicinity of Green Bay. On January 1, 1884, he was appointed rector of St. Boniface's Church.

The congregation now consists of one hundred and fifty-seven families, mostly natives of the Netherlands and lower Germany. The school, at first under the management of lay teachers, has, since 1886, been in charge of the Sisters of St. Francis, of Bay Settlement, and has an attendance of two hundred and sixty-seven scholars enrolled. The Altar Society connected with this congregation, of which Mrs. N. Van der Linden is president, Mrs. F. DeBoth secretary, and Mrs. J. Maes treasurer, was organized in 1884. It is still in a very flourishing condition, has eighty-three members, and did much in the past for the embellishment of both altar and church. The Sodality of the B. V. M. for Young Ladies was established in 1897, and has seventy members.

St. Francis Xavier's Church, De Pere, Wis.

THE congregation of St. Francis Xavier, Brown County, Wisconsin, was established some forty years ago. About that time it became evident to the Catholics living in the region south of Green Bay that they were numerous enough to organize a parish of their own, and after consulting the proper authorities and securing their approbation, the present parish of St. Francis Xavier became a fixture in the diocese. Heretofore, the Catholics of De Pere and the surrounding towns of De Pere, Rockland, Glenmore and the locality round about, had to go to Green Bay to attend Mass at the old French church, then the only Catholic church in the entire settlement. In the heat of summer and cold of winter, they accomplished their journeys, and it is most interesting, at this date, to hear the few remaining of the older settlers relate how they went on foot, often through the woods and the snow, on Christmas and Easter, on Sundays and great festivals, that they might fulfill their obligations to the church. Occasionally some zealous and energetic priest would make a tour among the scattered homesteads through that section, saying Mass and teaching catechism in the houses of the settlers, and attending to other spiritual wants of the Catholic population. Soon, however, the tide of immigration set in, a fair share of which found its way to the northern part of Wisconsin, and settled there. This proved a fruitful field in which to work, and it was not long before the people obtained a pastor of their own, and erected a rude but comfortable church, which was dedicated under the patronage of the great apostle and missionary to the Indies, St. Francis Xavier. From that time, the parish prospered and grew apace, so that the few families who formed the nucleus of this congregation to be, became so numerous that there are at the present time no less than four Catholic churches in De Pere: St. Francis Xavier (English), Immaculate Conception (Hollandish and German), St. Joseph (French), and St. Boniface (Hollandish and German). But much aversion was shown toward the spread of the Catholic faith in this vicinity in the earlier days, as a result of which the original church was destroyed by fire. In the place of this one, a larger and more adequate building was erected, which, however, owing to the rapidly increasing membership of the congregation, it was necessary to enlarge from time to time. The first Catholic congregation organized at De Pere is now represented by the only and entirely English speaking congregation in that city, many of the descendants of its founders still adhering to it on account of old associations. The feeling of attachment exhibited by these people is also increased by the fact that almost the entire present site of De Pere is undoubtedly located at a point whereon the earlier missionaries performed part of their labors. This belief is strengthened by the fact that numerous relics of value have been discovered there. Some of these were found while excavating business buildings in the very heart of the city, consisting of a cross, chalice and other articles, which were still in a remarkable state of preservation. These are now in the possession of the University of Wisconsin at Madison, where they

St. Francis Xavier's Church, De Pere, Wis.

are to be seen on exhibition in the museum connected with that institution. Owing to the establishment of other contiguous congregations, the general conditions have been such as to retard, to a certain extent, the growth of the mother parish. However, in spite of drawbacks, the good work goes steadily on, each succeeding priest taking up and carrying out the work designed by his predecessor, so that, while the buildings and equipments may not be quite up to date and in keeping with modern requirements as they might be, still they amply fulfill the purpose for which they were erected or intended, leaving nothing whatever in the way of regret for either pastor or people, each of whom, in his capacity, has worked faithfully and well in the interests of the congregation.

The Rev. Father Charles J. Gallagher, of St. Francis Xavier Church, De Pere, Brown County, was born July 8, 1851, in Brooklyn, New York. His parents were Michael and Jane (Stephens) Gallagher, and were natives, respectively, of Sligo and Ballyshannon, Ireland.

Father Gallagher received his preparatory education at the Jesuit College of Fordham, New York, from which he graduated in 1870, taking a collegiate course at that institution, and afterward taking a theological course at Mount St. Mary's, Emmittsburg, Maryland. In 1875 he was ordained priest at St. James' Cathedral, Brooklyn, New York, by Bishop Laughlin, and for twelve years was assistant to the Vicar-General of the Diocese of Brooklyn. In 1888 he was given charge of St. Thomas Church at Poygan, Wisconsin, the church property at which place was much improved under his earnest efforts; at Omro, Wisconsin, he entirely rebuilt St. Mary's Church, and also rebuilt the church at Winneconne, Wisconsin. In June, 1893, Father Gallagher was given charge of St. Francis Xavier Church at De Pere—the first Catholic church erected at that place.

St. Joseph's Church, West De Pere, Wis.

IT was some time during the year 1870 that the Rev. Father Vermare built St. Joseph's Church at West De Pere. Following him came the Rev. E. E. Leccia, who remained three years, and during that time built a parsonage and also bought a bell for the church. Following Father Leccia came the Rev. Tanguay, who remained but five months, being succeeded after a little over a year by the Rev. Father Ritter. The Revs. Pellegrin and Brossart followed in quick succession, being succeeded by the Rev. Comtois, who remained for sixteen months. Then the Rev. James Gauche assumed the duties of pastor, arriving on the 8th day of September, 1878, and continuing until March, 1887. Many noticeable as well as valuable improvements to both church and parsonage were made during his administration. He was succeeded by the Rev. J. F. Durin, during whose pastorate the old church was destroyed by lightning. But before resigning, which he did in October, 1895, Father Durin built a new church (1889) and also established the Archconfraternity of St. Joseph. The congregation consists of about a hundred families. Rev. Father Durin died January 9, 1897, at the Mercy Hospital, Chicago.

St. Joseph's Church, West De Pere, Wis.

On the 15th of November, 1895, the Rev. Peter Pele took charge of the congregation. He came from Coleman, Wisconsin, where he had but shortly before erected a new parsonage.

During the pastorate of the Rev. J. Gauche, who donated two lots for church purposes, a school house was built at West De Pere, and this school was at first conducted by the Sisters of St. Francis. They were followed

Sanctuary of the Shrine of St. Joseph's Church, West De Pere, Wis.

by the Sisters of the Incarnate Heart of Texas, and the Sisters of St. Joseph from St. Louis, Missouri. Their stay, however, was brief, the congregation being too small to sustain them. Of societies, there is that of the Children of Mary, the officers being the Misses Collette, St. George and Mary Sauvageau, and the Guard of Honor of the Sacred Heart of Jesus, of which Mrs. N. Beauregard, Mrs. F. Seymour and Miss M. Martell are the present acting officials. A few of the male members of the congregation also belong to the Catholic Order of Foresters.

Since entering the priesthood the Rev. Father Pele's field of labor has been almost entirely confined to the northern part of Wisconsin, particularly in churches and missions in and about Florence, Waupaca and Marinette counties. He was born in Brittany, France, his parents being August and Anne (Beaudry) Pele. His education was acquired at St. Stanislaus College, which is also in the same province. He came to America in 1883, attending the Seminary at Merriam Park, Minnesota, and completing his seminary studies at St. John's Seminary, Collegeville, Minnesota. Ordination was conferred upon him by Bishop Katzer in the Cathedral

Rev. Peter Pele.

at Green Bay, Wisconsin, when he was at once stationed at Florence. From Florence he went to Lebanon, Waupaca County, where, in addition to his regular duties, he had charge of the missions at Manawa and Northport. He was next pastor at Coleman, Marinette County, Wisconsin, remaining there for four years and five months, when failing health brought about by overwork compelled him to secure a much-needed rest. Upon recovering he was appointed by his Bishop to the pastorate of St. Joseph's, where he at present officiates.

St. Mary's Church, De Pere, Wis.

THE congregation of St. Mary's Church was organized by the Rev. Father Verboort in 1869. His successor was the Rev. M. Takken, who was in turn succeeded by the Rev. A. Van Grotel. The present pastor, Rev. John Verstegen, was appointed to the rectorate in 1882. The congregation

St. Mary's Church, De Pere, Wis.

consists of two hundred and sixty-five families. Two hundred and fifty children attend the school, which is conducted by four Sisters of Notre Dame, the Venerable Sister M. Donata being principal. Of Catholic societies there are four in the parish: St. Joseph's Benevolent Society, incorporated 1873, with fifty members; President, John Smith; Secretary, J. B. Heyman; Treasurer, H. Vermuelen. Ladies' Altar Society, one hundred members. Young Ladies' Sodality, one hundred and ten members, and the Catholic Knights of Wisconsin, Branch 47, with fifty members.

The Rev. Father John Verstegen was appointed to the pastorate of St. Mary's at De Pere, on January 7, 1882. Since that time, a matter of over fifteen years, he has labored faithfully and well in the interest of the church placed under his care. During his wise and careful administration the church building has been greatly enlarged as well as much improved, and he has also largely added to the church property. Besides doing this, he has erected a substantial brick school edifice with a capacity for two hundred and forty-six scholars, and in 1890 he built a fine and roomy building

Rev. J. Verstegen.

for the accommodation of the Reverend Fathers connected with the congregation.

Father Verstegen was born at Zeeland in the Province of North Brabant, Holland, April 9, 1840. He was educated in the classics in Holland, and in philosophy and theology in the Augustinean College, Belgium, finishing his studies at the Seminary of St. Francis, Milwaukee, Wis. He was ordained to the priesthood by the Rt. Rev. Bishop Joseph Melcher, at Green Bay, Wis., August 14, 1870, and was at once placed in charge of the congregation at Freedom, where through his energy the new church of St. Nicholas was completed, and a new parochial school erected. Of this new church he remained the true and faithful pastor until called upon to receive his present charge.

St. John's Church, Duck Creek, Wis.

ST. JOHN'S congregation is one of the oldest in Northern Wisconsin. For many years the pastor at this church attended a number of missions north as far as the state line. It is to be regretted that no records are to be found of this parish, for the complete history would prove very inter-

esting. In compiling these notes we have to depend mainly on what we are told by the older residents in the settlement. The oldest settlers around Duck Creek were French Canadians, and their descendants make up a good percentage of St. John's congregation to-day. Before these people had a church of their own at Duck Creek they used to attend divine services at Green Bay. The first missionary to visit them regularly was the Rev. Father Bonduel, an earnest and active worker, under whose direction a log church was built in the year 1849.

St. John's Church, School and Parsonage, Duck Creek.

This church was located near Duck Creek and three and one-half miles northwest of Fort Howard. After him, this mission was visited at intervals by the Rev. Father Perrodin, until Father Turcotte came and took up his residence there. Ever since that time, probably about the year 1853, Duck Creek has had a resident pastor. We do not know exactly how long Father Turcotte remained in charge of this parish, but are informed that he was succeeded by the Rev. P. C. Menard. After Father Menard's resignation, the parish was for some time in charge of the Capuchin Fathers from Velp Convent, Holland. The first of these was the Rev. Bonaventure De Goey, O. M. Cap., who is now stationed at Stanton, Wisconsin. This pastor had the distinction of being the first post-master in that settlement, and by him the postoffice was named Velp. He was succeeded by the Rev. Father Mauritius Hens, O. M. Cap., who is remembered as a brilliant orator. At the time of the civil war, the parish was in charge of the Rev. Father Mignot, who is said to have been an army chaplain. The parish seems at all times to have been a difficult one to manage, as may be concluded from the large number of priests who rapidly succeeded each other. After the short pastorates of the Revs. McDonald, and Vermare, we at last reach the name of the Rev. E. DeWilt, O. M. Cap., who is at present at Wrightstown, Wisconsin, but who up to this day is known and respected as one of the most zealous pastors in the rather turbulent history of the parish. His successor, the Rev. Charles Beyerle, now of Grand Rapids, Wisconsin, erected a large brick veneered church, but unfortunately was induced to change the location to a point one and one-half miles west of what had by this time become a bright little village. This church, which was at that time one of the largest and most beautiful in that section of the country, was erected in the year 1877; but the building of this church plunged the congregation heavily in debt, and was the beginning of years of much trouble and distress. Afterwards the Rev. Fathers Veith, Charles Steil and P. A. DeParadis, D. D., succeded each other at brief intervals. In the year 1881, the financial difficulties of the parish came to a climax, and were the direct means of closing the church. This condition of affairs lasted for several months, until in September, 1881, the Rev. E. F. Van Hootegem, a newly ordained priest, was selected for the rather discouraging task of straightening out the affairs of the church, and bringing them once more into a satisfactory condition. Father Van Hoote-

Rev. A. M. Broens.

gem proved eminently successful in this undertaking for not only did he succeed in paying off the accumulated debts, but he made Duck Creek parish what it is to-day, one of the most flourishing congregations. During the eleven years of his administration he made extensive repairs and improvements for the church, such as frescoing, new altar, a chime of bells, and added to the seating capacity. He also built and equipped an elegant school house. In addition, an artesian well was

sunk, and the church and school property provided with a complete system of water-works. The grounds were also beautified, and in fact to him is due the credit of all the ultimate prosperity of the parish. On December 7, 1892, the pastorate came under the administration of the Rev. Arthur Belle, who continued in charge until September 1895, on the 12th of which month he was succeeded by the Rev. Alphonse M. Broens, the present rector of the parish. An unfortunate incident during the pastorate of Father Belle was the destruction of the pastor's house by fire, in August, 1894, which disaster, however, was immediately remedied, by the erection of a handsome and commodious new building at a cost of $3,000.

The congregation of St. John numbers two hundred and forty-seven families; of these one hundred and twenty-nine are French (Canadian and Belgian), fifty-seven are Flemish; twenty German; twelve Irish, and the others of mixed nationality. The majority, however, use the English language exclusively in their homes. In spite of this fact, the pastors preach regularly in English, French, Flemish and German.

St. Leo's parochial school was established by the Rev. E. T. Van Hootegem in the year 1888, and by him placed in charge of the Sisters of St. Francis. During the year 1894, the school was temporarily closed, but was again reopened on October 2, 1895, and placed under the charge of Sisters of St. Dominic. The present enrollment of scholars numbers one hundred and sixty-five.

Of Catholic societies there is a branch of the Catholic Knights of Wisconsin, with M. Peppelreiter as president, and Adolph La Belle as secretary; a Court of the Catholic Order of Foresters is also being organized. The Christian Mothers Society has a membership of seventy with Mrs. Agatha Perrault president, and Mrs. Margaret Gillen secretary. Of the Young Ladies' Sodality Miss Catherine Greenwood is prefect, and Miss Marie Rentier is secretary.

The Rev. Alphonse M. Broens was born in the city of Weert, Holland, in May, 1864. He attended the public schools of his native place up to the age of twelve, when he entered the college of Weert, from which institution he graduated in 1881, directly afterwards setting out for America. Coming westward from the port of debarkation to Indiana, he entered Notre Dame university in that State, where he studied philosophy until September, 1882, at which time he went to Cincinnati, Ohio, and there for twelve months was professor of Latin and mathematics in St. Joseph's College. In September, 1883, he entered St. Francis Seminary, near Milwaukee, where he completed his course for the priesthood, being ordained in 1886. He then removed to Green Bay, and after remaining there for a short time at the bishop's residence was appointed assistant to Father Fox in Our Lady of Lourdes' congregation at Marinette, arriving there October 21, 1886. He remained at Marinette until September 8th of the following year, when he was transferred to Sturgeon Bay as pastor of St. Joseph's Church in that city. Since assuming this charge, many improvements have been made in the condition of the buildings of the parish, among which might be mentioned the removal of the original frame church and the erection in its place of a substantial brick edifice; the erection of a handsome brick school house, which was completed and opened October 1, 1888, with three teachers and one hundred and eleven scholars, This school has since prospered exceedingly, so that at the present time there are four teachers, while the number of scholars regularly enrolled is two hundred and thirty-five. It was in 1888, also, that the corner stone of the new church was laid, the building being completed and dedicated October 1, 1889, by the Rt. Rev. Bishop Katzer. In 1890 Father Broens built a residence for the Sisters and at the same time the parochial residence was enlarged and otherwise improved. The departure of Father Broens from the scene of his successes to another field of labor was deeply regretted by the people of Sturgeon Bay who had learned to love and respect him for his many genuine qualities. However, they seek some consolation in the fact that they will at least be permitted to enjoy the knowledge of the successes of all future undertakings which his zealous energy is bound to bring about.

St. Louis' Church, Dykesville, Wis.

PRIOR to the year 1863, when the first Catholic church, a small frame building, was erected at Dykesville, the people belonging to that section, known as Red River, Kewaunee County, part of whom came from the township of Green Bay, and part from that of Red River, attended services at that place. Prior to that year there was simply a station there, but in 1863, Mr. Louis Van Dycke, the resident store-keeper, who later moved to Green Bay, gave three acres of land for the erection of a church and also for cemetery purposes. Van Dycke was one of the first white men to settle in that section of the country, which had previous to the time mentioned been inhabited solely by Indians, who eked out a precarious livelihood by fishing and hunting in the surrounding territory. Many of these Indians had already been baptized in the Catholic faith, but having no church of their own attended Mass each Sunday in Bay Settlement, which was ten miles from Dykesville. A few

years later, the country around Dykesville began to settle rapidly, quite a tide of immigration coming that way. Most of the new settlers were of sturdy Belgian stock, who, inured to labor and of thrifty habits, as quickly as possibly cleared the land round and about the settlement, so that in but a short time, but few ii any traces of former existing conditions or residents were to be met with. To-day, there is but one Indian, Mrs. Moses White, and a cousin of hers remaining in this section of the country. From the time when Mr. Van Dycke made his gift to the congregation the interest of the Catholic section grew rapidly; so much so,

St. Louis' Church, Dykesville, Wis.

that in 1888 the congregation began the erection of a new church. The completion of this building was necessarily slow, owing to the limited means at the command of the people, but they were earnest in the matter and succeeded during the past year in finally completing and furnishing the building. There are at present seventy-five families in this colony, all Belgian, from Brabant and Liege. These people are working very earnestly in the interests of the church, and it is evident that they have accomplished much, especially if we take into consideration the fact that the country round about has been practically depopulated since the mills in this section ceased running some few years ago. From 1863 until 1872 Dykesville was visited as a mission, the first priest to come there with any regularity being Father Daems, O. S. C., and after him Father Verheeren, O. S. Cr. Others also visited the place from time to time, but their names are unknown, as no record of incident or history pretaining to those earlier times has been kept.

The first resident pastor to take charge of the St. Louis congregation was Father Martin Smitz, who built the present parsonage. He came to Dykesville in 1872, but after two years residence there removed to another place. During his pastorate the congregation consisted of more than one hundred families and was in a fairly prosperous condition. This is to be accounted for from the fact that two saw mills were in active operation at that time. After the departure of Father Smitz, Dykesville was a mission to Robinsonville and attended by Father Crud, Father Selbach, Father Leccia and Fathers of Mercy, De Bie and Hoevenoos, the latter having charge for four years. After them, Fathers Dyckman, Schir and Father L. Broers, O. Praem. attended to the spiritual needs of the congregation until August 1, 1894, when it was taken charge of by the Rev. J. Van Rooy. There are three public schools in the parish of St. Louis, which have a combined attendance of some three hundred pupils. Of Catholic societies connected with the congregation there are also a number, among them being: St. Ann's Altar Society: Mrs. Leroy, president; Mrs. Angelique Debaker, secretary; Miss Depres, treasurer. Young Ladies' Sodality of the Black Veil: Deserée Dugrangnage, president; Bertha Delwich, treasurer; Mary

Rev. R. Van Rooy.

Badert, secretary. St. Louis' Society for Men: Jos. Deboker, president; Jos. Vandermitten, treasurer, and T. Robson, secretary.

St. Mary's Church, (Walloon), Thiry-Daems, Kewaunee County, has been attended by the pastor from Dykesville since 1894. Prior to that time it was attended from Martinsville. The congregation was in the first instance established by father Daems, a Mr. Tyri donating the land. The parish is therefore known as Thiry-

Daems. It consists of forty Belgian families, and the church erected is known to have been the first in that section of the country, having been built about the year 1858, although the exact date is not given. Services are held at Thiry-Daems twice every month.

The Rev. J. Van Rooy, present pastor of this congregation, was born October 18, 1867, in Gemert, North Brabant, Holland. He obtained his rudimentary education with the Sisters of St. Francis and at the public school. In 1879 he commenced his collegiate course at the college at Gemert, and after six years of close application there, he entered the Praemonstratensian Abbey, Heeswijk, Holland, September 17, 1885. On November 9 of the same year he was sent to the Novitiate in Tongerloo Abbey, Belgium, where he remained for one year. In 1886 he began a course of philosophical and theological studies in Heeswijk. On December 19, 1891, he was ordained subdeacon by Mgr. Godschalk, Bishop of St. Bosch, Holland, deacon, on April 19, 1892, in Auerbode Abbey, Belgium, by Mgr. Andreas Anthonis, and priest on July 6, 1892, by Mgr. W. Van Ven of St. Bosch, Holland. In the following year he was appointed professor at the gymnasium of Heeswijk, Holland. On July 26, 1894, he was sent, by his Superior, to America to join the colony of priests belonging to the same Order, who had located on the peninsula in the diocese of Green Bay. Arriving there, he was appointed assistant pastor at Delwich, in Door County, his Prior being the Very Rev. B. Pennings. Here he had for missions those of Dykesville, Thiry-Daems and one at Robinsonville. On November 1, 1895, he was appointed resident pastor at Dykesville by the Rt. Rev. Bishop Messmer. Since that time Father Van Rooy has added a brick steeple to the church and also a handsome Gothic altar.

St. Peter's Church, Eagle River, Wis.

EAGLE RIVER, with a population of fifteen hundred, stands on a lofty fertile plateau—one of the highest and healthiest in Wisconsin. It is charmingly located on both banks of the broad, limpid stream, from which it derives its poetical name. The stream itself is called Eagle River on account of the many imperial birds that here take refuge, raise and teach their young and make this region their home.

The "Eagle", before reaching the city, passes through twenty-five lakes, without counting the many inland tributaries that form the famous Eagle chain. The current of the Eagle, as yet not known as a river, after silently meandering through many romantic labyrinthian circles and windings, suddenly appears in great beauty half a mile northeast of the town, having accomplished a journey of fifty miles, though the two ends of the chain of lakes are but fifteen miles apart. It then passes down through the city and finally, about a mile and a half southwest from there, empties its wealth, loses its name and disappears into the Wisconsin River. At the present time the parish at Eagle River and dependent missions extend over a territory comprising four thousand square miles. The members of these congregations are much scattered in parts of Vilas, Forest, Oneida, Langlade and Lincoln Counties, the missions being located at North and South Crandon, Parrish, Jeffries, Monico, Gagen, Stella, Scott, Conover and State Line. North of Eagle River, there is not a priest located within a distance of one hundred miles, while to the south there are two at Antigo, fifty-nine miles away, one at Rhinelander, to the southwest twenty-seven miles, and one east at Florence, to reach whom a journey of over sixty

St. Peter's Church, Eagle River, Wis.

miles through tangles and trackless woodlands must be made. The city of Eagle River was incorporated in 1883. Twenty years prior to that time James Hall settled with his family on the northern bank of Eagle Lake, three miles from the site of the present city. Ocular evidences of this old settlement are still at hand. The ruins of the shanties and quaint and shapeless buildings of the lumber camps of forty years ago, are likewise still to be found at a point not a mile distant from the primitive "bank," erected only in 1897. Two years after the coming of James Hall, Mr. C. L. Perry located on a farm near Yellow Birch, which is also not far from Eagle River. About the same time, Daniel Gagen began to clear a farm on the land, which is now known as Gagen Hill. In 1884 Judge Daniel Graham settled at this place permanently, although he had visited in this neighborhood when the Chicago and Northwestern Railway Com-

pany's terminus was yet at Clintonville and Antigo. On the 12th day of April, 1883, Mr. John O'Connor came to Eagle River, at which time the railway that had already been extended northward through Monico and Rhinelander to Ashland, was built out from Monico to Three Lakes, reaching Eagle River during the June following. Mr. O'Connor was one of the first white settlers in this vicinity, who by hard and incessant toil accumulated about him a considerable landed property, part of which included the original plat of Eagle River. It was during his second visit to Eagle River that he was accompanied by his son George, who has since filled many offices of importance and trust, among them being that of sheriff of the county. Mr. John O'Connor died in 1889, while still in the prime of life. During the year 1883, there also came to this settlement Thomas B. and William J. Walsh, whose untiring energy, industry and enterprise in business, as well as in many civil and legal capacities, have been crowned with marked success. Their parents as well as many relatives and friends have since moved to Eagle River, and, with the O'Connor family, have become influential, and rank among the main supporters of Catholic interests in the parish. Messrs. Cook and Dickenson were two other enterprising spirits who located at Eagle River at an early day; they opened a store there, which was situated in a tent across the river, and at a point near where the residence of Mr. Cook now stands. From the tent, they removed to a log shanty on the southern side of the river, on a spot where the city waterworks were erected in 1889, and the city electric plant in 1897. Thus the settlement continued to grow, numerous enterprises of an extensive character, from time to time, locating there, among them being the Gerry Lumber Company, which was established at Eagle River in 1886. In 1887 Eagle River, which had heretofore belonged to Lincoln County, became part of Oneida County, of which Rhinelander is the county seat. During this year Peter St. Peter located at Eagle River. In 1889 Mr. and Mrs. Samuel W. Smith also came there, and opened a hotel. The year 1890 is made memorable by the erection of St. Peter's Church, which was built at a cost of $1,325. To secure the money necessary for this enterprise, Mr. S. W. Smith became exceedingly active, visiting the lumbering camps, and calling upon all of the settlers for aid. In this he was eminently successful, people of all denominations contributing liberally to the undertaking. Mr. John O'Connor donated all of the land upon which now stand the three churches of Eagle River. Samuel W. Smith, Thomas B. Walsh, William J. Walsh, M. Holland, Frank Stein, Joseph Deckert, John Brosnan, August Deschamps, William McGrath and many others also afforded much assistance in donations and time, while the work was going on. During the same year, the church was solemnly blessed by the Rt. Rev. F. X. Katzer, then Bishop of Green Bay. Seven years prior to this time, the first Mass was celebrated and religious services held at Eagle River in the home of Mr. John O'Connor, a log house across the river from the present city, by the Rev. John Seubert, who came all the way from Clintonville for that purpose. The Rev. John Seubert, now pastor of Cologne, Minn., is the brother of the distinguished Andrew Seubert, the Rev. Rector of St. Mary's, Menasha, Wisconsin. Father Seubert returned at long intervals to visit these people, some two or three times altogether, after which they received attendance from the first resident priest at Antigo, Rev. A. N. Buschle, in 1885 and 1886. Father Buschle left Antigo in April, 1886, where he was succeeded by the energetic enterprising Father Takken, who

Rev. P. Goepfert.

afterwards visited Eagle River repeatedly, from Antigo, but always on week days. It was Father Takken who built the church, school and presbytery at Antigo. It also happens that he was one of the predecessors of Father Goepfert in Dearborn, now one of the suburbs of Detroit, Michigan, where the name of Takken is still deservedly revered by all, as it is in Antigo. Mr. John O'Connor's log house is now the property of Mr. John Radcliffe, and is still in a good state of preservation. When Mr. O'Connor's building on the corner of Wall and Railroad streets was completed, services were held there. Mass was also said quite often during those times in the home of Mr. T. B. Walsh, now Dr. Neville's residence, at M. Holland's, and finally in

the town hall. In 1891 a handsome and commodious public school building of solid brick was erected at a cost of $30,000, within five hundred yards from our beautiful Silver Lake. The attendance at this school numbers over two hundred scholars; three of the teachers in charge are Catholics, while the superintendent of Vilas County, Mr. Alexander Higgins, is also a Catholic. In 1892 Eagle River became the principal town of the newly established County of Vilas.

Substantially the history of St. Peter's parish runs as follows: The congregation at Eagle River was regularly established as a parish, on September 10th, 1894, at the arrival of the Rev. Prosper Goepfert, C. S. Sp., previous to which time the Catholics residing there were attended by pastors at Clintonville, Antigo and Rhinelander. The first pastor, as previously stated, was the Rev. John Seubert, who came there from Clintonville, and he was succeeded by the Rev. Fathers Takken from Antigo and the amiable Nicholas July from Rhinelander. It was under the administration of the latter that the church was built at Eagle River in 1890. Father July was succeeded by the Rev. Prosper Goepfert, who purchased some lots and a parochial residence for the parish, furnished the house and also the church with altars, statues, stations and a bell, visited, like M. G. W. Smith, every camp, collected in every home, and paid every debt. From July 12, 1896, to January 28, 1897, Father Ruessmann conducted the pastorate, but on the latter date Father Goepfert returned from Arkansas, and again became rector of the parish.

The bell belonging to this church was obtained through popular subscription. Before being placed in position, it was blessed, most solemnly, at the time of Confirmation and Episcopal visitation, Oct. 20th, 1895, the occasion being made one of marked interest by the presence of Mgr. Messmer, bishop of the diocese, who delivered an eloquent lecture on that occasion on the "Sanctity of the Christian Family Circle." This bell also has the prestige of being the only one in the State of Wisconsin that bears the name of Mgr. Messmer, "Sebastianus." The inscription reads as follows: Sebastianus G. Messmer, D. D. Eps., Prosper A. Goepfert Pastor; Honor sit Sanguini Jesu. Sancti Petri Ecclesia Apud Aquilæ Flumen. 1895." The three altars are beautiful works, while the statues of the Sacred Heart, the Blessed Virgin Mary and St. Joseph, that adorn them, were purchased from Paris, through Benziger Brothers by Father Goepfert, and are considered among the most artistic ones in the State of Wisconsin. The church itself is also quite a handsome structure. The congregation of St. Peter now comprises about three hundred members.

Monico Junction is situated on the southern base of a triangle whence one line of the Chicago and Northwestern runs eastward through Rhinelander, the other northeast through Eagle River and Watersmeet, both lines meeting at Ashland.

Monico is a little mission in Oneida County, consisting of some sixty souls. Services are held there at intervals by the pastor from Eagle River. There is no church at this place. There is here a nucleus of a few excellent Catholic families, if only they remained in this as yet unsettled district.

Another mission visited from Eagle River is located at South Crandon, the chief town of Forest County, where there are but two Catholic families. There is a nice unfinished frame church at Crandon, built by the exertions of M. John Massbaum.

Next comes North Crandon, where services are held in private houses. The congregation here consists of seventy members, of English and Irish, Holland and German birth or descent. North Crandon promises to become before long a flourishing town, with a handsome Catholic church.

Still another mission is at Parrish, in Langlade County, where there is a handsome, well-furnished church dedicated to St. John the Baptist. The congation at Parrish consists of five French families, where there were forty three years ago. The mission will undoubtedly soon be discontinued, as the mill established at that place several years ago has recently been discontinued. The mill remains; some fifty dwellings, some of them comfortable, too. Xenophon would call Parrish a deserted city. It was a town of a company; the company left; all left; hence, the deserted village, midst surroundings delightful and woodland dells. The land around is good, and wood is plentiful. Some new industry, most likely, will purchase the plants. The widowed church, meanwhile silently waits, on its picturesque hill, till new worshipers once more replenish its hallowed naves.

At Jeffries, in Lincoln County, services are occasionally held in the school house. This is also a milling settlement, and the population is almost entirely of a floating character.

The Rev. Prosper A. Goepfert, resident pastor of St. Peter's at Eagle River, was born a little over fifty years ago in a suburban parish of Colmar, in the then French Province of Alsace. At an early age he began preparing for the priesthood, acquiring his classical studies in the college of his neighboring town, where for several years he distinguished himself for his thoroughness and ability. When seventeen years of age, he entered the Society of the Holy Ghost, whose members, though laboring all over the world, devote their lives principally to the conversion of the negroes in Africa, in which coun-

try they have established a number of Christian settlements. After taking another preparatory course of three years at the college of Langonnett, in Brittany, during which time he completed his literary studies, he took a five years' philosophical and theological course at the Seminary of the Society in Paris. He was finally ordained to the priesthood in 1866 by Prince Cardinal Chigy, then Papal Nuncio, at the Court of Napoleon the Third. During the following year, his Superior sent him to Rockwell College, Cashel, Ireland, where he remained for twenty-two years as Master of Novices and Scholastics and professor of almost every branch of education. During the last ten years of Father Goepfert's residence in Ireland, he held the position of President of Rockwell College, which institution is always ranked among the foremost in the country. Besides his numerous other accomplishments, Father Goepfert has obtained considerable distinction as an author, numbering among his numerous publications the "Life of the Venerable Libermann, Founder of the Society." He also, while in Ireland, founded and edited for a number of years, "The Messenger of St. Joseph," a monthly magazine. Father Goepfert began his pastorate at Eagle River, Three Lakes, and other missions, September 10, 1894. On July 8, 1896, he left Eagle River for Conway, Faulkner County, Arkansas, but, unable to endure the Southern climate, returned to Eagle River in the latter part of January, 1897. Father Ruessmann, who maintained the pastorate during Father Goepfert's absence, was upon his return transferred to the missions of Aniwa. On September 22d of the present year, Father Goepfert celebrated the thirty-first anniversary of his ordination, which was made the occasion for much rejoicing among the members of his congregation.

SS. Cyrillus and Methodius' Church, Eaton, Wis.

SEVENTY Polish families residing in the vicinity of Eaton, Brown County, Wisconsin, Poland postoffice, erected a Catholic church in 1881, the same being dedicated to SS. Cyrillus and Methodius. The first pastor to attend this congregation was the Rev. Father Moczygemba, who was followed in succession by the Rev. Fathers Rosochowicz, Peter Chowawiec, Victor Zarenczny, L. Garus, Bieniarz, the Rev. T. Malkowski, and the Rev. F. Budzikowski. The congregation now numbers one hundred and fifty families, but although there are so many and the necessity is so great, they have not as yet established a parochial school in the parish. There are two Catholic organizations in connection with this congregation: the Holy Rosary Society and Sacred Heart of Jesus Sodality.

The Rev. Theophil Malkowski, who is now pastor of the Catholic congregation at Pine Grove, is a native of Poland, where he acquired the greater part of his education. After coming to America, however, he entered the Seminary of St. Francis, near Milwaukee, where he completed his course in philosophy and the-

SS. Cyrillus and Methodius' Church, Eaton, Wis.

ology, after which he was ordained to the priesthood in Chicago by the Most Rev. Archbishop P. A. Phelan, on December 19, 1891. He was then assigned to the St. Adalbert's congregation in Chicago, but at the expiration of three years was transferred to Wausau, Wisconsin, where he built a church which, unfortunately, was burned to the ground on December 26, 1894.

SS. Edward and Isidore's Church, Flintville, Wis.

FLINTVILLE lies on the Big Suamico River, about thirteen miles northwest from Green Bay, in Brown County. It formed part of Duck Creek Parish up to October, 1895, when it was separated from that organization. A new parish was then formed, comprising Flintville, Little Suamico, Sobieski, and Abrams, the Rev. Father F. Laslow being appointed first resident priest. At present there are six missions attended by Father Laslow, they being Big Suamico Road, Sobieski, Little Suamico, Brookside, Abrams and Chase. There are about two hundred and fifty Catholic families in the parish.

Of the past history of Flintville and its outlying missions, but little is known. From the most reliable reports to be obtained, however, it is probable that the first Mass was said some time in 1863, at the residence of T. Doran, about two miles southwest of Flintville, by the priest then residing at Duck Creek.

At that time Messrs. J. Piontek, G. Phillipps, T. Doran, M. Kane, D. Page, P. Doran and P. Brunette were among the principal communicants of the parish. Of these, three have passed to their eternal repose, and one has fallen from the true faith; the rest still maintain an active interest in the growth and prosperity of the parish. Later on, the Rev. Father Vogt said Mass in Chase, at Mr. W. Blaser's residence, and still later the Rev. Father C. Beyerle, present pastor at Grand Rapids,

SS. Edward and Isidore's Church, Flintville, Wis.

Wisconsin, officiated at the same place. In the spring of 1883, the Rev. E. F. Van Hootegem said Mass on six different occasions in a shanty at Flintville, but the niggardly propensity of the inhabitants, demanding pay for accommodations granted, was such that the Catholics in the vicinity set about devising means for the erection of a church. In this they were successful, the corner-stone of the building being laid in June, 1883. In this structure, a brick veneer 24x48 feet, Mass was said by the respective priests of Duck Creek once a month. In 1895, the building becoming too small for pastoral purposes, the Rev. A. Belle set about the construction of an addition, which was completed by the Rev. F. Laslow, in the same year. Later in the fall, the congregation again bestirred itself, building a handsome one-and-a-half story veneered parsonage, 41x29 feet. This proved quite an undertaking, and the cost of these improvements—over $2,000—told heavily upon the resources of the congregation. But, above all things, these people were sincere, so that the undertaking, far from being an onus, has proved to them a matter of lasting gratulation.

The congregation is mixed, being composed of Irish, Poles, Germans and French, in almost equal proportions, although the Poles are somewhat inclined to predominate. As, however, the Germans, and with very few exceptions the French, are pretty thoroughly conversant with the English language, the SS. Edward and Isidore's congregation of Flintville is regarded as an English and Polish one.

There is a mission at Little Suamico, in Oconto County, which is attended by the resident pastor from Flintville. This mission numbers at the present time something over sixty families, although but about forty of them contribute anything to its support, the rest being too poor, or too lukewarm. Of the sixty, almost half are of Irish origin. Twenty of these live in Sobieski and in that same direction for from three to eight miles distant from the church. The rest of the congregation are of mixed nationality, there being quite a number of German, Irish and French among them. The number of the families in this parish as given also includes those residing at Brookside and Oak Orchard, both small hamlets, the former located four and the second eight miles northeast of Little Suamico. It is not of record, neither is it positively known by anyone residing in this neighborhood, who was the first priest to visit these places, but it is certain that they were attended from Duck Creek untilt Flintville was separated, at which time they were embodied in the new parish. Since then Little Suamico has been visited by the pastor from Flintville on every fourth Sunday, and on all the feast days of obligation except Easter, Pentecost and Christmas.

Brookside is also visited at times from Flintville, when Mass is said—there being no chapel there—in the house of Mr. Pillsbury. These visits are made with the intention of recalling to their faith some ten or more Belgian families, who have become spiritualists, and to instruct the children in the catechism. Sobieski

Interior and Exterior of a Polish Settler's Dug-out at Sobieski, Wis.

is without a place of worship, although the people, who are exclusively Poles, intend to build one in the near future, and would, in fact, have done so long since but for lack of the necessary means. The people in

this vicinity are very good Catholics, but, being poor and but recently arrived, they cannot accomplish all that their sense of duty inspires. Another drawback to the interests of Catholicism in Flintville, is the want of a school, which is badly needed; however, that is also an impossibility for the present time at least.

At Chase there are five German Catholic families. The distance from Chase to Flintville is about eight miles, which is traversed by them several times each year in order that they may attend divine services at the mother parish. Occasionally the pastor goes to Chase and says Mass there for the accommodation of a few old people who are unable to undertake so tedious a journey.

The last in the list of missions attended from Flintville is Spruce, which is located a distance of eight miles west from Lena, formerly called Maple Valley, a way station on the Chicago, Milwaukee and St. Paul railway. The congregation at Spruce numbers forty families, all of whom are Poles. The church at this place is a frame building, 28x40 feet, and was built in the year 1893. The Rev. Father Zielinski was the first priest to administer to the spiritual wants of the Catholics at Spruce, going there twice in 1892 and twice in 1893. In 1894 the Rev. Stanislaus Jeka, O. S. F., said Mass for the first time in the new chapel at Spruce on the 17th of May. In the fall of the same year, the Rev. Romauld Magott paid a visit to this mission, after which he continued to visit the place until the Easter of 1895, when the congregation was given into the care of the resident priest at Flintville. Here, also, as in the rest of the congregations attended from Flintville, the Poles constitute the larger element. They are as a class a thrifty and industrious people, showing marked respect for the authority of the Church and devotion to its institutions. It would not, therefore, be surprising, although their number at present is quite limited, should they at no distant time establish in this vicinity one of the most substantial and influential Catholic centers within the diocese. At present these people are very poor, and many of them are compelled to be satisfied with a dugout for a dwelling. The interior of these wretched places is no more inviting than is their external appearance, a bench and table, made of the roughest kind of lumber, an old wooden traveling chest and rude bed, constituting, in many instances, the entire furniture possessed. The struggle made by these people to obtain a foothold is sometimes a protracted and arduous one, as upon arriving at their location, they have but little, if any, money to do with. In some instances, and they are by no means of rare occurrence, the head of the family buys forty acres of land for $300 or $400, one-eighth or one-tenth of which, or even less, is all the money he possesses. In this condition he undertakes to clear the land, build a home, support a family and pay interest and principal on the investment. A few succeed in effecting their purpose, but there are many who fail, it often being the case that, after years of effort upon their part, they are compelled to yield up their interest in the property and seek an opportunity elsewhere, to begin life over again. Such surroundings and conditions are certainly no sinecure for the poor settler, no matter how stolid a disposition he may possess, nor are they overwhelmingly inviting to the one who is sent among these people to administer to their spiritual necessities; not that they are unwilling or indifferent, but rather that it is absolutely impossible for them to do for the cause of religion that which is ofttimes required of them.

Once established in his new home, however, the immigrant begins life in earnest and faces its various problems with a fortitude that deserves a more propitious fate than that with which it is generally rewarded.

Rev. Francis Laslow.

If money is limited and he is compelled to buy on time, prices are commensurately exorbitant; and there are so many things that he must need have—a wagon, a cow, poultry and numerous implements—all of which, of course, he can obtain, for in every settlement are to be found men both willing and anxious to extend credit for these purposes; but the price that he is compelled to pay virtually makes of him a slave for many years to come, and, in fact, he is lucky if he manages

to escape from their clutches at all. As to the necessaries of life, why, such are generally obtained in abundance from the little garden patch, a sort of dernier resort, when all other means of obtaining sustenance have failed. The smaller tools used about the place are generally made by the farmer, and are naturally of the crudest, while he, in many instances, besides attending to his numerous other duties, converts himself into a clothier, shoemaker and hatter for the entire family. But, amid all of these discomforts, these people adhere to the teachings of the Church, and with really sublime confidence struggle along in the firm belief that affairs will ultimately turn out for the good. The foregoing gives but a brief and unsatisfactory idea of the original condition of many of the settlements throughout the Northwest, and it is from the knowledge born of experience that the pastor of the parish at Flintville and adjoining missions, whose people are fast nearing a stage of comfort and independence, expressed it as his opinion that this settlement will at no distant date become one of the strong Catholic centers of the diocese.

The Rev. F. Laslow,[1] pastor of the congregation at Flintville, is a Pole by birth, his proper name being Wlaslowski, which, however, to facilitate the pronunciation in America, was shortened to Laslow. He acquired his education for the priesthood in the schools of Europe, and was ordained in Germany. There, too, he acquired that breadth of mind which has ever made him a friend and sympathizer of the down-trodden and oppressed. Father Laslow acquired the rights of citizenship in the United States a number of years ago, and as such has ever been an ardent and consistent supporter of the Union. The one thing, however, of which he is particularly proud, is the fact that he is "by the grace of God, a priest of the Holy Roman Catholic Church." That he thoroughly appreciates that fact is strongly evidenced in the untiring and zealous manner in which he has labored for the interests of the different parishes which have been placed under his charge since coming to America.

Immaculate Conception Church, Florence, Wis.

ABOUT the year 1880, iron ore was first discovered in various places in Northeastern Wisconsin. At that time the Northwestern Railroad was being rapidly extended over the Menominee, through the lower part of Michigan, striking the State of Wisconsin again a few miles from Iron Mountain, Michigan, and thus crossing the mineral belt in our own State. Almost simultaneously iron mines were opened at Florence and Commonwealth, where the work of development was carried on as rapidly as possible. This called for a large influx of people, who came there and settled in such numbers that it was not long before the County of Florence was created. As might naturally be supposed, there was quite a sprinkling of Catholics among these early settlers, representing nearly every known nationality. In 1880 the

Immaculate Conception Church, Florence, Wis.

Rev. Father Brady was appointed to attend both Florence and Commonwealth as missions, they being attached as such to the parish at Marinette, of which he was at that time the resident pastor. The work was of a somewhat thankless nature, as a majority of the people he was called upon to visit constituted a floating population of rough and uncouth characters, whose scene of residence shifted as often as new fields of operation were developed or the old ones gave out. Among such a class of people, therefore, it was hardly probable that the question of building a church would be considered,

(1) Now at St. Hedwig's, Bexar County, Texas.

or that any adequate sum could be secured from them for such an enterprise. The meager records of church history in that section during that particular time strengthened this conviction, and it is probable that Father Brady had little else than the satisfaction of knowing that he had done his duty to reward him for the labors expended at that time. It is of record, however, that on October 9, 1881, a meeting was held at Florence for the purpose of organizing a Catholic congregation at that place. On the 18th of the same month another meeting was held in Commonwealth, and still another on the 23d, both of which were held in Juneau's Hall at that place. Another meeting of a similar character was held on the 13th of November in the National Hotel at Florence, when some definite arrangements must have been made, as during the summer of the following year the church at Florence was partially completed. Of this congregation the Rev. J. M. Seubert was appointed first resident pastor. He built a parsonage, but a number of years elapsed before the church was entirely finished, the final work on it being done during the pastorate of the Rev. E. E. Leccia, who came to Florence in 1883 and remained until September, 1889. During this pastor's administration quite a change took place in the character of the population, the rough and uncertain characters of a few years previous being superseded by people inclined to agricultural pursuits, who with their families settled down upon the land with a view of making a permanent residence there. The same condition of affairs practically pertained to the population at Commonwealth, and as a result, to-day these two places, which are but a mile apart, form a modest congregation of seventy-five families. When Father Leccia was transferred, in September, 1889, he was succeeded as pastor of the Florence congregation by the Rev. P. Pele, who remained until 1891. His successor was the Rev. August Roger, who during his administration added a steeple to the church. He left in October, 1893, his successor being the Rev. C. Vanier, who built a sacristy to the church. He was followed by the present rector, the Rev. Philip M. St. Louis, under whose administration the parish is coming into a more satisfactory condition. Since assuming this pastorate, Father St. Louis has established the League of the Sacred Heart, with eighty-five members; Catholic Order of Foresters, twenty-eight members, and a Catholic Library of three hundred and seventy-five volumes.

The Rev. Philip St. Louis, present pastor of the Immaculate Conception (French, German and English congregation) at Florence, Florence County, Wisconsin, was born at Little Chute, April 15, 1848. His earlier studies were followed under the guidance of the Servite Fathers at Menasha. Father St. Louis was ordained to the priesthood, April 7, 1876, by Bishop Krautbauer, it being the first time since his elevation to the episcopate that the prelate had been called upon to perform that duty. In the September following his ordination, Father St. Louis went to Chicago, and while there drew the plans and superintended the erection of the Servite Monastery in that city, and church at Cicero, Illinois, at the same time being located as pastor at Lyons, Illinois. In 1879 he paid a visit to a new settlement in Northern Wisconsin, now known as Phlox, where he celebrated Mass in May, 1880. Soon after he left the Chicago Diocese and went to Menasha, Wisconsin, from which point he attended Phlox and Antigo as missions. But the visits made to these places were of necessity few and far between, the distance being in the neighborhood of one hundred miles, half of which had to be traveled on foot. The vestments and other paraphernalia necessary for the proper observance of the Holy Mass were on these occasions carried by him in a rubber cloth strapped to his shoulders. In the year following he was stationed at Phlox, as resident pastor, having charge of that parish until September, 1893, when, owing to failing health, he removed to Green Bay. There he took charge of the Orphan Asylum printing office, which was kept up for two years, but finding this work much harder than that pertaining to parochial duties, he obtained the appointment as pastor at Florence, the duties of which he assumed October 10, 1895.

Rev. Philip St. Louis.

St. Ann's Church, Francis Creek, Wis.

THE congregation of St. Ann at Francis Creek, Manitowoc County, Wisconsin, was organized in 1848 and is consequently fifty years old. According to the records of that parish the congregation was established by the Rev. Father Joseph Brunner, S. J., in that year, who continued as its pastor until 1853. The next pastor was the Rev. Joseph Maly, who attended St. Ann's from 1853 to 1870. The names of the priests ministering to this congregation from the latter year until 1877 are not on record, but in

St. Ann's Church and Mission, Francis Creek, Wis.

the latter year the Rev. F. Stern assumed the pastorate, which he maintained until 1885. During this period Father Stern made several improvements to the church property, and among other things built a school house. The first church, however, was erected during the pastorate of Father Joseph Maly. The congregation of St. Ann's consists of seventy families. The parochial school here has an attendance of fifty-two pupils and is conducted by Sisters of Charity from the Franciscan Convent at Alverno. There are two societies connected with this congregation, one being St. Ann's Ladies' Society, of which Mrs. Herman is president and Mrs. Augustin, treasurer, and a branch of the Catholic Knights of Wisconsin, of which Engelbert Herman is president, John Ewen, secretary, and Michael Seidl, treasurer.

The congregation of Holy Cross, in the town of Mishicott, Manitowoc County, is attended as a mission from Francis Creek by the Rev. Father De Haan. This congregation was established in the year 1869 by the Rev. Father Van Steenwyk, then resident at Two Rivers. It numbers seventy families, who are partly of German and partly of French origin. Services are held here on every Sunday.

The Rev. William Hubert Henry De Haan is a native of Amsterdam, in the Netherlands, and was born on January 19, 1858. His earlier studies were acquired at the gymnasium of Venray Limburg, in the Netherlands, and those in philosophy and theology at St. Mary's, Cincinnati, Ohio, which he entered on January 15, 1887. He was ordained to the priesthood on March 25, 1893, at Green Bay, his first appointment being as assistant pastor at Antigo, where he remained from the 28th of that month until the 17th of the following August. He was then appointed rector at Aniwa, where he remained from August 20 to July 3, 1895, when he was transferred to Morrison. From there he was appointed to his present position, of which he took charge August 14, 1896.

St. Lawrence's Church, Franklin, Wis.

IT was in the year 1862 that the Bohemian congregation of St. Lawrence was first organized at Franklin, Kewaunee County, Wisconsin. At this time a small church was built of logs which, though supplying the immediate wants of the Catholics attending it, was roughly constructed and was very meagerly furnished. When first used for divine services the building was without siding, plastering or floor, and it appears that it remained in about this condition until early in the seventies, until which time, also, it had but one small altar. On September 23, 1864, however, a resident pastor was sent to Franklin in the person of the Rev. Augustin Lang, who, owing to sickness, was unable at that time to bear the hardships attending a missionary life. Of course there was no such thing as a parsonage at that time, so he was compelled to take up his residence in the family of one of the parishioners. After Father Lang's pastorate terminated in 1867, the parish was from that time until 1882 without a resident pastor. It was visited, however, occasionally by different priests, some of whom were enabled from time to time to make slight improvements to what little property there was. Among such improvement was the erection of a rough building as a parsonage, which was com-

menced in 1876. In 1877 a floor was put into the church, and in August, 1882, an altar was donated to the parish by the missionary priest Father A. A. Cipin. The next pastor to take up his residence at Franklin was the Rev. Adalbert Kristan, who remained from February, 1883, until February, 1887. He was succeeded by the present rector, the Rev. V. Z. Kozelka. The congregation of St. Lawrence consists at this time of one hundred and twenty-seven families. Of societies to which the members belong, there are, a St. George's B. R. C. S. of the United States, thirty-four members, Jos. Mazanec, president; St. George's B. R. C. S. of Wisconsin, thirty-six members, Christoph Hruska, president; St. Aloysius B. R. C. S. of Wisconsin, twenty-one members, Mathias Pribyl, president; Society of the Sacred Heart, with one hundred and sixty-three members; Society of the Infancy of Jesus for Pagan Children, fifty-six members; Christian Mothers' Society of St. Ann and of the Rosary, one hundred and thirty-seven members.

St. Lawrence's Church, Franklin, Wis.

The pastor of St. Lawrence at Franklin also attends another mission in the Town of Montpelier, the church of which is dedicated to St. Wenceslaus. The history of this mission and church of St. Wenceslaus really dates from 1873, in which year the Bohemian families in the northwest part of the town of Montpelier obtained permission from the late Bishop Melcher to establish a Catholic church in that vicinity. In the selection of a site, however, there was such a lack of unanimity that it became impossible to immediately arrive at any satisfactory decision. One for instance desired a location at Pilsen, a point too far remote from the homes of the Bohemians living to the northwest to be available for them. The majority ruled, however, and the church of St. Wenceslaus was erected on its present site. At a later period, in the year 1874, the minority asked the late administrator of the diocese, Father Daems, for permission to establish a Bohemian Catholic church at Pilsen and as he was unaware of the fact that one had already been erected for the Bohemians but a mile and a quarter from that place, he gave his consent, and so the church was built, and the mission of St. Mary of Seven Dolors established at that place. This again created somewhat of a disturbance among the Bohemian Catholic settlers in the southwest part of the town of Montpelier, and so, in 1890, some members again withdrew from the mission of St. Mary and organized the third small mission of St. Anna, which is composed of sixteen families.

Now the congregation of St. Wenceslaus was established by the Rt. Rev. Joseph Melcher, D. D., Bishop of Green Bay, on the sixth day of October, 1873. During the year following a frame church was built and blessed by the Rev. George Brunner, then rector of Kewaunee. The congregation is composed of thirty-six families, all of whom are Bohemian. Services are held at this mission on every third Sunday or holydays. There are in the way of Catholic organizations connected with this mission St. John the Baptist Society R. C. B. S. of the United States, with twenty-three members; Holy Rosary Society, with forty members, and St. Joseph's Society for Catholic Families, which has seventeen members.

Rev. V. Z. Kozelka.

The mission of St. Wenceslaus was attended regularly from Luxemburg until 1882; from then until 1887 it was visited by the Polish priests established at Eaton

and afterwards from Franklin. The people of this congregation are very much devoted to the interests of their religion and on occasions when the priests are unable to be present, services are conducted by Mr. Jacob Wavrunek. The church of St. Wenceslaus is a frame building 45x25 feet. The interior is richly decorated with three altars, the Way of the Cross and statues of saints. It is also equipped with a handsome baptismal font and numerous costly vestments.

The mission of St. Mary of the Seven Dolors, in Kewaunee County, is five miles distant from Franklin, from which place it is attended. It was established by the Rev. Fathers Daems, Administrator of the Diocese of Green Bay in 1874. The church was built during the next year and blessed in 1877, by the Rev. Father John Videnka of Luxemburg. Services are held in this church on every third Sunday in the month or feasts of obligation. The congregation is composed of twenty-five families, all of whom are Bohemian.

The Rev. Wenceslas Zigmund Kozelka was born on July 10, 1853, at Karthaus Waldic, near Ticin, Bohemia. Having acquired an ordinary education, he pursued a study of the classics, philosophy and theology at Koenig-Graetz and Prague. Before entering the priesthood, he was for some time an officer in the Austrian army, but was finally ordained on August 29, 1879. He came to the United States on July 5, 1887, and was appointed rector of St. Lawrence's congregation at Franklin on the 22d of the same month. During his administration at this church he has made numerous improvements to the property at Franklin, among other things rebuilding the parsonage and increasing its accommodations. He also, between the years 1892 and 1894, caused the erection of a handsome solid brick church at that place, which occupies an area of 106x50 feet, the plans and specifications being furnished by Mr. John Paulu, of Milwaukee, Wisconsin.

St. Nicholas' Church, Freedom, Wis.

PREVIOUS to the year 1845, the present town of Freedom in Outagamie County, Wisconsin, was but thinly settled, the entire population at that time being composed of non-Catholics. Then came Mr. Nicholas Juli, who purchased a farm, on which he set apart and finally donated the land whereon the Catholic church property now stands. Soon after, other Catholics located in the vicinity of Freedom, among them being Martin Van Dyke, Michael and John Roche, John Sanders, John Ermes, John Garvey and his sons, William, John, Michael, James and Patrick; John, Patrick and Timothy McCormick, Patrick Coffey and sons, William and Patrick Monahan and others, including a number of Dutch and German families. These people were compelled, for some considerable time, to attend church at Little Chute, which was between seven and eight miles distant from Freedom; otherwise, they but rarely saw a priest, though Father Van den Broek, then residing at Little Chute, was always willing to go to them when needed.

It was about the year 1850 or 1851 that Father Nuyts took up his temporary residence at Freedom, from whence he attended the mission at Center. He remained but a year, yet during that short time succeeded in building a small, frame church, the first erected at that point. After the departure of Father Nuyts, the Catholics at Freedom were regularly attended by pas-

St. Nicholas' Church, School and Parsonage, Freedom.

tors from Little Chute, Father Dejonge visiting there from 1852 to 1853, Father Daems, from 1854 to 1855, Father Verhoeff in 1855, Father Mauclerc in 1856 and Father W. Peiffer from 1857 to 1860. In June of the latter year Father Gerhard Spierings took charge of the congregation as its first resident pastor, boarding for the time being in the family of Mr. John Ermes. This manly and benevolent priest at once set about the erection of a parsonage, and though hampered for want of means and by the scarcity of help—the mutterings of rebellion had taken substantial form—he, by personal effort and application, succeeded in completing the dwelling which he began occupying in the following year. It is unquestionably due to the strength of purpose displayed

and moral influence exerted by Father Spierings that the subsequent prosperity of the parish was largely due, and when he severed his connection with the people of Freedom in 1864, to accept the pastorate at New London, he did so regretted and respected by all. After the departure of Father Spierings, the Rev. Father De Gooy attended the parish as a mission, from Duck Creek. Some three months later, Father Van Luytelaar came as second resident pastor. He in 1865 established a parochial school at Freedom, conducting it himself with the assistance of one male teacher. He also built the foundation for the present stone church, for the erection of which Father A. Verberk worked zealously in 1867-68 and Father W. Wilkins in 1868-69. When Father De Wilt assumed the pastorate as a mission from Duck Creek, he found the congregation laboring under serious pecuniary difficulties. He at once set about correcting this untoward condition of affairs, meeting with such admirable success that when Father John Verstegen took possession in 1870, he not only found the debt entirely liquidated, but a snug little sum in the treasury besides. Thus emboldened, he immediately set to work, completed the church, to which he added a steeple, and built the present brick school house, of which the school Sisters of Notre Dame took charge on October 21, 1879, the enrollment at that time numbering ninety-seven children. Father Verstegen also bought an organ for the church, organized a choir and succeeded in bringing the parish to a high state of spiritual excellence. During his stay at Freedom Messrs. John and George Brady and M. McCann of this parish began their studies, at the conclusion of which they were ordained priests. In 1882, Father Verstegen was appointed pastor of the Immaculate Conception Church at De Pere, being succeeded at Freedom by the Rev. J. A. Geissler, who, however, was shortly followed by the Rev. Father Deuermeyer, who remained until the summer of 1883, when Father P. Lochmann became pastor. This zealous priest found an ample field in which to exert his energies. During his residence at Freedom, which continued until 1891, he decorated the interior of the church, built a new and commodious, solid brick parsonage, added a story to the school house, erected a brick residence for the School Sisters, purchased a pipe organ, new altars, and stained windows for the church, besides making numerous other valuable improvements. Fathers H. Huitink and P. Van Susteren celebrated their first Mass under him, as worthy sons of Freedom. Father Lochmann was succeeded as pastor by the present incumbent, the Rev. J. A. Selbach, who assumed the duties in the fall of 1891. During Father Selbach's pastorate, the church and parsonage have been provided with steam heat, the buildings repaired and improved, the cemetery embellished and an artesian well added to the church property. A stone addition to the church 40x64 feet, together with a basement chapel, is in the course of erection. The parish of Freedom is now a model one, both temporally and spiritually, which much desired condition is owing both to the zealousness of its pastors and the kindly and liberal disposition of the people. The parish now consists of two hundred families, and the school has an attendance of over two hundred. The Ladies' Altar Society, Young Ladies' Sodality, Guardian Angel Society, Holy Childhood Society

Rev. J. A. Selbach.

and Catholic Order of Foresters, of which N. Schommer is chief-ranger, are all flourishing Catholic organizations connected with St. Nicholas church.

The Rev. J. A. Selbach, who has been resident pastor at Freedom since the fall of 1891, was born on August 22, 1860, near Cologne, Germany. He first studied at Frielingsdorf, Germany, and afterwards at St. Trond and Louvain, Belgium. He was ordained in 1883, at Simpelveld, Holland, by Bishop Laurent, coming during the same year to America. Here he at once became associated with the Diocese of Green Bay, his first appointment being to the pastorate at Robinsonville, Brown County. He was next pastor of St. John's Church at Green Bay, where he also served for several months as secretary to the Bishop. He then went to Kingston, in Green Lake County, and thence to Wausaukee and later to Coleman.

St. Mary's Church at Freedom has an English and German congregation which receives regular attendance from the resident pastor of St. Nicholas.

Church of the Immaculate Conception, Glenmore, Wis.

THE first settlers to come to Glenmore, or in that vicinity, are said to have located there as early as 1850. Those who were Catholics among that number were provided with no particular place of worship at that time, but were attended by visiting priests, who said Mass in the private houses scattered around the settlement. The first Mass is said to have been held at the residence of Mr. O'Leary, in the year already given, the celebrant being the Rev. Father Anderledy. In this manner the spiritual wants of the Catholic residents of Glenmore were attended to until the year 1874, when a church was erected. This structure was used continuously for services until 1886, when it was torn down and entirely rebuilt. Of pastors attending the congregation during this period, the parish records give the following list: the Rev. Fathers John O'Brien, 1874; John Wernert and L. Cornelis, 1875; R. Scholter and Rossochowitz, 1876; Wm. De Kelver, 1877, and Father Herbert in 1878. The Rev. A. J. Abb was appointed first resident pastor. He remained for thirteen months and was then succeeded by the Rev. A. Gardthaus and he in turn by the Rev. Fathers H. Jaspers, A. F. Masschelein and G. J. Pellegrin. Then, for a couple of years, the congregation was attended as a mission from Pine Grove, by the Rev. Father Gratza, and then again placed in charge of a resident pastor in the person of the Rev. Francis Tulley, who was succeeded by the present rector, the Rev. Max Oswald. The congregation of the Immaculate Conception is now limited to some thirty-seven families of mixed nationalities, the majority, however, being German and Irish. At one time this congregation was much larger, but the Polish element which constituted the greater portion of it withdrew and built a church of their own at Pine Grove, since which time the congregation at Glenmore has been limited to the number as stated.

Church of the Immaculate Conception, Glenmore, Wis.

The congregation of the Assumption of the Blessed Virgin Mary, at Stark, is attended as a mission from Glenmore. The church at this place was built about eleven years ago by members of the congregations at Cooperstown and West Morrison, who were thus enabled to secure a place of worship nearer their homes than those at which they had previously been compelled to attend.

The Rev. Max Oswald, present rector of the Immaculate congregation at Glenmore, was born in Bavaria at Richnachmuendt, near Regen, on the 11th of October, 1871. Having acquired his earlier education in the schools of his native country he came to the United States and on March 2, 1889, entered the Seminary at Mount Calvary, Fond du Lac County, Wisconsin, where he completed a commercial course. He then went to St. Francis, near Milwaukee, where he completed his studies in philosophy and theology, being ordained to the priesthood September 19, 1897, by the Rt. Rev. S. G. Messmer in the Cathedral at Green Bay. After ordination he paid a visit to his native country, where he celebrated his first Mass. Returning to the United States, he was on November 25, 1897, appointed to the rectorate of St. Mary's Immaculate Conception at Glenmore.

SS. Peter and Paul's Church, Grand Rapids, Wis.

THE congregation of SS. Peter and Paul, at Grand Rapids, Wood County, Wisconsin, consisting of French, English and German, was first organized in 1857. Of the numerous pastors having charge at different times of these people, the Rev. Jacobus Stehle was the first of record, although no dates are given by which to denote the length of his pastorate. He was succeeded by the Rev. A. J. David, and he, too, successively, by the Rev. Fathers N. Hens, G. H. Spierings, John Gleeson, F. McDonnell, F. Tanguay, who built the present church edifice, William De Kelver, Charles Beyerle, who built a new school house, and the present rector, the Rev. W. F. Van Roosmalen. The present congregation of SS. Peter and Paul's is comprised of about three hundred families, or one thousand one hundred and forty souls. The Catholic parochial school connected with this congregation was opened by Father Beyerle in the parochial residence in 1886, and was continued there until the completion of the new school house some three years ago. This school is in charge of four Sisters from the Notre Dame Convent at Milwaukee, the average attendance of scholars being

SS. Peter and Paul's Church, Grand Rapids, Wis.

St. Joseph's Church, Altdorf, Mission of Grand Rapids.

one hundred and fifty. Of Catholic organizations in this parish, there are the Catholic order of Hibernians, Catholic Order of Foresters, an Altar Society under the title of Our Lady of the Seven Dolores, and Young Ladies' Sodality of the Blessed Virgin Mary, title Immaculate Conception. These two, the Altar and Young Ladies' Societies, were organized by the present rector of the congregation. Altdorf is a small and inconsequential mission attached to this parish.

Immaculate Conception Church, Greenville, Wis.

THERE is no written or published record extant of the exact date as to when the first religious services were held at Greenville. It is, however, accepted as a fact, emphasized by the combined testimony of a number of the earliest settlers in that section, that the first Mass was said at that place sometime during the summer of 1855. The celebrant on that occasion was either Father Kane or Father Fusseder, the services being held at the home of a Mr. Woods. Somewhat later, when a district school house had been built in the settlement, the same, being centrally located, was used for a considerable period by the Catholics as a place of worship. In this building, also, the first Holy Communion of children was held. During the interim, however, a church was gradually nearing its completion, and as soon as tenable the new structure was taken possession of by the Catholics. This church was consecrated by Bishop Melcher, the resident pastor at that time being Father Seubert. Other priests who assisted at the ceremony were Fathers Nussbaum and Wilkens. The trials and privations experienced by the early settlers at Greenville, as well as the priests who attended them, have become a part of the history of this section. At times it was almost impossible to obtain the services of a pastor, and one of the earlier settlers, Mr. Michael Wolter, in reference to the matter, states that he has on several occasions made painful and hazardous journeys through the woods in his endeavor to secure the attendance of a priest. On such occasions, the Father would generally come on horseback, carrying with him the articles necessary for supplying the functions of his holy office, these being tied up in a grain bag and slung across the back of his horse. After services were over, a collection would be taken up, the amount of which, no matter how small, was thankfully received by the missionary. Of pastors who visited these people during those earlier years were the Rev. Fathers Kane, Fusseder, De Becke and Dale or Dehl.

The parish of Greenville was established during the month of June, 1865. The first regular pastor to attend after that time was the Rev. Father A. Seubert, who was followed successively by the Rev. Fathers Guenterscheid, Wenning, who, in 1872, blessed a bell purchased by the

parish, and Father Hellweger. After the latter, Father Buschle attended Greenville as a mission, as did his successor, the Rev. Father Mosle. Then once again the parish was given its regular pastor in the person of Father Rhode, whose successors were the Rev. Fathers

Immaculate Conception Church, Greenville, Wis.

Lau, Froehlich and the present incumbent, the Rev. A. H. Huitink. In connection with the earlier history of this place, it may be well to state that in 1858 Mr. Andrew Strupp made a gift of three acres of land for church and cemetery purposes. Mr. Mathias Knappstein also purchased an acre and gave it to the parish for the same purpose. The church was built in 1865, one hundred and thirty-one persons subscribing $1,211.75 towards the cost of its erection. The present congregation of the Immaculate Conception at Greenville consists of forty-eight families, and the parochial school connected with this parish is conducted by two Sisters of St. Francis, who have charge of between fifty and sixty scholars. An Altar Society for Married Ladies and a Young Ladies' Sodality are also connected with this congregation.

One of the oldest Catholic settlers in the vicinity of Greenville is Mr. Mathias Knapstein, who was born in Alfter, Prussia, March 21, 1825. There he lived for a number of years, following the vocation of farmer and harness-maker. In 1855, accompanied by his wife and children, he came to the United States, arriving at New York on March 9th of that year. He at once started west, arriving in Outagamie County on April 18 following, and has remained on his farm in that county until the present time, an honored and highly esteemed member of the community. Mr. Knapstein has also been one of the foremost in his duties as a Catholic to the church, enduring many trials and hardships for the sake of bringing the parish into its present satisfactory and flourishing condition.

The parish property at this time consists of a substantial and comfortable frame church, Sisters' house and school house. The parsonage, having become rather old and somewhat the worse for wear, will undoubtedly be replaced in the near future by a neat and altogether more appropriate building. There is a beautifully arranged cemetery connected with the parish.

Another long-time resident of Greenville, who has also been an active worker in behalf of the church, is Mr. Adolph Loschmidt, who was born in Bohemia, September 30, 1846. He removed with his parents to America some few years later, arriving at Baltimore in the month of May, 1855. From there they moved to St. Louis, where his mother died. He then went with his father to New Orleans, the intention of the former being to return to his native country, but there being no means for transportation available at the time, they

Rev. A. H. Huitink.

drifted north, arriving at Greenville, Wisconsin, late in the fall of the same year, where they stayed for about eighteen months. They then removed to Terre Haute, Indiana, where, when of competent age, young Loschmidt learned the coopers' trade. During the Civil War he served over three years as a Union soldier, first as a member of the 35th Indiana Volunteer Infantry and for over two years and three months in the 8th Indiana

Battery. Returning from the army, he worked at his trade until the spring of 1873, when he and his father again came to Wisconsin and Greenville, where he has continuously resided for the past twenty-five years. Mr. Loschmidt was married to Fanny Stoehr May 25, 1874, and has been the father of thirteen children, eleven of whom, six boys and five girls, are living.

The Rev. A. H. Huitink was born September 30, 1849, in the province of Gelderland, Holland, where he lived with his parents until nineteen years of age. He then served in the army for two years, after which he returned to his parents for a short period, remaining with them until he began his studies for the priesthood.

Mr. Mathias Knapstein.

After the death of his parents in 1878, he came to America, where he continued his studies, being finally ordained to the priesthood in 1890 by the Right Rev. Bishop Vertin at St. Francis Seminary, near Milwaukee, Wisconsin. For two months after ordination he had charge of the souls in St. Mary's Church at South Kaukauna and afterwards was sent to Neshkoro, in Marquette County, from whence he attended seven missions. On September 1, 1892, he was placed in charge of St. Mary's congregation at Greenville, to which St. Patrick's at Stephensville is attached as a mission.

According to the records of that parish, the congregation of St. Patrick's at Stephensville, Outagamie County, was organized in 1860 by the missionary priest Father Joseph R. Hermon. The church at that mission was dedicated in 1867, the first Mass being read after its completion by Father Hermon. The first regular pastor who attended this congregation was Father Andrew Seubert, now of Menasha, and at that time resident pastor at Greenville. The congregation at the present time consists of about two hundred members. The Ladies' Altar Society, an active Catholic organization connected with St. Patrick's, has for its officers Mrs. P. Newcomb, president, Mrs. T. Kelly, secretary, and Mrs. W. Ludwig, treasurer. There is also a Young Ladies' Society, of which Miss Rettie Casey is president, Miss Catherine Whittlin, secretary, and Miss Annie Prunty, treasurer.

St. Mary's Church, Hilbert, Wis.

THE first meeting for the purpose of devising means by which the regular attendance of a priest might be obtained, was held by the Catholics at Hilbert, Calumet County, Wisconsin, on June 16, 1889, and on the 13th of November following, permission to build a church was granted by the Right Rev. F. X. Katzer. Work on the church began in May, 1891, and the building was completed in November of the same year and dedicated by Bishop Messmer on June 20, 1893. Regular weekly Sunday services commenced on July 23d of the same year, conducted by the Rev. A. J. Verberk, who began at once, most willingly assisted by the people, purchasing seats, carpets, communion railing, stations of the cross, side altars and a baptismal font. In 1894 they commenced to build a parsonage, which was finished during the following year. There are now about seventy families, or three hundred souls, in the congregation. A parochial school, established in November, 1892, is in charge of a lay teacher, and has a regular attendance of about fifty scholars. The Catholic Knights of Wisconsin have established a branch of that order in this parish, of which Joseph Marx is president; Martin M. Gavin, vice-president; Andrew Gehl, secretary, and Theodore Runte, treasurer. There is a Ladies' Altar Society and Young Ladies' Sodality.

Father Verberk, rector of this congregation, was born January 17, 1832, near the market place of Uden, a village in the province of North Brabant, Kingdom of Holland.

Anthony Joseph Verberk, the subject of this sketch, after acquiring a common and parochial school education in his native place, was sent to college, where he completed a six years' course in five years and four months. But his studies terminated for awhile, owing to the unexpected and severe illness of his father, which induced him to come to the assistance of his elder brother in carrying on the furniture manufactory established

by the father. Then he followed a regular course in philosophy for two years under a private tutor.

In 1853 the Verberk family emigrated from their native land, and after a sea voyage of forty-one days landed in New York. On May 10th they went to Cleveland, Ohio, remaining in that city till 1856. In October of that year they removed to Green Bay, Wisconsin, but soon after returned to Cleveland. In 1861, at the earnest request of his friend, Father Spierings, at that time pastor of Little Chute, young Verberk resumed his

St. Mary's Church, Hilbert, Wis.

studies for the priesthood, and having entered the Seminary of St. Francis, near Milwaukee, he completed the regular course of theology and the other necessary branches of learning under the Rev. Dr. M. Heiss, and was finally ordained to the priesthood on St. John's Day, December 27, 1863, at the Cathedral in Milwaukee, by the Right Rev. John Martin Henni.

His first appointment was as temporary pastor of the Catholic congregation at Theresa, Dodge County, after which he officiated successfully at Freedom, Outagamie County, remaining there till March, 1865. Then he was appointed to the pastorate at Little Chute and the missions of Buchanan, Apple Creek and Wrightstown. At Little Chute he built a new parsonage, and later, in 1868, completed the church at that place. In 1869 Father Verberk was transferred to the church at Appleton, where he not only did much in the way of improving the parish and reducing the outstanding debt, but was foremost in establishing a parochial school at that place. This school was given in charge of Sisters, the attendance from the very first averaging over one hundred pupils.

In the latter part of June, 1872, Father Verberk started on a visit to his native country, where he arrived the first week in August. Here he had a severe attack of illness, which interfered with his intended journey through the Holy Land. It was so long, in fact, before he became convalescent, that his journey was brought to an end the first week in November, when he started for America, arriving in Wisconsin at the beginning of February, 1873. He then went to La Crosse, where he was placed in charge of St. Michael's congregation at Baraboo, and the mission of Durward's Glen. In May, 1874, he was appointed rector of St. Peter's, Eagle Point, Chippewa County, where there was a flourishing German congregation with a Catholic school. Here he would have been pleased to remain, but was recalled to the diocese of Green Bay in July, 1873, and at once

Rev. J. Verberk.

placed in temporary charge of the congregations at Wrightstown and Kaukauna. Three months later he was transferred to the pastorate at St. Augustine's at Chilton, where he built two new churches, one for the English-speaking people and one for the Germans.

In the spring of 1881, Father Verberk was again sent to Little Chute.

Here, in 1888, by special order of the Bishop, a new substantial school building was erected, at a cost of about three thousand dollars, and a Catholic school started in charge of Sisters; besides, a number of improvements had been made in the last few years, and all paid for, only the old debt yet to be canceled. In the fall of 1889 Father Verberk returned to Chilton.

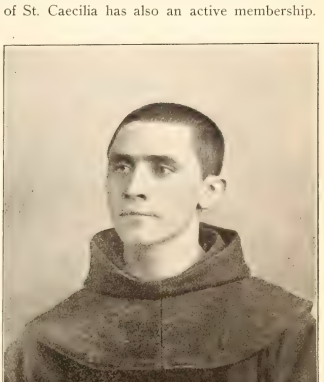
Upon arriving there, he found that during his absence many improvements had been made to the parish property, most conspicuous among which was a costly new school house; but there was also a heavy debt to be satisfied, while a marked spirit of contention existed among the members of the congregation. Here was a field in every way worthy the efforts of a good pastor, who at once set to work to harmonize the untoward conditions, and bring about that good spirit of unanimity which had heretofore prevailed among the people. He, therefore, busied himself in straightening out the accounts and paying off the debts of the parish, at the same time making many needed repairs, and trying especially to provide a good Christian education for the little ones.

But, whilst he was doing all this with moderate success, the Reverend Pastor was attacked with a bronchial affection, which obtained so strong a hold upon him that in the summer of 1892 he was compelled to apply to the Bishop for leave to retire. Having resigned the offices of Dean, Procurator, etc., he still retained all the functions and privileges of the diocese intact. From Chilton he went to De Pere to live; but finding, after nine months' residence there, that his health was not improving, he then sought relief by moving farther into the country, and located in May, 1893, at Holland, Brown County, where he still resides.

Having spent more than thirty years in the missionary fields of this State, but enjoying, at present, a comparative relaxation, for the last three years Father Verberk has had charge of the mission at Hilbert Junction, building up this young and struggling congregation until such time as the Bishop should see fit to give to it a resident pastor.

St. Stanislaus' Church, Hofa Park, Wis.

THE congregation of St Stanislaus at Hofa Park, Shawano County, Wisconsin, was established in 1884 by Rev. Schoell and by his successor, the Rev. L. Pescinski. He was succeeded in the pastorate at this place by the Rev. T. Maczynski, the Very Rev. Erasmus Sobocinski, O. S. F., the Very Rev. Hieronymus Schneider, O. S. F., the Rev. Stanislaus Jeka, O. S. F., the Rev. A. Lopatto, and the present rector, the Rev. Francis Manel, O. S. F. The congregation at the present time consists of one hundred and thirty-four families. This parish owns a school building which, owing to the inability of the congregation to support a teacher, has been leased out to the county for a district school. There are two Catholic organizations in this congregation. The Society of the Holy Rosary, for both sexes, is represented in the male division by Felix Ketpinski, president; Francis Kurowski, secretary, and Michael Schmidt, treasurer; while the female section of this organization has for its officers, Domicila Gatzka, president; Mary Adamska, secretary, and Anna Cholewinska, treasurer. The Society of St. Caecilia has also an active membership. In addition to these, Bishop Messmer has recently approved two other organizations in this parish: The Confraternity of the Sacred Heart, or the Apostleship of Prayer, and the Third Order of St. Francis of Assissi.



Rev. Francis Manel.

The Rev. Francis Manel, O. S. F., present rector of St. Stanislaus parish, was born in Poland in the year 1864, came to America in 1887, and entered the Order of St. Francis of Assissi at Pulaski, Oconto County, Wisconsin, in 1889. There he finished his novitiate in 1890, and made solemn profession in 1893. He studied his humaniora, philosophy and theology with the Franciscan Fathers of the Province of the Sacred Heart of Jesus in Teutopolis and Quincy, Illinois, and St. Louis, Missouri, and was ordained to the priesthood by the Most Rev. Archbishop John Joseph Kain on the 12th of June, 1897.

St. Francis Seraph's Church, Holland, Wis.

THE Parish of St. Francis of Assissi was founded in 1848 by seven Dutch families, who brought with them from Holland their own priest. For some months following, this priest, a Franciscan Father named Gothard, celebrated Mass in the open air and under a tree, which also supported the part of a residence. As matters progressed, a small log hut was erected which answered the dual purpose of church and pastoral residence. In the meantime, the Hollanders had purchased forty acres of land, which they at once deeded over to the Rt. Rev. Bishop Henni, of Milwaukee, for church purposes. Later, when the population had greatly increased and the country more thoroughly

St. Francis Seraph's Church, Holland, Wis.

settled, the land was parceled off into lots and sold, the proceeds enabling the people to build a frame church 100x50 feet. Father Gothard remained at Holland for two years, when he was succeeded by the Rev. Fidelis Spierings, who during his residence built a frame priest house. Then followed as pastors Fathers Mauritius Hensler, Luitelaar, Bonaventura de Goey, during whose pastorate a new church, costing $20,000, and a substantial school building were erected. His successor, the Rev. Father Lemagie, built another large house, nearer to the church, which served both as school and Sisters' residence. Three Sisters who came to Holland from Silver Lake, Manitowoc County, Wis., in 1871, are still teaching there. The next pastor was the Rev. William Takken, a very zealous priest and successful worker. During his residence of nine years, he built a substantial brick parsonage, remodeled the church and laid out the cemetery of four acres. His successor, the Rev. C. De Louw, the present pastor, assumed the pastorate September 2, 1884. He also built an addition to the church which serves as a winter chapel, and a new Sisters' house, besides adding new furniture and furnishings to the interior of the church which cost in the neighborhood of $5,500. The present congregation numbers some two hundred families and the school has an attend-

Rev. C. De Louw.

ance of one hundred and eighty-five scholars. In the congregation of St. Francis are also such Catholic organizations as the St. Francis Society, St. Joseph's Society, Sacred Heart Society, and a branch of the Catholic Knights of Wisconsin.

The Rev. Father C. De Louw is a native of Holland, where he was born August 27, 1839. When but six years of age he began attending the public school near his home, and three years later entered the French College there, from which he graduated with high honors after completing a four years' course. He then for four or five years worked in his father's cloth factory, at the end of which period he resumed his studies, attending the gymnasium at Jumet, a French village in Belgium,

and there took a classical course preparatory to entering college at Enghien, where he studied philosophy and theology. He remained there from 1860 till 1866, being on June 6 of the latter year ordained to the priesthood at Bruges, and until 1871 he served as a missionary priest in various cities in Belgium and Holland. He then came to America, arriving in Green Bay November 16, 1871. His first appointment in this country was to the mission of Wrightstown in Brown County, where he shortly afterwards organized a parish, becoming its pastor, which position he retained for two years. During this pastorate he also established the missions of East Wrightstown as well as attending the mission at Sniderville. In 1873 he was transferred to Robinsonville, from whence he occasionally attended the missions at Dykesville, Thiry-Daems, Marchant, Little Sturgeon Bay and Delwich. He resumed his charge at Wrightstown in 1874, remaining until 1875, when he removed to Green Bay, where he was given the pastorate of the Holland Church in that city. In 1878 he was transferred to Little Chute, Outagamie County, where he had charge of St. John's Nepomuk Church. He then, at the urgent request of his former parishioners, returned to Green Bay, where he ministered to their spiritual wants until September 1, 1884, when be became pastor of the Church of St. Francis at Holland. In 1876 Father De Louw was appointed a member of the Bishop's Council, to which he still belongs.

SS. Peter and Paul's Church, Hortonville, Wis.

PRIOR to October 7, 1897, the congregation of SS. Peter and Paul, at Hortonville, Outagamie County, Wisconsin, was attended as a mission by the resident pastor at New London. Before the year 1861 the Catholics residing at and in the vicinity of this place were attended as a mission by pastors from Oshkosh and Appleton. In that year, however, a frame church was erected at Hortonville, and from that time until 1870 the resident priest at New London made regular visits to that place. Then another change was made, and from 1870 until 1879 the spiritual wants of these people were supplied by the pastor from Greenville. In the fall of the same year, affairs returned to their original condition, when this congregation came again under the administration of the pastor at New London.

The congregation of SS. Peter and Paul's, which is composed for a greater part of people of German nationality, consists of about eighty families. Services are held at the mission regularly on every other Sunday. The present church at Hortonville was built by the Rev. Father Gasper in 1892. It is a pleasing and substantial building, brick veneered, and well furnished inside.

On October 17, 1897, the Rev. Joseph Hemmer, last stationed at Whitelaw, Manitowoc County, was sent to Hortonville as first resident pastor. Some twenty-eight or thirty years ago, a little frame parsonage had been

SS. Peter and Paul's Church, Hortonville, Wis.

built by the congregation at Hortonville, with a view to obtaining a resident priest there, but this hope, it seems, was not to be fulfilled until quite recently. In the spring of 1898 a new priest's house was built.

There are three Catholic organizations in this parish, there being an Altar Society, Christian Mothers' Society, and a Sacred Heart League. At present there is no parochial school; but it is to be hoped that after some years this will also be accomplished. For the present, the congregation at Weyauwega, Waupaca County, is attended by the resident priest from Hortonville. Mass is said there once a month on Sundays, and on week days about two or three times a month.

The German mission of SS. Peter and Paul's, Weyauwega, Waupaca County, is attended by the pastor from Hortonsville. Formerly the congregation for some considerable period held its services in the same church as did the members of the mother parish, the building at that time being located near to the village of North Point. Over a quarter of a century ago, however, this structure was destroyed by fire, and since that time the congregation at Weyauwega has maintained a church of its own. This little mission at the present time consists of some thirty families, all of whom are in a fairly prosperous condition.

The Rev. Joseph Hemmer was born on June 4, 1870, in Quidersbach, Rhenish Bavaria. As soon as old enough he attended the Latin School at Landstuhl, a

small city of about four thousand inhabitants, remaining for three years. In October, 1884, he spent a year at the Latin School in Speyer, after which he came to the United States to St. Joseph's College at Teutopolis, Effingham County, Illinois, where he arrived in September, 1885. Here he finished his classical course in 1888, after which he began the studies of philosophy

Rev. Jos. Hemmer.

and theology at St. Francis Seminary, near Milwaukee. This occupied the period extending from 1889 to 1893, and on June 24 of the latter year he was ordained to the priesthood at St. Francis Seminary. His first appointment was to Marinette, on July 9, 1893. He was the assistant to the Rev. J. J. Fox, at the Church of Our Lady of Lourdes, at which he remained until September 8, 1894. From that date until January 13, 1895, he was temporarily in charge of St. Mary's congregation at Ahnapee. He was next appointed rector of St. John's Church at Seymour, Wisconsin, with the missions at Black Creek and Isaar attached. To these he ministered until removed to take charge of the pastorate at Whitelaw, from where he was transferred to Hortonville, October 17, 1897.

St. Casimir's Church, Hull, Wis.

THIS congregation was established in 1871 by the Rev. Joseph Dombrowski, rector of Polonia Polish congregation in Portage County, Wisconsin. Hull, where St. Casimir's is situated, is about four miles from Stevens Point and nine miles from Polonia. At this place Father Dombrowski built a little chapel, attending it regularly once each month from his pastorate. He continued to thus minister to the spiritual wants of these people until the fall of 1873,

St. Casimir's Church, Hull, Wis.

St. Casimir's School.

when the Rev. Josephat Walun was appointed first resident pastor. He remained until October, 1878, moving afterwards to Stevens Point, where he died in November, 1881. Father Walun built the present church during his pastorate in 1877. His successor was the Rev. J. Czarnowski, who took charge of the pastorate in

October, 1879, and remained until May, 1886. He completed the interior work and finishing of the church, among other things purchasing three altars for which he paid $1,000. After Father Czarnowski resigned the congregation of St. Casimir's was for seven months without a pastor. Then the Rev. Lucas Pescinski took charge on November 28, 1886, remaining until April 15, 1895. He built the present parochial school during the year 1888 at a cost of $3,500. The enrollment now numbers about one hundred and eighty scholars, who are in charge of Sisters of St. Francis of Assisi. After Father Pescinski the Rev. Ladislaus Grabowski assumed the duties from April 15, 1895, to February, 1896. He died at Hull on the 25th of that month and is buried at Polonia. He was succeeded by the Rev. N. Kolasinski in

Rev. N. Kolasinski.

March, 1896, who is the present incumbent. Of Catholic societies in St. Casimir's congregation there are: the Holy Rosary Society, one hundred and fifty members, organized October, 1879; St. Casimir's Benevolent Society, forty members, organized 1888, and the Apostleship of Prayer, three hundred and fifty members, organized 1891. The congregation at the present time consists of eighteen Polish, four German and two English families, making a total of over nine hundred souls in all.

The Rev. Nicodemus Kolasinski, the present pastor of St. Casimir's congregation at Hull, was born on the 14th of September, 1846, at Mielec, in Galicia, Austria. His classical studies were acquired at the Gymnasium of Tarnow and Cracow and those in philosophy and theology at the University of Vienna, Austria. He was ordained to the priesthood on the 18th of September, 1875, by His Eminence Luigi Morichini, Cardinal and Archbishop of Bologna, Italy. From 1875 to 1878 he was assistant pastor in Gross-Siegharts, of the diocese of St. Polten, Austria. From 1878 to 1884 he was rector of the parish of Schoenau, near Vienna; from 1884 to 1893 rector at Berea and Toledo, in the diocese of Cleveland, Ohio, and from 1893 to 1896 pastor of the congregations at Amherst Junction and Hull in the diocese of Green Bay.

Immaculate Conception Church, Humboldt, Wis.

THE Flemish and Walloon congregation of the Immaculate Conception, at Humboldt, Brown County, Wisconsin, was established over a quarter of a century ago, at which time also the first church was erected by the Catholic settlers at that place. This edifice, when completed, was dedicated in honor of the Immaculate Conception of the Blessed Virgin Mary. The first pastor to have charge of the

Immaculate Conception Church, Humboldt, Wis.

parish was the Rev. G. T. Pellegrin, who was followed successively by the Revs. E. E. Leccia, A. J. Drees, P. Cautereels, A. Vollebregt, B. Hoevenaars, and the present incumbent, the Rev. P. Van Heyster. The church at Humboldt is of brick, whilst the pastoral dwelling is a frame building.

There is a Walloon mission, which is also attended from the Immaculate Conception, which was dedicated in honor of St. Hubert, and is located a distance of two miles from the mother parish. Another mission attended by Father Van Heyster is St. Joseph's English Church, which is located at Eaton, a settlement lying some five and a half miles from Humboldt. These congregations were established at about the same time as was that at

Humboldt. The three congregations combined consist of about one hundred and fifteen families, the majority of whom are in such limited circumstances, that at neither place has it thus far been possible to establish and maintain a parochial school. Services are held at St. Hubert's mission three times a month, and at St. Joseph's once a month. Each one of the congregations maintains a cemetery of its own.

Father Van Heyster was born in Venroy, Holland, April 16, 1851. He acquired his classical education in the Franciscan College at Venroy, and, after completing the other necessary courses, was ordained to the priesthood at Dongen, on March 19, 1886. He came to America in 1891, and after affiliating with the Diocese of Green Bay, was appointed by Bishop Messmer to the pastorate at Humboldt, Wisconsin, in April, 1894.

Holy Trinity Church, Jericho, Wis.

THE German congregation of Holy Trinity at Jericho, Calumet County, Wisconsin, established January 26, 1871, was first attended by the Rev. Father Guillaume, on March 3, 1872. From that time until the latter part of 1876, the congregation was attended as a mission by the Rev. Father

Holy Trinity Church, Jericho, Wis.

Von der Thannen, resident pastor of East Brothertown. Two years later the Rev. H. Hellstern, belonging to the Diocese of Milwaukee, visited this place but remained only a month, as the congregation properly came under the jurisdiction of the Diocese of Green Bay. The next incumbent of this pastorate was the Rev. Father Praessar, who remained until 1880, his successor being the Rev. P. Gasper, who erected a new frame church at Jericho, which cost $2,464. In 1883 he was succeeded by the Rev. L. Spitzlberger, who maintained the pastorate until 1885. The present rector, the Rev. John W. Voorjan, succeeded him. Since assuming the pastorate Father Voorjan has made a number of improvements to the property, among other things, veneering the church, and providing the interior with new altars. A new sanctuary and sacristy were also added in 1890, and in 1895 the present two-story school building was erected.

The congregation of the Holy Trinity at the present time comprises eighty-four German and one Irish family, and the parochial school, which is in charge of Sisters of St. Agnes, has an atttendance of eighty-four children. There are in the way of Catholic organizations connected with Holy Trinity, the following: Sacred Heart of Jesus Society, Apostleship of Prayer, and Holy Rosary Society.

The Rev. John William Voorjan was born in the year 1830, in the province of Westphalia, Germany, and was ordained to the priesthood in 1865. For some time subsequent to ordination, he discharged his pastoral duties in Germany, and later removed to the United States, where he became attached to the Diocese of Green Bay.

Holy Cross Church, North Kaukauna, Wis.

IN the earlier days of this settlement the Catholic residents assembled at Little Chute for worship, where the zealous missionary, the Rev. T. J. Van den Broek, had long before established religion. Here for more than half a century the people came regularly to attend Divine service. As the settlement grew, the congregation also increased, so that it was but a little while before the more imposing

Holy Cross Church, Kaukauna, Wis.

structure erected later became inadequate to the demands put upon it, and making it necessary for the residents of Kaukauna to build a church of their own. In 1869 they obtained permission of Bishop Melcher of Green Bay to erect a Catholic chapel, but its consumma-

tion was delayed owing to the attitude taken by the Vicar-General and the pastor of Little Chute, who deemed the undertaking impracticable. At last, however, through almost ceaseless importuning, they obtained their end and gained the coveted consent. The rest was easy; bountiful donations flowed in from every quarter, willing hands were ever ready to aid and assist, until, on Friday, December 26, 1873, the once considered questionable project became an assured fact, and a fitting and appropriate temple was dedicated to

Holy Cross Church, Kaukauna, Wis.
(Accepted Plans.)

Almighty God. The ceremony was performed by the Rev. Father Stern, assisted by the Rev. J. Hackl, of Buchanan; F. Lemagie, of Hollandtown; F. Adelair, of Wrightstown, and Fathers Venturi and Ackley, of Menasha. Being as yet unable to support a resident priest, this mission was assigned to the Rev. J. E. Hackl, of Buchanan, a zealous priest who labored faithfully and well in the interest of the faith. Father Hackl resigned in 1876, and three months later the Rev. A. N. Buschle was appointed to the vacant charge, which in the meantime had been supplied by the Rev. Verberk. Here a new era began, for Father Buschle was a man of immense energy and progressive instincts. Thus, during his short incumbency from March 1, 1876, to May 1, 1877, a new parsonage was built and furnished, a cemetery donated, cleared and fenced, while a new and sweet-toned bell bedecked the church tower. To him also belongs the credit of starting the first parish school, a room being fitted up in the sacristy, where sixty-nine children received the benefits of education, he personally superintending the work, assisted by Miss Grignon as teacher. The records through these months number forty-five baptisms. Forty-seven baptisms mark the brief year's pastorate of the venerable J. Gauche, who followed, the schoolhouse also being completed during that time. On September 21, 1878, the Rev. J. Rohde assumed charge of the parish, since which time the interests of the people, both moral and material, have been heedfully guarded. With his coming the work of improving continued to progress; old debts were paid off, Franciscan Sisters were placed in charge of the school, two lots were purchased and the over-crowded school house enlarged and a Sisters' house erected. Then, in 1882, the church was enlarged to its present capacity and beautifully frescoed, and two years later a pipe organ costing $900 was placed in the building. But again the unexpected happened, for by 1885 the congregation had so rapidly increased that a separation became necessary; the families residing on the south side formed a new congregation and built a new church, Father Rohde attending it as a mission for six months. In 1886 the foundation of "Holy Cross School" was laid, the cost of the building completed being $9,000. Here four teachers of the "Dominican Order" of Racine are employed. The attendance numbers two hundred and sixty-five. In addition to the improvements mentioned, some handsome side altars have been added to the church at a cost of $500, while several statues, donated by zealous members, improve to a marked degree the general appearance of the interior. During Father Rohde's incumbency there have been one thousand seven hundred and five baptisms and forty-five conversions. The Sacrament of Confirmation has also been administered in the church on five different occasions. On May 3, 1880, Bishop Krautbauer confirmed sixty-seven applicants. On September 14, 1880, he again administered Confirmation to a hundred and one souls, and on October 8, 1888, Bishop F. Katzer confirmed seventy-seven, making a total of five hundred and fifty-five. Additional zest was lent to the interests of the parish in the confirmation of two addi-

tional classes of one hundred and forty-six and one hundred and sixty-four members respectively by the Rt. Rev. Bishop Messmer, on June 26, 1892, and May 3, 1896. Five flourishing societies, canonically organized, also exist in the parish.

As to the future, there is already nearing completion a well-devised plan to enlarge the church, thereby furnishing comfortable seating accommodations for at least six hundred and fifty persons. These improvements, which it is estimated will cause an expenditure of not less than twelve thousand dollars, involve the following explanation which has been furnished by the architect in charge:

"The old building is 40x100 feet with an unfinished tower in the center. The building when remodeled will

Rev. Jul. Rohde.

be in extreme length 144 feet by 40 feet wide; transept 40x80 feet. There will be a new sanctuary 25x30 feet, society 20x22 feet. The basement will contain furnace and fuel rooms. Chapel 14x23 feet.

"The interior will be finished in Georgia pine with groin ceiling. The exterior will be veneered with pressed brick; spire on corner 16x16, 140 feet high; three rose windows. The front of the structure and the end of each transept will be appropriately ornamented. The art glass furnishings of the building will be made in special designs for each window."

The new parsonage built in 1890 is both handsome and commodious. It cost $4,000.

The Rev. Julius Rohde, present pastor of Holy Cross congregation at Kaukauna, was born in Deutschkrone, near Berlin, Prussia, February 1, 1850, and is a son of Martin and Rosalie (Manke) Rohde, natives of the same province, who came to the United States and took up their residence in Kaukauna, Wis., in September, 1881. Father Rohde obtained his earlier education in the schools of his native country, where he also completed an eight years' classical course at the Prussian Gymnasium. In 1872 he came to Milwaukee, where, two years later, he entered the seminary of St. Francis. Here he spent one year in the study of philosophy and three years in completing his theological education. He was ordained to the priesthood in 1878 at Green Bay by the Rt. Rev. F. X. Krautbauer, and was at once appointed pastor of the Catholic congregation at Kaukauna, with which he has remained until the present time.

St. Mary's Church, South Kaukauna, Wis.

ST. Mary's Church, which is situated on the south side of the city of Kaukauna, was founded in 1885, by the Rev. Father J. Rohde of the Holy Cross Church of that place. The church was built by a number of Catholic residents of the south side and former communicants of Holy Cross, who, finding the distance to that church inconvenient, petitioned the Ordinary of the diocese, the Rt. Rev. Bishop Krautbauer, for permission to erect a church and school of their own. The request was granted and they at once procured four lots in the most beautiful and highest part of the city, the Lake Shore Railway Company donating two additional lots to the enterprise. The same year the Catholic congregation of the south side was incorporated under the title of St. Mary's Church of the Annunciation, the incorporators being the Rev. J. Rohde and Messrs. Michael Donahue and Joseph Kline. A large and handsome brick structure, 54 by 80 feet, was begun in October, 1895, and finished during January following. The upper part of this building was arranged for church purposes, the lower story being portioned off into school rooms and a dwelling for the Sisters. The first Mass wes celebrated in St. Mary's on the first Sunday in January, 1886, by the Rev. J. Rohde, who continued to attend it as a mission until July 1, when the work became too arduous and he was compelled to resign. Then the Capuchin Fathers of Appleton took charge of the congregation until December 1, 1886, when the Rev. N. Hens was appointed first resident pastor. At first Father Hens found but little to encourage him in this new field of labor, a heavy debt of nearly $5,000 hanging over the place like a pall, which seemed to cripple and overwhelm the struggling little parish, of which altogether there were but seventy-five families. But he worked with a will, and with business tact

and zeal in addition to the confidence and support of his parishioners, soon managed to overcome all existing difficulties. It was a great work, well carried out, and e'er long the liberality of the parishioners of St. Mary's became known throughout the diocese.

In 1887 a pastoral residence was built on the church grounds, and in October of the same year two additional lots were purchased, giving to the church property a frontage of 260 by 240 feet. In the spring of 1888 an

St. Mary's Church, South Kaukauna, Wis.

additional five acres of land was purchased, platted and laid out for a cemetery, and in July a brick dwelling was completed for the Sisters. Soon both church and school became too small, so an addition of 50 by 54 feet was made to both, which, including decorations, pews and desks, cost $4,000. The actual size of the church was now 130 by 54 feet, affording seating capacity for six hundred and sixty-two persons and school accommodations for five hundred children. Thus after four years of the most intense effort, free from debt, and with the utmost harmony prevailing, with a congregation of three hundred and seventy families and a school of four hundred and sixty pupils, St. Mary's takes rank with any parish in the diocese. The gross receipts for the five years of the congregation's existence amount to over $32,000, of which sum $25,000 is invested in property considered among the finest in Kaukauna. In societies and confraternities, the parish is also rich, there being: The League of the Sacred Heart, with nine hundred members; Confraternity of the Poor Souls of Purgatory, with three hundred and fifty members; the Rosary Society, four hundred members; Sodality of the B. V. M., one hundred and sixty members; Catholic Knights of Wisconsin, sixty members; Catholic Foresters, one hundred and fifteen members, and St. Boniface's Association, sixty members.

The Rev. Francis X. Steinbrecher, present pastor of St. Mary's Church, was born in Cooperstown, South

Old St. Mary's Church.

Kaukauna, Manitowoc County, Wisconsin, on June 3, 1865. After taking a private course in Latin, Greek and higher Mathematics from the resident pastor of his parish, he entered the Seminary of St. Francis near Milwaukee in September, 1880, remaining there until June, 1884, during which year he went to Europe. He then spent two years at the Seminary at Salzburg, Austria, and was from 1886 to 1888 at the University of Innsbruck, Tyrol. He was ordained to the priesthood on March 12, 1888, returning to the United States in June of the same year. Since then he has maintained the following appointments within the diocese of Green Bay, with which he has been continuously connected since the time of his ordination: Pastor at Shawano, July 19, 1888, to August, 1890; Special United States Indian agent from August, 1890, to December, 1890; secretary to the Right Rev. Bishop Katzer and Administrator Kersten, from December, 1890, to November 1, 1891; pastor of Montello from November, 1891, to August,

1892; secretary to the Right Rev. Bishop Messmer, from August, 1892, to January 1, 1893; pastor of Sevastopol, Jacksonport, Bailey's Harbor, and Egg Harbor, Door County, from January 1, 1893, to November, 1893; pastor of Lebanon, Manawa, Northport, Weyauwega and Waupaca, from November, 1893, to May, 1895; pastor of Manawa and its out-mission from May 1 to January 25, 1897, and pastor of St. Mary's Church of South Kaukauna since the latter date.

The new church of St. Mary's now in course of construction at South Kaukauna will, when completed, be

Rev. F. X. Steinbrecher.

one of the handsomest and most imposing structures in the diocese. The main part of the superstructure will be of solid cream-colored brick relieved by handsome trimmings of blue Bedford stone. The form of the building, which is Gothic in style of architecture, will be a Roman Cross, the total length being 158 feet while the width inside is 61 feet and the area occupied by the transept 32x96 feet. The basement, built of coursing stone, extends under the entire building and is 11 feet in the clear. This will be finished off for a winter chapel, society rooms and for heating purposes. The walls of the main body of the church are 26 feet and the transept and sanctuary walls 46 feet, while the crest of the roof will reach to an altitude of 78 feet above the grade of the street. The front of the church will be ornamented with three spires, the center one being 210 feet high, those on either side 125 feet respectively, and the turret over the transept 110 feet. Of the five main entrances to the building, three will be in front and one at each end of the transept. One of the main entrances leads to the basement while the sacristy is reached through the entrance on the side. The interior of the edifice has three naves with out-pillars and a magnificently groined ceiling with eight dormitory windows in the main body of the church. In addition to this, there will be two large windows 14x26 feet in either end of the transept. The main window in the sanctuary represents the Annunciation (the title of the church). The other windows in the sanctuary represent St. John, St. Boniface, St. Patrick, St. Anna, St. Rose, and St. Aloysius. The fourteen windows in the body of the church represent the mysteries of the Rosary. All of these windows were imported from Innsbruck, Austria, at a cost of $9,000. The three altars and communion railing are of white Carara marble and onyx. In the transept are two grottoes, one representing the Apparition of the Sacred Heart to Blessed Margaret Mary Alacoque and the other Our Lady of Lourdes. The height of the church inside, from floor to ceiling, is 50 feet. By no means the least attractive among the numerous interior effects will be the woodwork of white oak and Georgia pine, all of which will be furnished in the natural color. The body of the church will have a seating capacity of one thousand while the galleries will furnish accommodations for one hundred and fifty more. The cost of the structure when completed is estimated at $24,996.

St. Joseph's Church, Kellnersville, Wis.

IN the year 1852 some fifteen Bohemian families settled around Kellnersville, which is situated about fourteen miles west of Manitowoc. During the following ten years many others also came to that locality and at present there are in the neighborhood of six hundred Bohemian families settled in the surrounding towns. These were all Catholics, although since that time, from one cause or another, some two hundred of them have fallen away from the faith. For nearly six years Kellnersville and missions have been attended by the Rev. Joseph Maly from Francis Creek. The first church built in the Bohemian settlement was a very small log building erected at Cooperstown, and dedicated to St. Wenceslaus. The people comprising the congregation numbered about one hundred and fifty families and were both poor and ignorant. A priest-house was built near the little church, but it was a very poor excuse at best, being as uncomfortable and incommodious as could be imagined. After the Rev. Father Maly left the Rev. Aug. Lang became the pastor. A dispute now arose concerning this property, which was to be given to Bishop Melcher of Green Bay, the Rev. Father Gedeon

Manazek taking part in the revolt against the See, for which he was suspended. The church became schismatic, in which condition it remained for five years, as the congregation after the death of Rev. G. Manazek, which occurred on Easter Monday, 1873, called as their pastor Sadimir Klacel, a renegade priest and atheist, and in those years the head of the Bohemian freemasonry in the United States; but the people soon became dissatisfied with his godless teachings and desired reconciliation with the Church, which was effected by help of the Rev. A. Cipin, at that time (1877) located in Carlton, under Bishop F. X. Krautbauer. In the meanwhile, when St. Wenceslaus church was closed, the bet-

St. Joseph's Church, School and Parsonage, Kellnersville, Wis.

ter-minded population of Kellnersville signed a petition and obtained permission from Bishop Melcher to build a new church one mile south of the old site, and for that purpose they gave the Bishop a deed for a little over half an acre of land upon which to locate a parsonage and school. In these quarters resided successively the following priests, who also had charge of St. Wenceslaus and St. Augustin's congregation. The Revs. Joseph Maly, George Brunner (1871), N. Reves, Joseph Maly (1872), Ignatz Lager, Joseph Maly, Fr. Privoznik (1889), Wenceslaus Koerner, who by great zeal and liberality adorned and beautified the new church, himself donating three new altars, artistic paintings of Stations of the Way of the Cross and some splendid vestments. But through too sharply insisting on a strict adherence to certain rules he gave offense to some members, causing the apostasy of sixty families, who then bought for themselves a public cemetery. In the same deplorable manner a split was caused during that year in the mission of St. Augustin, from which some fifteen out of a total of eighty families also seceded. These also bought a public cemetery for themselves. The Rev. Father Koerner left during the summer of 1893, and was succeeded by the Rev. J. Jiranek, who resigned on Ash Wednesday, 1894. After a vacancy of a few months, the Right Rev. Bishop sent the Rev. Adalbert Cipin, who arrived on the seventh of August, and remained until the first of October, 1896. Under his administration, the debts of St. Joseph's congregation were paid, and many repairs were made on the church, priesthouse and school. The Catholic school in Kellnersville was built by the Rev. Joseph Maly and finished under the direction of the Rev. Ignatz Lager, who procured School Sisters from Silver Lake Convent to take charge of it. On October 1, 1896, the Rev. Rudolph Lakomy was sent by the Rt. Rev. Bishop to take charge of St. Joseph's congregation and missions, and under his direction the congregation is steadily increasing in number. During the last three years the congregation connected with the unhappy events as related has made great efforts towards a better understanding between them, and it may be conscientiously said that affairs in that direction have a decidedly more hopeful appearance. As regards the history of St. Augustin, or Kossuthtown, as it is possibly better known, considerable interest is also naturally exhibited. In the year 1862, Bohemian and German Catholic immigrants settled in Kossuthtown and built a church which is the second oldest in the Bohemian settlement. The congregation was prosperous from the beginning, numbering at times over one hundred families, whose spiritual wants were ministered to by pastors from Francis Creek and Kellnersville. After the trouble already referred to began, the congregation was reduced to a minimum of twenty-seven members. The school house in St. Augustin was commenced by the Rev. J. Lager and finished by the Rev. W. Koerner, Sisters of Silver Lake Convent being placed in charge of it. After the troubles began, however, the school was closed for two years and not reopened until the advent of Father Cipin in October, 1894. The num-

ber of pupils now in attendance averages thirty. Of Catholic societies in St. Joseph's, Kellnersville, there are the Catholic Knights of Wisconsin, thirty members; St. John of Nepomuk Bohemian Benevolent Society, fifty members; Holy Rosary Society, seventy-eight members; St. Mary's Altar Society, sixty members, and St. Caecelia's Church Choir, twelve members. In St. Wenceslaus' congregation there is St. Mary's Holy Rosary Society of about fifty members, and in St. Augustin's congregation St. Mary's Holy Rosary Society with forty-two members.

Rev. R. Lakomy.

The Bohemian congregation of St. Wenzel's at Greenstreet, Manitowoc County, is attended as a mission by the resident pastor at Kellnersville.

The Rev. Rudolph Lakomy, rector of St. Joseph's congregation at Kellnersville, was born April 17, 1862, at Luttein, Moravia. He acquired his classical studies at Olmuetz and read theology at the University in Vienna, where he was ordained priest in St. Stephen's Church by Archbishop Angerer in 1887. Until August, 1895, he attended to the spiritual wants of the inmates of the St. John's Hospital at Linz, Upper Austria, but in August of the latter year came to America and on the 12th of September following joined the Diocese of Green Bay. He was then appointed assistant to the Rev. J. Kaster at Shawano, where he stayed from October 24, 1895, to September 24, 1896. On October 1, 1896, he took charge of St. Joseph's congregation at Kellnersville. In November, 1897, this pastor was transferred to Francis Creek, the Rev. F. J. Just being appointed as his successor.

The Rev. F. J. Just was born on the 24th of October, 1864, in Bohemia. He acquired his education in the gymnasium at Vysoke Myto and read theology, partly at Königgrätz, and partly at Prague. He then came to the United States, and having completed the necessary studies was ordained to the priesthood by Bishop J. C. Meraz for the diocese of San Antonio, Texas, on February 9, 1893. Following ordination he was assistant pastor at Halletsville, Texas, and rector of Weimar, Texas, removing from the latter place to the diocese of Green Bay in November, 1897, when the Rt. Rev. Bishop Messmer appointed him pastor of St. Joseph's Church at Kellnersville.

Rev. F. J. Just.

St. Michael's (Indian) Church, Keshena, Wis.

Historical Sketch of the Catholic Missions Among the Menominee Indians.

THE Menominee[1] Indians, a tribe numbering from fifteen to sixteen hundred souls, are a feeble remnant of the once numerous and powerful Algonquin, or Algonquain, Indian family. When first met with by the famous explorers of the Jesuit Fathers, these Indians inhabited the country bordering on the Menominee River and "the" Green Bay.

Father Claude Allouez, S. J., was the first Catholic

(1) Also elsewhere referred to as Menomonees.

missionary appearing among them. He came upon the Menominees in the beginning of May, 1670, and saying his first Holy Mass among them on the eighth of that month, being the feast of the "Apparition of St. Michael, the Archangel," he established the Catholic mission and placed this and the whole tribe under the patronage of the "Chief of Angel Hosts." During the long periods subsequent to the founding of Christianity among them, the Menominees were only sparingly visited by missionaries, who temporarily appeared and labored in the Catholic missions around "the" Green Bay. The names of these missionaries are recorded in the following order: Father Claude Allouez, S. J., founder of the mission; Father Louis André, S. J., successor to Father Allouez; Father Marquette, S. J., who made a passing visit in 1673; Father Charles Albanel, S. J., 1676, and Father John Enjalran, S. J., 1680.

The Green Bay mission is said to have been abandoned by the Jesuit Fathers in the beginning of the eighteenth century, and was left alone until about 1820, or some time thereafter, when Father Gabriel Richard, a Sulpitian, labored in the mission. Then the Rev. J. V. Badin visited Green Bay, in 1825, being followed by the Rev. P. S. Deléan in 1828. The Right Rev. Bishop Fenwick, of Cincinnati, came a year later (1829) to Green Bay and held confirmation services there. The Very Rev. Father Résé also visited that place in 1830; he is said to have baptized many Menominees. The next missionaries who visited the Bay were two Redemptorist Fathers, who came there in 1832 and 1833. Their names are given as the Revs. S. Sanderl and F. X. Haetscher. They were followed by the Rev. S. Mazzuchelli, O. P., who came there towards the end of 1833.

From 1834 to 1838 the Rev. Theodore J. Van den Broek attended the Green Bay mission and labored a great deal among the Menominees It was this missionary that introduced among the tribe the celebration of the procession with the Blessed Sacrament on the feast of Corpus Christi, which is still held every year in the mission—now at Keshena, Wisconsin—with great solemnity. It is quite natural to assume that our Indians were not altogether the principal object of the care of the missionaries, since the white settlers naturally claimed attention first. So much the more it is to be wondered at that the germ of Christianity was not altogether exterminated in the hearts of those Menominees who had embraced the faith once, especially during the long period of abandonment, when no Catholic priest was near. Next to the divine mercy and the powerful intercession of their Heavenly patron, this may be accounted for by the fact that the Catholic Menominees, principally the half-breeds among them, were wont to go across Lake Michigan, to Point St. Ignace, where the Jesuit Fathers were yet stationed, to have their children baptized. By thus coming in contact with Catholic missionaries, time and again, the Catholic faith was kept alive in the tribe, even though largely intermingled with remnants of paganism.

About the year 1843, the Menominees settled on a reservation at Lake Poygan, where they built a church and school and went into farming more or less. Upon their entreaties, the Bishop of Detroit gave them a missionary in the person of the Rev. Florimond Bonduel, who, since 1838, had attended the Green Bay mission. Father Bonduel took up his abode with the tribe, and labored with great devotedness to raise his Indians from the deplorable condition in which he found them to a higher plane of existence. As soon as practicable,

St. Michael's Church, Keshena, Wis.

he started two schools, one for boys, taught by himself, and one for girls, taught by a certain Mrs. Dousman. His zealous efforts were crowned with success, so much, even, as to call forth the highest praise from Indian Agent Albert Ellis, in his official report to Washington in 1847.

In consequence of a new treaty, the tribe moved, in October, 1852, from Lake Poygan to a reservation set apart for them in Shawano[2] County. Father Bonduel accompanied the Menominees to their new home, and

(2) Soon after the arrival of the Menominees on their present reservation, they established three principal points of location or settlements: First, at Keshena on the Wolf River and about two miles above the southern boundary of the reservation. Here is located the seat of the Green Bay Indian Agency, the agent and other government employes in charge of the reservation making their residence there. Second, at South Branch or Little Oconto, named after a fork of the Oconto River. This settlement, about eighteen miles northeast of Keshena, is located mainly in the three townships which form part of Oconto County. Third, West Branch or Kenepowa, about eight miles northwest of Keshena, in the neighborhood of a fork of the Wolf River, from which it probably derived its name.

stayed with them at Keshena, the principal settlement on the reservation. But hardly had a year elapsed when serious disturbances induced him to leave for another field of activity.

It may be remarked here that a part of the Menominee tribe stayed in the territory formerly occupied by them, and live there still. They number a few hundred souls yet, but are in a greatly neglected condition. Religious indifference seems to be a special trait in them.

The successor of Father Bonduel at Keshena was Father Otho Skolla, a member of the Franciscan Order, and a saintly missionary. He labored several years on the reservation and among the surrounding whites, amid great privations. In consequence of slanderous reports set on foot by some superstitious Indians, the agency superintendent forced him to leave. The Father was accused of opening the graves of newly buried children and taking out the hearts of the corpses to use them in the preparation of "bad medicine," meaning a certain means employed in witch-craft. Instead of suppressing this brainless talk, as he most certainly should have done, the "man of authority" on the reservation was rather glad to find an opportunity for removing the good priest, since the missionary, by his presence, seems to have been in the way of certain sinister schemes.

Father Skolla was succeeded by a French priest, the Rev. Father Ménard, who, it appears, was compelled to leave the mission for want of sufficient material support. The same was the case with the Capuchins, the Rev. Anthony Gauche, and Brother Vincent, who accompanied him, who took charge of the Keshena mission in 1860. They toiled patiently on for three years, but wicked intrigues made a longer stay impossible for them. The Rev. Father Mignault, and after him Father Mazeaud, attended the mission for short periods until 1866, when three Capuchin Fathers, successively, once more took charge of that thankless field of labor for three years. They were Fathers Cajetan, Solanus, and Fidelis. Passing visits were thereafter made to the Keshena mission by the Rev. Father Beyerle, then stationed at Duck Creek Wisconsin, Father Verwyst, now a Franciscan, laboring then in New London, and the Rev. Father Vermare, then at Oconto, Wisconsin. In September, 1872, the Rev. J. Chebul, a missionary among the Chippewa Indians, visited Keshena for a few days, administering the necessary rites of the Church. Towards the fall of 1873, he returned, and remained in the mission till about the end of the year 1874. His presence was then most necessary in Keshena, since the greater part of the seventies was a period of great danger to the faith of the Catholic Menominees. Several succeeding Indian agents, the inferior employes, the Government trader, and a Presbyterian preacher from the neighboring Shawano, tried their best to estrange the Menominees from their Church and convert them to Protestantism. Every means within their reach and power was employed to secure success, but, happily, all of their efforts proved futile and unavailing. The fidelity of the Menominees was not shaken, thanks to divine Providence, and the zeal and watchfulness of Father Chebul and his successor, the Rev. Amandus Masschelein, who labored in the mission comprising Shawano County and the adjoining counties, from 1875 to September, 1880. Father Masschelein was already advanced in years, and felt that his strength was rapidly failing him. Being, therefore, no longer equal to the work depending on him, he asked his Bishop to relieve him of the heavy task. In

Rev. O. Derenthal.

consequence of this, the mission was given in charge of Franciscan Fathers, of the Sacred Heart Province, of St. Louis, Missouri, and the field has been held by the Franciscan community ever since the beginning of September, 1880, when the first members of the Order came to Keshena. The following is a full and complete list of the Fathers and Lay Brothers as they successively entered the mission, together with the date of their arrival: The Very Rev. Servatius Altmicks, O. S. F., first Superior, September, 1880; the Rev. Zephyrin Engelhardt, O. S. F., September, 1880—became Superior in 1882; Brother Arnold Wilms, O. S. F., September, 1880; Brother Ferdinand Reinhard, O. S. F., October, 1880; the Rev. Marianus Glahn, O. S. F., Octo-

ber, 1881; the Rev. Blasius Krake, O. S. F., August, 1882; the Rev. Hugo Fessler, O. S. F., April, 1883; Brother Remigius Berens, O. S. F., October, 1883; Brother Anthony Huelsbring, O. S. F., January, 1884; Brother Leonard Darscheid, O. S. F., May, 1884; Brother Rogerius Mueller, O. S. F., August, 1884; Brother Benedict Ockenfels, O. S. F., December, 1884; the Rev. Odoricus Derenthal, O. S. F., July 28, 1885, succeeding the Rev. Zephyrin Engelhardt as Superior of the mission; Brother David Petri, O. S. F., October, 1886; Brother Seraphinus Link, O. S. F., April, 1887; Brother Hermann Depmann, O. S. F., July, 1887; Brother Salvatore Rohr, O. S. F., December, 1891; Brother Sebastian Maier, O. S. F., May, 1891; Brother Fridolin Brueggemann, O. S. F., November, 1892; Brother Novatius Dierken, O. S. F., April, 1897, and Brother Simplicius Washbush, O. S. F., June, 1897. There were yet two other Fathers of the Order, the Rev. Pius Niermann, O. S. F., and the Rev. Norbert Wilhelm, O. S. F., who were also stationed at Keshena; but since they labored exclusively among the white Catholics in the vicinity of the Menominee Reservation, their names were not embodied among those given and designated as Indian missionaries. In the summer of 1888 the Catholic congregation at Shawano and other settlements, heretofore attended from Keshena, were given in charge of the secular clergy, consequently one of the Keshena Fathers could be transferred to another field of usefulness. At present there are laboring at Keshena two Fathers of the Order, namely, the Rev. Odoricus Derenthal, O. S. F., Superior of the mission, and the Rev. Blasius Krake, O. S. F., with six Lay Brothers, Camillus, Meinrad, Remigius, David, Sebastian, and Simplicius.

The Rev. Odericus Ignaz Derenthal, O. S. F., was born in Roesebeck, Prussia, Germany, July 14, 1856, of Theodore and Mary (Wieners) Derenthal. Odericus Ignaz Derenthal attended the school of his native place until the autumn of 1868, when he began to study for the priesthood. For three years he attended the Gymnasium at Ruethen, Westphalia, under the direction of the Rev. Rector L. Becker, and in 1871 was transferred to the High School at Warburg, where he remained until July, 1873, when he joined the Franciscan Order. At Warendorf he passed the novitiate, and afterwards studied in Wiedenbrueck until May, 1875, when the so-called "Kulturkampf" obliged him, with many members of his Order, to seek a new home in America, they arriving at New York on June 30, 1875. After spending a year in study at Teutopolis, Illinois, Father Derenthal was sent to Quincy to study philosophy, and two years later to St. Louis, Missouri, where he finished his theological course. He was ordained priest in that city May 16, 1880. Father Derenthal's first appointment was to the Chippewa Indian missions around Superior, Wisconsin, where he labored for four years. Here his missionary field comprised a circuit of some two hundred miles. His next appointment was to the mission at Keshena,[1] where he remained from July 28, 1885, until succeeded by Father Krake. During his administration, ably aided by his conferee, the Rev. B. Krake, the mission school has proved an exceptional blessing. Besides the

Rev. B. Krake.

Superior and his assistant, there are six brothers of St. Francis and seven Sisters of St. Joseph associated with the work. Another mission attended by Father Derenthal is the one at Stockbridge, about eight miles from Keshena. Here there is a church with adjoining rooms for the priests' dwelling. The building, which is situated by a lovely lake, was built in the summer of 1894 and dedicated November 22 of the same year. A more detailed account of the Stockbridge mission is given later on.

(1) Since this account has been written an unexpected change had to be made in the administration of the mission. The Chippewa missions in the northwestern part of the State, formerly attended by Father Derenthal, lost two missionaries in the course of the present year 1897—the one by death, and the other by sickness, which compelled him to discontinue his missionary labors. The ecclesiastical superiors, having no one to replace them, were compelled to transfer Father Derenthal, a master of the Chippewa tongue, from the Menominees to his former charge among the Chippewas. The Rev. Blasius Krake succeeded him as superior of the Menominee mission, having now for his assistant the Rev. Simon Schwarz, O. S. F., who arrived soon after the departure of Father Derenthal in the latter part of last August. Father Schwarz has charge of the congregations at Little Oconto and Kenepowa, heretofore attended by Father Krake, who is now in charge of the congregation at Keshena, the Industrial School there, and the Stockbridge mission.

The Rev. Simon Schwarz was born at Kenzingen, Baden, June 15, 1866; attended the parochial and high schools of his native place, came to America March 19, 1888, graduated at the Diocesan College of Teutopolis, Illinois, entered the Franciscan Order in 1887, and was ordained at St. Louis, Missouri, in 1894. He had at first charge of several congregations in the suburbs of Indianapolis, Indiana, whence he was transferred to Keshena.

The Rev. Blasius Krake, O. S. F., pastor at Keshena, was born August 9, 1853, in Krechting, Province of Westphalia, Germany. He came to America in 1873, and was ordained to the priesthood at St. Louis in 1881. He was first sent to the Chippewa mission at Bayfield, where he remained until August, 1882, when he was transferred to the Keshena mission, which at that time comprised the mission stations on the Menominee Reservation, and all the Catholic settlements of the whites in Shawano County, namely: Shawano, Gillet, Cecil, Gresham, Waukechon, and Leopolis, the two last being Bohemian settlements. At that time, even the few Catholics residing in Langlade County depended on Keshena. Father Krake had exclusive charge of the white congregations in Shawano County for one year, and then of the two mission stations at Little Oconto and Kenepowa on the Menominee Reservation, in addition to the other stations already mentioned. Besides this, he had to do nearly all the pastoral work at Keshena during 1883 and 1884. Since 1888, however, he has had exclusive charge of the Indian missions at Little Oconto and Kenepowa.

Under the active administration of these active and zealous laborers, the condition of the Menominee mission at once began to show signs of marked improvement. It had always been a matter of regret that of all of the missionaries formerly in charge at Keshena, none, with the exception of Father Bonduel and Father Anthony, were able to speak or understand the Indian language, or converse with those people without the aid and assistance of an interpreter. With such existing conditions, it is easy to see how impossible it was to effect any decided change in the moral condition of the people, or in working out any lasting and effectual good among them; hence, the horrible state of depravity found in the tribe by the Franciscan Fathers, as they gradually acquired the Menominee language and thereby became more and more acquainted with the many universal and deep-rooted evils which pertain to the tribe as a unit.

Incessant labor, prudence and patience, increasing vigilance, and unwavering energy on the part of the missionaries, assisted by divine grace, and sometimes even by manifestations of God's justice, in visible chastisement inflicted in cases of obstinate resistance to the call of grace and the admonitions of the priests, resulted at length in considerable improvement in the moral condition of the Menominees, not, however, without awakening the wrath of the infernal powers, who showed their resentment and unwillingness in giving up a domain held by them so long. They made stubborn opposition by throwing all kinds of obstacles in the way of the salutary work going on. Troubles were created which at times became very annoying and disheartening. Still, the missionaries kept on, and though much is left to be done, yet it cannot be denied that a great work has been accomplished. When vice and evil passions have become, as it were, a second nature of a people, it is certainly not so easy to uproot and supplant them by Christian virtues. To bring this most desirable condition about, however, a most effective means has been found in the establishment of a Catholic school.

The Reservation Schools.

Prior to 1880, the United States Government maintained three day schools for the Menominees, one being located at each of the principal settlements on the reservation, namely: Keshena, Kenepowa and Little Oconto. In 1880 the Government employes had converted the Keshena day school into a boarding school with a view to gathering there all the Menominee children from the whole reservation. Owing to various causes, the attendance was always very limited and irregular, and the general condition of the children, both in and out of school, gave evidence of marked neglect. This was especially noticeable as regards their religious vocation. To amend matters, the Fathers did their best to instruct the children in their religion, but were greatly inconvenienced in this work by the prevailing conditions. Depending on the good will and consent of the employes, the children at school, together with those left to run wild, had to be gathered at the church, or, as was necessary in winter, at the missionaries' little residence, to be instructed in the rudiments of Christianity. Of the numerous and great annoyances attending this undertaking, a detailed account cannot be given at the present time. Suffice it to say that, forced by necessity, the missionaries asked the Indian agent for permission to instruct the children at the Government school after school hours. The request was refused, and Father Zephyrin, then Superior, seeing no other way to improve matters, at once begun the erection of a Catholic boarding school close by the old mission church at Keshena, there to instruct the Catholic children. By about the middle of November, 1883, the school was in active operation, the Fathers laboring earnestly and assiduously to make of the poor neglected young ones of the Catholic Menominees all that good will and human ability could possibly accomplish. Sisters of St. Joseph from Carondelet, Missouri, took charge of this school, and at once essayed a vigorous campaign, conjointly with the missionaries, in the cause of religious training. These proceedings did not fail to arouse the fury of the bigoted agent then at Keshena, who vented his wrath, not only upon the managers of the school, but also on those Indians who sent their little ones to the mission school. But a worse disaster than that overshadowed the

little community, when, a little more than three months after the school had been put in operation, on February 22, 1884, the building caught fire and was completely destroyed, together with the old mission church.

Not to be disheartened, however, by this terrible blow, the missionaries at once opened a day school in the house of an Indian, which they had succeeded in renting for that purpose. That this necessity limited their operations for the time being, can readily be understood when it is remembered that the destroyed school house was a substantial two-story frame building, 70x35 feet, having an addition of 36x16. The old church was also of about the same dimensions. Under the most trying difficulties, however, the missionaries continued their good work as best they could until the following summer, when a new building was erected. This consisted of a main part and two wings. The former, which occupied an area 95x28 feet, contained the school room, bath room, and dormitories for the girls, and the refectory for all the pupils. The kitchen, store room and Sisters' quarters were located in the wing attached to the west side, which was 35x21 feet, while a wing 40x21 feet, on the east side of the main structure, contained the little boys' school room and bath room below, and the little girls' dormitory on the second floor. While this building was nearing its completion, work was begun on the erection of a larger residence for the Franciscan Community, whose sole accommodations during the first years of their existence at the mission consisted of one little house, 18x20 feet, a story and a half high, with a little addition which was built to the rear of it. This structure had been built by the Menominees in 1858 or 1859, for their missionary, and was naturally in a bad state of preservation when the Franciscan Fathers adopted it as their residence. When the new residence, a new building 47x27 feet, was ready for occupancy in November, 1884, the large boys were quartered in the old mission house, which had been fitted up so as to serve temporarily as their school house.

As a substitute for their lost church, the Indians also built a shanty, 46x24, an uncouth affair, which had far more the semblance of a wood-shed or old stable than that of a house of worship. In this building, however, divine service was held during the summer of 1884, but, being entirely unfit for occupancy during the winter months, it was torn down as soon as the new school house had been completed, when, during the cold season, divine services were held in the school rooms. In the spring of 1885 another "shanty church" was erected, being some 60x24 feet in dimensions. This church was slightly better in all respects than the first one, and was used for divine worship during the warm season of 1885 and 1886, when the new church was built.

The larger boys being now in need of larger and better accommodations, a new building was erected for them in the fall of 1885. This house occupies an area of 50x31 feet, and contains a school room, bath room, infirmary and play room for the large boys, and dormitory for the little ones. With the occupancy of the new building, the old mission house was enlarged by another addition, and otherwise greatly improved, and the school bakery, carpenter and shoe shop located there. A large oven of solid mason work was built in the new addition, which, before its completion, nearly cost the life of one of the masons. It seems that the man, without waiting until the brick roof of the oven, which had been built over a row of wooden arches, had become sufficiently hard and solid, crawled into the oven to remove the wooden support. He had nearly succeeded in accomplishing this work when all at once, without a moment's notice, the entire mass of brick and mortar caved in, burying and almost crushing him by its weight. Fortunately, the accident had been witnessed by others near by, who were thus enabled to rescue the man, but even then only just in time to save his life. The oven, a total wreck, was at once rebuilt, without further damage to anyone, although it necessitated an extra expense, which could well have been spared at that time. In the winter of 1885-86, a one-story addition was built to the Franciscan residence, the size of it being 60x16 feet. In the spring of 1886 work was also begun on a new church. For the erection of this building, as well as for that of those already occupied, permission had been asked and obtained of the Commissioner of Indian affairs, who allowed the donation by the Indians of lumber which had been sawed out of fallen timber for that purpose. The Menominees, of course, were willing that their property should be employed for that purpose, as there was an immense supply of fallen timber on the reservation. But the reservation saw mill, located some two miles from the agency, was in such a badly demoralized condition as to be utterly unavailable. This condition of affairs was brought to the notice of the proper officials, who, however, for causes best known to themselves, put off the furnishing of repairs from time to time, and thus materially delayed the erection and completion of the new church. Tired out, at last, by their empty and broken promises, and realizing that no assistance was to be expected from that quarter, Father Odoricus Derenthal, then Superior of the mission, ordered outside the reservation nearly all the lumber needed for the erection of the church and other buildings. The timber pur-

chased for these buildings had to be drawn a distance of eighteen miles over a bad road, and this naturally increased, to a large extent, the labor and expense involved in transportation. There were other delays, also, so that the church was not completed until the 8th day of December, on which day it was used for the first time for divine services. The building, as it now stands, is one hundred feet long and thirty-nine feet wide, and the ceiling, which is twenty-six feet high, consists of a series of arches in Gothic style. The steeple is 10x10 feet at the base and eighty-five feet high. In 1895 the church was beautifully decorated by Mr. H. J. Gaertner, a well-known church decorator of Milwaukee, who accomplished his work in a manner giving the utmost satisfaction, and calling forth high encomiums from every spectator. The work reflects the greatest credit on the artist.

It was at about this time that the Sisters in charge of the school began to feel the necessity of more extended accommodations for their own comfort as well as that of the constantly increasing number of scholars. It was not, however, until 1887 that their wishes were to a certain extent complied with, and a separate residence erected for their occupancy. This house, which was 50x36 feet, was connected with the west wing of the girls' school by an addition of 27x24 feet. The entire area underneath this building has been excavated to the depth of eleven feet, thus affording ample room for spacious cellars and a large cistern for the use of the occupants. The entire walls of the cellar are of solid and substantial masonry, while the cistern is 24x14 feet and 10 feet deep. At the same time, a small washhouse, built in 1884, was replaced by a building 50x24, which was supplied with everything necessary for a first-class laundry, including two cisterns, one of which is 16 feet in diameter and 20 feet in depth. During the same fall, work on an engine house, 16x26, was also begun. The engine occupying these quarters, among other things, operates a circular saw for cutting the fire wood for the establishment, and a steam pump which supplies the various buildings with water from a creek which runs through the school grounds. But in spite of all these additions and improvements, the demand still exceeded the supply, so that it became necessary, during the fall of 1888, to erect another two-story building. This occupies an area 63x24 feet, and contains carpenter and shoe shops below and dormitories for the large boys above. At the same time, the addition adjoining the missionaries' residence was enlarged, and the school bakery located there in 1890. The east wing of the girls' school house was next extended 50 feet, so as to enlarge the school room and furnish an infirmary for the little boys. Ample provisions had now been made for the satisfactory accommodation of the pupils attending the St. Joseph's Indian Industrial School, and it was hoped and expected that for some time, at least, rest could be obtained from the tiresome work of building and improving which had occupied so much of the missionaries' time for some years past. Vain hope! Another conflagration on the evening of January 19, 1891, destroyed the girls and Sisters' department, inflicting a loss estimated at fully $20,000. For the time being, the girls and Sisters had to be quartered in some of the remaining buildings, while provisions were immediately made for the erection of another school house. This work was carried on as rapidly as the season and circumstances would permit, and by the first of September following, a new building was ready for occupancy. One portion of this structure occupies an area 94x50 feet, while the other is 54x45, part of it standing on the original foundation. The building is complete in all of its appointments, containing all the necessary apartments for the girls and Sisters, including sewing and mending rooms, kitchen, store rooms, etc., besides school, play and bath rooms for the little boys. The entire building is heated throughout by a hot-water plant

To have completed this work in anything like reasonable time, and especially in so short a period as that taken, could never have been done with the help of the Indians alone, so a number of experienced craftsmen were employed by the mission authorities, which, while their addition to the force greatly facilitated matters, of course, increased the outlay for wages to a large amount. While the house was in course of construction, a new church was also built at Little Oconto, for which some white carpenters had to be engaged, too, since the Indians were unable to carry on the work alone. This church is of nearly the same size as the church at Keshena, and is built in a pleasing and substantial style.

Up to 1875 the Little Oconto Indians were without a church, the divine mysteries being celebrated in the house of an Indian family. When Father Masschelein took charge of the Keshena mission, in the year mentioned, he at once urged upon the Indians the necessity of having a church, be it ever so plain, so as to have at their command a place separate and more befitting for religious purposes, and to them he left the selection of a suitable site. The Indians finally agreed upon a plot bordering upon a pretty lake, and there, in the fall of 1875, began the erection of their first little church, the dimensions of the same being 42x24, with sixteen-foot posts. When the church had been completed, a serious controversy arose between the missionary and the Indian agent. The latter wanted the church to be used at the same time as a school house for the Government teacher, but Father Masschelein earnestly

protested against this, as he did not want the house of God profaned by Government employes. The quarrel lasted for some time, and was finally settled by the teacher, a half-breed Indian, who located the school room in his own house. The church was dedicated to St. Joseph by Father Zephyrin Engelhardt in 1881. It was not long, however, before the church proved entirely inadequate to the demands put upon it. Although it was used for divine services for a period of fifteen years, at the end of that time the building had come into such a ruinous state that it was no longer tenable, and it was through the untiring efforts of Father Blasius, the present pastor, that the new and commodious church above mentioned was erected in 1891. For this building the Indians provided the lumber, besides which they collecter several hundred dollars for the work. There was still, however, a discrepancy of $700, which amount was supplied by the pastor. In connection with this enterprise, a particularly favorable mention is made of the old half-breed Indian, Louis Laframbois, who made an individual donation of $100.

A similar structure has also been erected at the Kenepowa Settlement, although, owing to want of means and cold weather, it was not at once completed. Work upon it, however, was taken up again during the following season as soon as the Keshena saw mill, which had again become sadly out of repair, was restored to running order.

The church at Little Oconto was dedicated by the Right Rev. S. G. Messmer, Bishop of Green Bay, on the 17th of June, 1893, who honored the Menominees by his presence on the feast of Corpus Christi.

In November, 1891, an ice house 16x32, one story high, was erected, as were also a number of out-houses, including barns, woodshed, tool house, boat house, etc., which complete the list of buildings erected by the Franciscan Community among the Indians in Northern Wisconsin. There is another building yet to be mentioned, which belonged formerly to an Indian; but with the consent of the Government authorities, the Franciscan Fathers purchased it, together with a good-sized barn and adjoining lands, from the owner, who wished to move away from Keshena to the Little Oconto Settlement. In 1894 another building had to be added to the concern of the mission, to serve as a residence for the teacher of the boys. The main part, two stories high, covers an area of 40x22 feet. It has an addition measuring 26x16 feet, one story high.

Concerning the means for the maintenance of the mission and school, it must be said that from the beginning they have been a source of constant worry of mind for the Superiors. It is largely, in fact, from liberal charitable donations that the missionaries have been enabled to establish and maintain their work. The principal support, however, came from the Provincial Superiors of the Franciscan Fathers, and through their mediation from other members of the Order, who sent large sums of money to Keshena to uphold and carry on the mission and school.

Through the combined influence and efforts of the Bureau of Catholic Missions at Washington, Senator Townsend, of Illinois, and other persons of distinction, the St. Joseph's Indian Industrial School obtained a contract for educating one hundred Indian pupils with a per capita compensation of one hundred dollars. This sum was afterwards increased to one hundred and eight dollars, and the number of pupils for which the contract compensation was granted was gradually increased to one hundred and forty. That the Government support has been, and still is, insufficient to maintain the school on a scale set by the Government itself, need hardly be mentioned. Charitable assistance was, therefore, needed all the time, nor has this been wanting up to the present. Such being the exact status of affairs, both mission and school are greatly indebted to a large number of benevolent people, and the missionaries gladly avail themselves of the present opportunity to tender these benefactors their earnest and sincere thanks. Prominent among those who are thus gratefully remembered by the Reverend Fathers are the Very Rev. Vincent Halbfas, O. S. F., and his successor, the Very Rev. Mauritius Klostermann, Provincials of the St. Louis Franciscan Fathers, the Bureau of Catholic Missions, and especially its reverend director, Father J. A. Stephan, the venerable Mother Katharine Drexel, the Most Rev. F. X. Katzer, Bishop of Milwaukee, the Right Rev. S. G. Messmer, Bishop of Green Bay, the Sisters of St. Joseph at St. Louis and Chicago, and a large number of other benevolent persons comprising a list too voluminous to be given at the present time. In addition to this, the missionaries also feelingly refer to the generous work done in their behalf and assistance rendered to them by the various Catholic newspapers of the country, among those most prominently active in the work being the Columbia and Catholic Citizen, of Milwaukee; the Catholic Review, of New York; the Katholische Volkszeitung, of Baltimore, and the Stimme der Wahrheit, of Detroit, all of which have collected considerable sums for the benefit of the missions.

Taking into account an average attendance of one hundred and thirty pupils throughout the twelve years that the St. Joseph's Indian Industrial School has been in existence, considering that every available requisite for the support and comfort of this number draws on the mission funds, and adding to this a loss by fire of thirty thousand dollars, and remembering the large num-

ber of buildings erected and other improvements made to the property pertaining to the mission school, one will have but little difficulty in conjecturing the enormous sums needed to carry on this noble enterprise.

The land assigned to the mission comprises, in all, about thirty acres. The original plot set apart by the Keshena Indians as church land measures about five acres. Of this tract, which is slightly elevated above the general run of land around that section, about half is occupied by the various buildings and the mission garden, while the remainder is laid out and plotted for cemetery purposes.

When the boarding school was first established, the grounds originally assigned to the mission were found to be too limited for the purpose of the school, and application was, therefore, made to have six acres adjoining the property assigned to the school. Part of this addition, while unfit for cultivation, is well adapted for use for play grounds, which were much needed for the children. With this assignment, then, the land surrounding the mission and building thereto now occupies an area of ten acres, a portion of which is under cultivation. At a later date, in order to comply in toto with the requirements of the contract, another piece of land, lying about half a mile from the school, was bought from an old Indian who had formerly lived upon it and cleared a small patch. The old man, however, had abandoned the place, and moved to the settlement of Little Oconto, though he still maintained his claim to the property. This, for a reasonable compensation, he ceded to the missionaries, who expended a large amount in fencing, clearing, and improving the land. This acquisition represents the only land within a reasonable distance from the mission which is susceptible to or suitable for cultivation, as that upon which the mission stands, in fact the greater portion of land in that section, is very sandy, and therefore unfit for pasture or the raising of cereals. The patch now under cultivation, including the improvements made upon it by the missionaries, is valued at twenty dollars an acre, or just nineteen dollars more than its actual value when purchased by them. As to the value of the mission buildings, a careful and conservative estimate would make them represent a valuation of at least eighty thousand dollars. Most of this work of improvement has been done by the Indians, under the supervision of Brothers Leonard, Seraphin, and Sebastian, each succeeding the other as named. The first, Brother Leonard, built the Keshena church, the Franciscan residence, the school house which was destroyed by fire in 1891, and the large boys' school. Brother Seraphin, who succeeded him in charge of these affairs, added the (afterwards destroyed) Sisters' residence to the property, and a number of less important buildings. Brother Sebastian superintended the erection of the present girls' school, and the three new churches at Little Oconto, Kenepowa, and Stockbridge. With such labor as was then at command, the work was necessarily slower than had skilled mechanics been employed, but it has always been the aim of the missionaries to favor Indian labor, since all the work undertaken was done for the sole benefit of these people.

As the title of the mission school, St. Joseph's Indian Industrial School, implies, the school work comprises, besides the usual class instruction, various branches of industry. The class work includes all the branches of common school instruction, with a course of book-keeping for some of the larger boys. The industrial training comprises farming, gardening, care of stock, carpentering, shoemaking, baking, book-binding, and various house duties for boys, while the girls are instructed in all that pertains to general housewifery, dress-making, fine needlework, flower-making, etc. The industrial department for boys is under the immediate supervision of the Franciscan Fathers, while the class for the larger ones was, until the latter part of December, 1896, under the charge of Mr. Joseph Albert M. Weber. This earnest and noble worker, whose death occurred on the 29th of December, 1896, had been in charge of the school since October, 1890. He was a gentleman of rare experience and long professional training, and was greatly devoted to his vocation and always ready to make personal sacrifices to further the interests of the cause in which he was engaged.

The girls and smaller boys attending the school are under the charge of the Sisters, to whose zealous labors the advancement of the Menominee youth is to a great extent due. The average attendance, during the thirteen years which St. Joseph's Indian Industrial School has been in existence, numbers about one hundred and thirty scholars.

That the efforts of the teachers have been successful may be well said. It can best be proved, however, by the work of the children on exhibition at the World's Fair, and which was classed as second best at the diocesan exhibit held at Green Bay during the week following Easter Sunday, 1893. The examination papers, especially those of the large boys, as also their drawings, earned great credit for pupils and teachers alike. Of this really splendid display, the Green Bay Advocate, of April 13, 1893, says many kindly things, devoting a long article to a description of the exhibit made by St. Joseph's School at that time. It particularly referred to the drawings, including the large plans of buildings, maps, etc., as excellent, and also of the pencil drawings of Washington and the President of the United States. The article also reviewed commendably the results of

the industries pursued at the school, giving a minute description of the miniature steam engine, working a circular saw, and as complete and perfect in its construction and workings as the costly machines exhibited at the World's Fair. This little contrivance was manufactured by the shoemakers out of parts and scraps of wornout articles, such as a parasol, mouth-organs, brass penholders, and numerous other things, and proved the center of attraction for large crowds of visitors. The Advocate still further says: "It is quite astonishing and, indeed, most gratifying, to see from the examination papers of these children of the forest the proficiency which they have obtained in the ordinary branches of a common education. Only those who have examined the entire work will appreciate this value, and understand how much credit it reflects upon the managers of the school."

The highest compliment, however, was tendered to St. Joseph's School by the Committee on Awards of the World's Columbian Exposition, endorsing the above testimony by granting the school the official ribbon and medal of merit.

As far as can be remembered, about twenty-four teachers have been employed in the mission school since the 10th of November, 1883, when the first three arrived at Keshena. They were the Sisters Clarissa, Superior; Leonella, and Laura, who, after a few weeks, received additional help by the arrival of the Sisters Salesia and Tharcissa. These five Sisters will ever live in grateful memory for the almost numberless sacrifices of health and comfort made by them for the spiritual, as well as temporal, good of the children entrusted to their care. But rarely, indeed, will a Sister Community be called upon to pass through trials and hardships such as those experienced by these noble souls. Their life at Keshena, for the first months, at least, was a living martyrdom, owing to the needy condition of the mission and other and general conditions which at that time prevailed.

The exact time of the arrival of those who followed cannot be given, as neither can their family names. The names given them on entering the religious state are as follows: Mother Augustine, second Superioress; Sisters Evarista, Agnes and Holy Angels; Mother Priscilla, third Superioress; Sisters Vincentia, Susanna, Ludmilla, Laurentia, and Urbana; Mother Matilda, fourth Superioress; Sisters Stanislaus, Eutychiana, and Josephine; Mother Walburga, fifth Superioress; Mother Wilhelminie, sixth Superioress; Sisters Mildred, Ethelbert, Thomas, and Anselma; Mother Basil, seventh Superioress, and Sisters St. Theresa and Paulina. Mother Francis, of the Five Wounds, eighth Superioress, and Sisters of Holy Angels, Stanislaus, Ethelbert, St. Theresa, Angeline, and Theresa, are found in charge of the school in 1897.

Through the united efforts of Father Oderic and the agency authorities, the "Menominee Hospital" was established at Keshena in 1887, the management of the same being given to Mother Clarissa with two Sisters as assistants. The founders of the hospital could hardly have selected a more competent director, she being active, circumspect, devoted, and full of tender interest for her Indian patients. Mother Clarissa remained at the head of the institution for seven years, when she was assigned to another field of labor. At present there are at the hospital, Mother Augustine, Superioress, the devoted Sister Michaela, and Sister Katharine, with two secular employes subsequently engaged. The hospital is maintained by appropriations made by the Government out of the Menominee logging funds; on this account no one but Menominee Indians are allowed to be received and attended there.

As a resumé of the foregoing article, it may be said that the number of Menominee Indians now living on the reservation is estimated at something over one thousand three hundred, while of those of the tribe who have embraced the Catholic faith there are fully one thousand; the rest adhere to paganism. The latter are distributed through the principal settlements of the reservation, besides which there are some smaller settlements of pagan families in remote parts of the reservation, where they are said to have located so as to be out of reach of the agency authorities who might try to induce or compel them to send their children to school. The number of Catholic families at Keshena is ninety, while there are ninety-five at Little Oconto, and sixty-five at Kenepowa. These figures are not, however, at all times to be relied upon, for the Indians are of a very roving and unsettled disposition, frequently removing from one station to another, so that it is almost impossible to make any reliable estimate as to the population of either of the settlements for any length of time. The principal station on this reservation, Keshena, is attended by the Rev. Father Odoricus Derenthal,[1] O. S. F., who is, at the same time, superintendent of the boarding school and Stockbridge mission. The stations at Little Oconto and Kenepowa are in charge of the Rev. Blasius Krake, O. S. F., who visits them alternately. A fierce war has been made by these reverend Fathers against the habit of drunkenness, prevailing on this reservation to an alarming extent. To this end they started a Catholic Temperance Society, or rather revived one established by Father Cebul in 1874, which had been, to a great extent, impotent. It has

(1) See foot-note concerning this article.

been a bitter struggle and most arduous undertaking for them, owing to the fact that the good work effected by Father Chebul was practically nullified as soon as he left the reservation. His successor, Father Masschelein, a zealous and earnest worker, was both anxious and willing to continue this good work among the Menominees, but, unfortunately for him, as well as for the welfare of the society, his want of knowledge of the Indian language made it impossible for him to do so. Owing to this, the society disbanded, and free scope was given once more to the evil craving for intoxicants. Since its reëstablishment, the organization has wrought much good, but, unfortunately, the desire for liquor has still a powerful hold over the weak-minded Indians, so that it is hardly possible that the evil will ever be entirely eradicated from their midst. This the more so as the vice of drunkenness is constantly fostered and kept alive by unprincipled white men in the neighborhood, for whom it is a productive source of pecuniary profit. One of them, a well-to-do man, has been reported as bluntly retorting to a reproof: "It matters not whether the drunken Indians are lying thickly on the road. That is all right, as long as there is room enough left for us to pass between them. All we want is their money." This "philanthropic" remark speaks volumes, and must convince every thinking man that the best of efforts prove unavailing in the face of opposition made by men ruled by such principles. But, then, let no one throw any blame for fruitless labor on those who strive in all earnestness to effect a little good, as long as they have arrayed against them morbid passions leagued with criminal avarice. The Menominee Temperance Society at the present time numbers about fifty members. Of other organizations established by the Franciscan Fathers, there may be mentioned St. Mary's Altar Society, organized to reform the morals of the women and to provide for the embellishment of the interior of the churches. This society, which is represented in all three of the missions, has a total membership of ninety. Besides this, the Third Order of St. Francis has been introduced for the purpose of inculcating into its members a deeper sense of pious and Christian principles. The work in this direction, however, is slow, the Indians failing as yet to fully grasp its intentions or the importance of its purpose. The membership is twenty-five. Another step towards elevating and refining the social life of the Indians was made by Father Odoric in the fall of 1890, when he purchased the necessary instruments and organized the Keshena Brass Band. The band now numbers twelve members, who have made commendable progress in their musical education.

The records now show that since September 1, 1880, there has been a total of six hundred and forty-six baptisms of children and sixty-one adults, six hundred and forty-two deaths, and one hundred and thirty-two marriages on the reservation.

South Branch, or Indian Oconto, is an Indian settlement located some sixteen miles northeast of Keshena, from which place it is attended as a mission. This settlement, as mentioned before, is, for the greater part, located within the three townships of the Menominee Reservation for that part of Oconto County. The settlement was made soon after the removal of the Menominee Indians from Lake Poygan to their present reservation in October, 1852. There are some ninety-five families of Menominee Indians belonging to this congregation, in addition to the eighteen white families who are located in the town of Howe, Oconto County. These white settlers are, for the most part, of German origin, although there is also a small sprinkling of English and Irish. Services are held at the mission of Little Oconto twice every month.

St. Mary's Altar Society, to which a number of the members of the congregation belong, was in the first instance established for the purpose of providing means for embellishing the church and procuring additional furnishing for the interior. In this way it has proved of special benefit, and, considering the extreme poverty of the people, has effected much good. A St. Michael's Temperance Society is also mentioned in the congregation. At no time since the existence of the mission has a Sisters' school been established at this place. There was, however, a day school at one time, which was conducted by half-breed teachers for a period existing from ten to twelve years. In 1888, however, this undertaking was abandoned.

There is another mission at Kenepowa, of West Branch, an Indian settlement, which is situated about eight miles northwest from Keshena. The origin and establishment of this mission was in most respects similar to that of the mission at Little Oconto, with the exception, perhaps, of the fact that a school house built by order of the United States Government in the early seventies, for the Indians in this settlement, was allowed to be used for church purposes. This building, which was located six miles northwest of Keshena, was, however, too small for the accommodation of the members who desired to attend the services, and, besides, was in a remarkably poor state of preservation. The erection of a new church was, therefore, begun in 1892, and completed during the following year. It stands on a piece of ground about eight miles from Keshena, which had been cleared by a half-breed Menominee for a little farm, but was then donated by him for a new church to be built thereon. A cemetery was also plotted and prepared at the same place. Previous to

this latter provision being made, the Indians of Kenepowa Settlement were compelled to bury their dead in the cemetery at Keshena. The church of this congregation at this place, which is dedicated to the Mother of Sorrows, is attended by some sixty-four Menominee families. Services are held there twice a month. Here, also, as at the other stations, an Altar Society has proved of unusual benefit in improving the property and adding to the furnishings of the church. At one time a day school was also conducted at the Kenepowa mission by Government employes, but this was abandoned about the year 1880, when Keshena day school had been converted into a boarding school.

Speaking of the condition of the Menominee Indians and the progress of Catholic work among them, the fact must be taken into consideration that the conversion of a great number of these Indians is an undertaking of but recent date, and that, while the success of the efforts already made in that direction has been marked and most gratifying, many years of devoted and faithful service will undoubtedly be necessary before they are brought to a desirable understanding of their present unhappy condition. In other words, it must be a work of moral conviction, and not of mere information. Beliefs and traditions of centuries have to be uprooted and overcome, and the untutored mind brought to an active realization of the all-enduring power of that religion whose benefits are not to be seen by mortal eye. Such work as this necessarily calls for the utmost patience, while much allowance should be made for the many lapses in belief and generally unsettled and erratic condition of mind in its ofttime vain attempts to grasp the situation as represented. To such undertakings as these the lives of the missionary pastors were devoted; and, in our opinion, no casual observer could ever compute the enormity of the work, or do justice to the grandeur of the effort. As a simple evidence of the difficulty of this task, it may be stated that even at the present time some of the pagan Indians have their children baptized much sooner than they are willing to assume the responsibility of that Sacrament themselves.

About the middle of the present century the Stockbridge Indians, who originally resided in Massachusetts, but in course of time moved gradually westward, purchased from the Menominees two townships on the southwestern border of their reservation, and in 1856 removed thither from Lake Winnebago, where they lived for some time. They number in all about five hundred souls, of whom only about four hundred live on the reservation. These are somewhat mixed in their religious beliefs, some of them being Presbyterians and a few Methodists, while the majority must be classed as heathens. Until 1881 not one of this tribe belonged to the Catholic Church, but since that time seventy-eight have received Baptism and many others are preparing for it.

When the Civil War broke out in 1861, a number of Menominee and Stockbridge Indians volunteered their services in defense of the Union. One of the latter, Stephen Gardner, being wounded during an engagement, was conveyed to a hospital in Memphis, Tennessee. Here, he relates, he saw some women dressed in black, who were so good and kind to the sick soldiers, rendering them every possible service in their suffering and distress. These acts of charity seemingly touched him, for he asked one of his comrades who the women were. Upon being informed that they were Catholic Sisters, he ventured the opinion that "those Catholics and their religion cannot be so bad after all, and I shall try to find out more about them." He did so; and at the conclusion of the war returned home, became an attendant at the Catholic church, and acquired his first religious belief from instruction given there. This may be said to have been the first cause from which, eventually, sprung those friendly relations which have ever since existed between these Indians and the Church. In 1881 the Rev. Servatius Altmicks, O. S. F., then in charge of the Keshena mission, was invited by some of the Stockbridge Indians to visit their reservation and give them Catholic instruction. He did so, and on his first visit celebrated Mass and preached in the home of Stephen Gardner.[1] Through him this little flock first gained their knowledge of the Catholic religion, to which, in ever-increasing numbers, they still adhere. After a few visits, when these people had become more thoroughly acquainted with the demands put upon them, ten were baptized, the first being Stephen Gardner, who, as the reverend Father puts it, thus became, as it were, Captain of the new regiment. The success of this undertaking, and the hold acquired upon these people by the Church, was not, however, obtained until much earnest labor had been expended and many and numerous difficulties overcome. There were members of the tribe whose hatred and jealousy impelled them to the use of every untoward and crafty design that such a state of mind could suggest, in order that the good work might be discontinued, and the Catholic clergy deterred from the privilege of visiting the mission and ministering to the spiritual wants of the converts. They went so far as to notify the priest that his visits must be discontinued, stating that the tribe was already sufficiently supplied with ministers of their own faith to preach

(1) This house was destroyed by fire in the winter of 1891-92.

to them from their own Bible. The zealous Father, however, was not to be deterred from performing so evident a duty as that which he had undertaken, but continued as before, paying occasional visits to the reservation and celebrating the Sacrifice of the Mass at Stephen Gardner's home in the presence of his little flock. Their former threats failing to have the desired effect, the hostiles now threatened to shoot the ponies owned by David Istaca, the Indian who accompanied the priest, and even to inflict personal injuries, so that it was deemed the best policy under the circumstances to cease visiting the reservation for the time being, and, therefore, Father Altmicks discontinued his visits and transferred his labors to another mission.

In April, 1890, an old Stockbridge Indian, Edd Bowman, being at the point of death, asked for the services of a Catholic priest. In response to this request made by the daughter of the dying man, Father Odorick Derenthal visited the reservation, arriving there in time to offer the consolation of religion and baptize him. From the time of this incident, a new epoch seemed to dawn upon the Stockbridge community. Soon religious indifferentism gave way to a new uprising in behalf of the Catholic faith. As a result of all this, the baptism of children and adults followed to the number of ninety-five, and gradually a spirit of greater and more fervent Catholicism took possession of a portion of the Stockbridge people. Those favoring this progressive movement so rapidly increased in numbers that it became evident that it would be necessary to at once erect a suitable building in which the meetings might be held.

To this most worthy end, Stephen Gardner donated a piece of land on a little elevation bordering on the margin of a lovely lake. And there, in the midst of a beautiful grove, a church was erected in 1894 by Brother Sebastian, at an expense to the Franciscan Fathers of $2,500. On the feast of St. Caecilia, November 22, it was dedicated by the Rev. Michael Richardt, O. S. F., Provincial of the Franciscan Fathers of the St. Louis Province. During the next year, two bells were procured for the church and blessed on May 14 by the Right Rev. Bishop Messmer, who at that time paid his first visit to the Stockbridge Reservation.

It is the pious desire of the pastor of this little congregation that the Holy Angels, to whom both church and bells have been dedicated, may soon call all of the Stockbridge people to the true faith, and that ere long there may be one flock and one shepherd.

Strife and Trials.

The foregoing sketch of the Menominee mission would indeed be very incomplete would we pass over in silence its most important and most interesting chapter, or satisfy ourselves with the passing hints made in the foregoing concerning difficulties experienced by various missionaries. A complete account of the fierce opposition made against the Catholic mission work in the Menominee Reservation by the agencies of the infernal powers ever since the settling of the Menominees on their present soil, would form a volume of respectable size, and this, of course, is not our province now to furnish. We can only recite a few facts that will give the readers an idea of the difficulties encountered by various missionaries in their noble efforts for the welfare of the Indians, in addition to the privations and hardships of missionary life.

The first victim of wicked intrigues and black gratitude was Father Bonduel, who so generously exerted himself for the welfare of the tribe, temporal as well as spiritual, while yet residing at Lake Poygan. In former ages the Menominees claimed for their property the northeastern portion of the territory which now constitutes the State of Wisconsin, about one-third of the whole area. By several treaties they gradually ceded this large tract of land to the United States, until at last only a limited reservation at Lake Poygan was left them. Even this they were required to exchange for a reservation of six hundred thousand acres west of the Mississippi River, and a treaty to that effect had been made in 1848. But the tribe, it is said, was reluctant to give up the native country for a new, unknown home, and hired a certain lawyer at Washington to have the contract rescinded. The lawyer, it is claimed, was very careful to secure his pay out of the tribal funds—created by the sale of lands—the sum of forty thousand dollars being the price charged by him, for what he should have done, but evidently failed to do. Father Bonduel offered them his service to represent, for a reasonable compensation, the cause of the Menominees, and procure for them a reservation in their native territory for their final settlement. The Indians made an agreement with him, and the Father's efforts with the Legislature succeeded in having the present reservation located, whereon the tribe moved in October, 1852. Father Bonduel accompanied his Indians to their new home, sharing with them all of their hardships, privations and inconveniences in what was then a wilderness. The Indians, coming up the Wolf River in their boats and canoes, had landed on the site where Keshena now stands, and Father Bonduel erected a large cross on a hill overlooking the site from the north.

The agreement made with the missionary by the tribe provided that he should be paid for his labors, while negotiating with the Legislature, at the first term the

annuities[1] would be paid the tribe; this was in the fall of 1853.

The Indians had made an agreement to pay their missionary an annual salary of four hundred dollars out of their annuities; the sequel showed how "faithfully" this salary was paid under the control of the "ruling faction" in the tribe.

Father Anthony Gauche and Brother Vincent, Capuchins, were at Keshena in the beginning of the sixties, holding out there for about three years amid great privations. But then they found a longer stay impossible; they did not like to be starved to death when the tribe could well afford to provide for their living.

One morning after Mass the Father called in one of the Indians, led him into the church, where he had veiled the altar in black, pointed to the altar and said, in answer to the Indian's surprised inquiry why that was done: "This is done, because I will not say any more the 'great prayer' (Holy Mass) at this 'prayer table' (altar); I shall go away, and you will not have a 'black-gown' with you, because that and that chief[2] (naming them) will not let it be possible for me to stay here." Handing, then, a quarter to the Indian, he continued: "Here, take that and bring it to Chief N—— (naming him), and tell him that I give this to him for the trouble he has taken to deprive me of my support." The Indian did as ordered, and Father Anthony and Brother Vincent left Keshena and returned to their convent.

In 1861 a man had been appointed United States Indian Agent for the Menominees, who for bigoted and fanatical propensities was second to none. During his administration—it was in 1864—an epidemic of small-pox raged throughout the reservation, carrying off a great number of victims. This gave rise to serious difficulties with Father Mazeaud, a French priest, then in charge of the mission. The good Father was untiring in visiting the sick and dying, sparing himself in nowise when he knew that the spiritual welfare of one of the sick was at stake. He acted faithfully, according to the Catholic ritual, taking the corpses of the deceased to the church, performing the funeral service there previous to interment. In the case of those who died of the smallpox he made no distinction, as he feared no danger of contagion. And wonderful it is, indeed, that he remained untouched by the disease, notwithstanding his coming daily in close contact with the sick and dying, in administering to them the consolation of the Church. But what he did not fear was so much more dreaded by the officials, who attributed the spread and duration of the epidemic to the pious practice mentioned. Father Mazeaud was, therefore, ordered to discontinue the funeral service in the church, but he evidently cared more for the precepts of his Church than any orders to the contrary, using no discretion in this case, as he certainly should have done. The consequence was that a sheriff was sent from Shawano, eight miles away, to arrest the missionary. The arrest, with accompanying circumstances, was executed in a manner truly becoming the spirit of bigotry and fanatical hatred by which the officials were actuated. The sheriff, pointing his revolver close to Father Mazeaud's breast, demanded his surrender. The Father protested, but was carried off at once, just as he was, without having any time given him to arrange his effects. At Shawano the poor prisoner was led about the streets and held up to the scorn and scoff of the populace. When John Warrington, a half-breed, who happened to be at Shawano, witnessed this shameful treatment of the missionary, he felt pained to the extreme, and said to his companion: "Come, let us share the shame of our Father! We will not let him go alone that way; let's go along with him!" The two then escorted their priest on his humiliating march to his place of confinement. At the trial, coming off the next day, Joseph Maurer, a Catholic lawyer of Shawano, showed the folly of the officials arresting the missionary; he proved that there was no sufficient evidence against him to justify the arrest, and had the Father released. The latter remained with Mr. Maurer for a whole week, and left then for Milwaukee. When he was carried off from Keshena, his effects were taken to Shawano by the Government farmer in charge of the reservation. This man, while on the way, perpetrated an act of atrocious villainy. He broke open the box containing the Father's books, and scattered a lot of them along the road. It seems that among this number were some of the church records, some of which must have been lost, as there are only fragments left covering the former period of the mission.

Father Mazeaud also made bitter complaints against a woman whom he believed was principally instrumental in withholding from him the salary stipulated by the Indians. There was evidently an intimate understanding between her and the Government officials, without whose authority and that of a few leading chiefs, the woman would not have been so successful in the base intrigues laid to her charge. What was done with the missionary's salary, these "noble souls" surely knew best. Father Mazeaud depended solely on the alms sent him from abroad by charitable friends, principally good hearts of his acquaintance in France, his native country. Still, in the face of these facts, the Government agent had the effrontery to send an official report to Washington, dated September 25, 1865, that

(1) The annuities were partial payments made to the tribe by the United States Government for the lands ceded by the Indians to the United States.

(2) The names of the chiefs are well-known, but for the sake of their kindred are not published here.

fully exhibits the true character and spirit of this intolerant and lying bigot. Among other things he says:

"The conduct of the Catholic missionaries sent to these Indians, since they came under my charge, has been such as to degrade rather than educate them. Every priest sent to this mission for the last four years has been a constant disturber of the peace in the tribe, and a continual source of annoyance to agent and employés. One demands that the agent shall retain a sufficient amount of the annuity to pay his claims, regardless of any instructions[1] from the Indians to whom the annuity belongs. * * * Another calls upon the agent to pay his demands out of any Indian funds on hand. When these demands are not complied with, the priests improve every opportunity to create a distrust toward all employés. They have all left the reservation, preparing large claims against the Indians. In some instances these Indians have asked me, as a friend, to examine into the justice of these claims, and when I have complied with the request, I have found that the priest had been paid double the amount due him.[2] The system by which money is obtained from the Indians for various church services is unjust in the extreme. Many of the Indian women who have had a husband or son in the army, have paid their last cent to the priest for saying Mass for absent friends, while the family at home would suffer for the necessaries of life. During the entire month of May, when the Indians should have been busy in getting the crops into the ground, the priest held meetings at the church, occupying the whole day. The consequence was that most of the crops were put in too late. * * *" Reading especially the last part of this passage, extracted from the report, we are forced to believe that the fanatic scribbler must have considered the authorities at Washington a set of dupes, when he dared to report to them officially such trash, counting on their credulity as a safeguard against the discovery of his own atrocious behavior. Just imagine a congregation holding meetings at church, occupying the whole day, for an entire month! The man had, surely, no idea of May devotion, when it is held, and how long it lasts.

A time of trials, rife with extreme danger for the faith of the Catholic Menominees, dawned upon the mission about the beginning of the seventies when the Fathers Cebul and Masschelein succeeded each other in charge of the mission. It is well known that, under President Grant's administration, the various Indian reservations were assigned to different religious denominations, to be Christianized by them, regardless of the religious belief eventually professed by the Indians already. Every means within reach was employed by Protestant preachers to make sure of success, especially where Catholic Indians were the object of their zeal.

The Menominees were not spared the earnest and persistent efforts on the part of Protestant proselytizers to have them "converted" to sectarianism. In fact, all the government employés appeared to be so many preachers in disguise, if we are to judge from their actions. Perhaps the most dangerous one of them, because of the pernicious influence exercised by him over the Indians, was the Government trader. This man was really a Presbyterian preacher, and held the tradership on the reservation for a good many years. His bland and suave manners won for him the hearts of the Indians, and then he had no difficulty to convey the impression by sweet and pious talks that he was a righteous, a "scrupulous man," which latter epithet was generally given him by the "nosed" Indians. He made them believe that strict integrity and disinterestedness guided him in his business transactions, and thereby gained their unbounded confidence, which, of course, he knew how to turn to his own profit, and, what is worse, made the best of it in the interest of the sectarian schemers. With his tradership he combined the office of preacher, in as much as he improved every opportunity to speak to the Indians of religious matters. He denounced it as the greatest folly to believe in the doctrines of the Catholic Church, defamed her teachings, ridiculed her ceremonies, and, in fact, made every attack upon Catholics and their priests that his fanaticism would suggest. One day he succeeded in talking his illiterate interpreter, a half-breed Indian, into such excitement, that the man ran into the church where, just then, instruction was given to a number of children preparing for first Holy Communion. He interrupted the instructor employed by Father Masschelein, abused him right there in church before the children for "teaching such nonsense as Catechism," and told him he had better give up that humbug. The man, in this way, only gushed forth the venom he had imbibed from his preaching employer.

The other officials, agents and inferior employés, all combined their efforts with those of the preaching trader towards the "conversion" of the Menominees. But this was not enough. Another Presbyterian preacher of Shawano was engaged to make weekly visits to Keshena, to give his harangues at the Council House; still, all efforts made to divert these Catholic Indians from the Church failed; the fiasco of the proselytizers was entire. Never did the Menominees waver in the faith they received from Catholic missionaries, but firmly adhered to it.

(1) Note the agreement mentioned above.
(2) Remark: Probably in the entries on the book, but not in reality.

Touching upon this fact, the official agency report of 1873 remarks: "The only purely religious work among them—meaning the Menominees—has been done by the Romanists, who now have a priest at Keshena." The report of the following year says: "The efforts of the Catholic priest among the Menominees have been remarkably successful. He, however, thwarted the attempts of the agent and employés to supplement his labors by holding temperance meetings at the Council House and school house upon Sundays." These remarks, made by a Protestant official, and one who could certainly not be accused of sympathy with the Catholics, ought to be satisfactory for every fair mind. The Catholic missionary staying then at Keshena, but only temporarily, was Father Cebul, an active, zealous and fiery character, who saw clearly the snares laid for the Indians who were to be trapped by harmless sounding "temperance meetings" and Sabbath schools. He told the Indians plainly what was in store for them, and these heeded his warning voice and followed the advice he gave them.

As to the agent's complaint that the missionary "thwarted the attempts of the agent and employés to supplement his labors by holding 'temperance meetings,'" etc., what are we to think of it when we learn that the agent, after holding his office only a little over a year, was discharged on account of habitual drunkenness, and because of the bad example he gave to the Indians? And such a hypocrite would talk of holding "temperance meetings" to supplement the labors of a Catholic missionary! Comment is needless.

This agent's worthy successor combined the office of preacher with that of a United States Indian Agent. He delivered, regularly, religious harangues in the "prayer meetings" held at the Council House. He boasted of being "a Christian man" so frequently that he goes with the Indians under that name at present.

How "charitable" these proselytizers showed themselves, when Catholics were concerned, may be seen by two incidents. The Government blacksmith was at one time greatly crowded with work. By a good chance he found one whom he could engage for an assistant. This man was a Catholic, and showed himself as such, too. The Government employé found no fault with him so long as work was pressing. This over, though, he rudely discharged the man again, "because," he told him, "you never attend the Protestant prayer meetings held in the evening at the farmer's house."

In the spring of 1878, Father Masschelein was suddenly requested to visit, at once, an old Indian living at Little Oconto, a distance of about eighteen miles. The old man had been fatally injured and was dying. There being no team at hand, Father Masschelein applied to the Government farmer for a horse, telling him the circumstances. When the farmer heard of the "sick call," he at once retorted that he had no team to serve superstition; administering the Sacraments was nothing but superstitious practice, and he would not lend a help to that. The Father would have started at once on foot, but bad weather had rendered the road impassable, and so he was compelled to wait till the next day, when he could get an Indian team. Coming at last to Little Oconto, he found the poor man dead.

As to his income while with the Menominees, Father Masschelein fared somewhat better than his predecessors. A small share of the annuities was set aside for his support, but over-anxious that the money might not be lost by the missionary, in some way or other, the agent handed the money at paytime over to the trader, the one spoken of before, who had to hold the money "in trust" for the missionary, and who allowed the latter only so much in goods from his store as would cancel the sum deposited. An understanding to this effect had been made between the agent and trader, and thus the two were always sure of their own profits out of the "priest's salary." In this way the good Father was entirely dependent on the two, receiving in cash only a few nickels, now and then, for pocket money, such as a landlord would throw to his menial. He keenly felt his humiliating position, but he had it not in his power to amend matters. He had to satisfy himself with this source of support, if he would not lose all and be compelled to abandon the mission.

To put an end to the unceasing efforts of the preaching officials to convert the Menominees, a petition, signed by the Catholic chiefs of the tribe, was directed to the Commissioner of Indian Affairs. The petitioners protested against the action of the proselytizers, and asked to be relieved of their uncalled-for importuned services. This had the desired effect, and the Menominees were thenceforth left unmolested by the preachers.

Mention has been made already of a fierce storm breaking in upon the mission in 1883, when the Catholic mission school was started. As this undertaking was contrary to the plans of the Indian Agent, a bitter warfare ensued between him and Father Engelhardt, who brought the mission school into existence. The quarrel ended with the discharge of the agent and the appointment of a Catholic to the agency in 1885.

Passing over a series of incidents of a similar nature as those related in the foregoing, an occurrence must be added, which clearly illustrates and markedly sets forth how insufficiently rooted are the doctrines and precepts of the Church in the minds of a portion of the Catholic population of the tribe.

There was a young half-breed who had been baptized, but had in no way lived as a Catholic. It had been almost a matter of surprise when he was seen in church, so very seldom did he attend the divine service; so it is needless to speak of frequenting the Sacraments. Religious ignorance, of course, explained all; but then he made no effort whatever to be instructed, as many others like him did, though he had the best chance to do so. He was addicted to drunkenness, and had freely indulged in it one day, while visiting the Shawano County Fair last year (1896). Dead drunk he left the city at night. He had to pass over a bridge, and dropped, or, as some suspect, was thrown off the bridge, and drowned in the pond below. Thus he died as he had lived. His relatives soon recovered the body and brought it to Keshena, where they applied to the pastor, Father Derenthal, for burial in the graveyard. They were, of course, not permitted to inter the man there, for the reason that one who did not live and die as a Catholic has no right to be buried in a Catholic cemetery. The party, apparently satisfied, went to Little Oconto and buried the corpse in the cemetery there, knowing right well that there was no priest around to prevent them doing so; and thus, defying ecclesiastical authority, desecrated the sacred place. They evidently cherish the childish principle: "Live as you please, but see that you are buried on blessed ground and all is right." As if thereby they could secure Heaven.

As could be expected, Father Krake, then the pastor of Little Oconto, was soon informed of the fact, and with three companions repaired at once to the scene of desecration to remove the corpse. The intelligence thereof spread like wild-fire through the settlement, and in a surprisingly short time the kindred and friends of the deceased gathered at the graveyard, evidently determined to prevent the removal at any cost. Wild excitement reigned in the motley crowd, and bloodshed seemed unavoidable. Still, even the most fierce and embittered characters dared not do anything beyond their tongue-fight, and this was quite naturally very hot. It seemed that an invisible power interfered and hindered the perpetration of any criminal act until the removal had been accomplished. The corpse was then buried outside the fence.[1] Still desirous of obtaining satisfaction, some of the family attempted to institute a suit for damages against FatherKrake, but were unsuccessful. To their credit, though, it must be said, that they allowed their blood to cool down, and at present think more reasonably over the matter. It can neither be laid exclusively to their charge that bad feeling against the missionary was entertained for a longer time. Whites of the neighborhood, sworn enemies of Catholicism, did much to increase and keep up the excitement.

The foregoing account may suffice to show a little of the ups and downs in the Menominee missions, and it is to be hoped that occurrences which better remain buried in oblivion may never come to be repeated in future, but that Christian harmony may ever reign between missionaries and their flocks for their welfare, both temporal and spiritual, for time and eternity.

(1) Father Krake acted fully in accordance with orders from higher Church authority.

Holy Rosary Church, Kewaunee, Wis.

THE first resident pastor at Kewaunee was the Rev. Charles Exel, who first came there in 1863, during which year a church was built. Three years later the Rev. Father Steenwick, who was then pastor, commenced the erection of a school building, which was completed by the Rev. George Brunner in 1871. In 1883 a new and larger church was built by the same pastor, and in 1890 a new and commodious parsonage was erected by the present incumbent, the Rev. Joseph Kirpal. Both church and

Holy Rosary Church and School, Kewaunee, Wis.

parsonage are of solid brick. The present congregation of Holy Rosary numbers one hundred and thirty-two families, seventy-seven of whom are German, forty Bohemian, ten English and five French. The parochial school, now in charge of Sisters of Notre Dame, is attended by one hundred and fifteen children. Of Catholic societies organized in this congregation there are the following: St. Joseph's Society: T. Baumeister, president; A. Becker, secretary; William Nolde, treasurer. Catholic Knights of Wisconsin: Sac. Stan-

gel, president; S. Banjert, secretary; A. Bangert, treasurer. Catholic Bohemian Knights: T. Mleriva, president; A. Dangert, treasurer; F. Lloyd, secretary. Catholic Order of Foresters: S. Walsh, high chief ranger; F. Lloyd, secretary; A. Schumerth, treasurer. Aside from his congregation at Kewaunee, the pastor of Holy Rosary has missions also in Alaska and West Kewaunee.

The Rev. Joseph Kirpal was born in Bohemia in 1844. After obtaining an ordinary school education, he attended the Gymnasium at Prague, afterwards taking three years in philosophy at Pressburg and three in theology at the university at Innsbruck, Tyrol. At the latter place he was ordained to the priesthood, afterwards becoming professor of Latin at several of the

Rev. Joseph Kirpal.

institutes in Austria and Hungary. He came to Wisconsin in 1884, and became pastor of St. Joseph's in Carlton, where he remained until 1888, when he assumed his present position.

The Polish mission of St. Hedwig's at West Kewaunee, Wisconsin, which is attended from Kewaunee, was established in the year 1880. It consists at the present time of about forty-five families or about three hundred and twenty souls. There is but one society, that of the Holy Rosary, which has twenty-five members, connected with this congregation. Services are held at St. Hedwig's twice each month, on the third Sunday and one week day.

Another mission attended by the same pastor is the German and Bohemian one at Piercetown, which consists of thirty-five families or one hundred and fifty-five souls. This congregation was organized in 1879 and is now visited twice a month, on the first Sunday in each month and on all holydays. There is a Rosary Society of twenty members connected with St. Mary's Congregation.

St. Caecilia's Church, Kilbourn City, Wis.

THIS congregation was founded at Kilbourn City in 1850, and to it belonged all the Catholics residing in the towns of Dell Prairie, New Haven, Quincey and Easton, all of which are in Adams County. The mission stations attended from this parish are at Olin, Point Bluff and White Creek, also in the same county. There are also a few Catholic families residing at Lyndon, or Kildare, in Juneau County, who attend this church. In the year 1851, the Rev. and revered Father Anthony D. Godhardt came to Kilbourn City from Fort Winnebago, better known at present as Portage City, and completed the organiza-

St. Caecilia's Church, Kilbourn City, Wis.

tion of this parish. After him Father Gardner of Kildare, now Lyndon, took charge of the parish, continuing to do so until 1854. Then in 1856, Father Stehle became pastor and in 1858 Father Montague took charge, remaining there until 1866. Up to the year 1866 the people of this parish were without a church. During that year the Rev. George Strickner administered to the spiritual requirements of the Catholics at Kilbourn, attending there from his resident pastorate at Portage City. He is regarded as the apostle of the Germans throughout the entire country and far to the north of Mostrum, having been the first German priest to celebrate the Holy Mass in Kilbourn, conducting the services in the home of a German settler there. At other times he celebrated Mass in the home of Captain Miller, who with his good wife, Mrs. Elizabeth Miller, first president of the Ladies' Altar Society at Kilbourn,

afforded the hospitalities of their home on more than one occasion to Bishop Henni.

It was during his pastorate at Kilbourn that Father Strickner planned the erection of a church, which his successor, the Rev. Father Reindl, carried into effect, the result being that the edifice was dedicated to St. Caecilia, in 1868. Some years later Father Reindl died at Oshkosh, but Father Strickner is still living, though now retired at Kilbourn City among descendants of the hardy and faithful laymen who were among the first to settle at the famous Wisconsin dells.

In this year, the care of the St. Caecilia Mission was transferred from the pastor at Lyndon to the one at Portage City, at that time the Rev. Thomas Keenan, who continued his visits to Kilbourn until 1871. In July, Kilbourn City was given its first resident pastor in the Rev. William De Kelver. This pastor inaugurated the event by the erection of a handsome parsonage. A great deal of the picturesque and reminiscent in the history of this section dwells around the pastorate of Father De Kelver. During this period, the general appearance in the surroundings of St. Caecilia congregation became greatly changed, the heavy woodlands and general quiet giving place to those less aesthetic conditions pertaining to city life. By 1871 the cemetery, as well as the forest around the church, had been supplanted by a new condition of affairs, and to-day the church of St. Caecilia stands in the geographical center of Kilbourn City. There are other features which make this section of the country of more than usual interest to the' public, although not pertaining in any particular degree to the history of the Church; for instance, within the present limits of the parish are located the famous Dells, noted among the summer resorts of the country as one of the most beautiful and picturesque. It was also through this particular spot, in 1832, that John De la Ronde, a native of France, passed on his way to Mauston, in the vicinity of which place he finally located. He was the first white man to visit this section of whom any record has been made. To him also is accredited the fact of having constructed the first wagon road from Portage to Lemonweir, which he did in 1840, and is generally recognized as the first Catholic settler in this section. Father De Kelver's administration ended in 1873, his departure being greatly deplored by people of all classes, with whom he had become familiar and a general favorite. Following him came in quick succession, as pastors of this church, the Rev. Fathers Gallweiler, Gonthyn, Scholter, Hackl, John Ryan, Henry Sinner and William Rice. On January 20, 1882, the Rev. Martin Smits took charge of the parish, laboring with great zealousness until the time of his death, February 27, 1897. His successor, the Rev. John Holzknecht, a native of Green Bay, Wisconsin, and present pastor of St. Caecilia's congregation, celebrated his first Mass at Kilbourn City, on the feast of St. Patrick. The Catholics in this parish are of a zealous and energetic class and are doing all in their power to advance the interests and improve the condition of the church property. It is generally understood that among other additions contemplated to this property in the near future will be a new church and school house. Of the number of Catholic societies connected with this congregation, there are: Blessed Virgin Altar Society; St. Caecilia's Young Ladies' Sodality and Sacred Heart Society. The trustees of the parish, elected during the present year, are: John Baggot, A. W. Nehls, Theodore Leuthe, John Sullivan, D. McManman and Thomas Connor, all of whom are prominent members of the congregation.

Rev. J. Holzknecht.

The Rev. Father Holzknecht was born December 13, 1855, at Green Bay, Wisconsin, where he pursued his earlier studies, graduating at St. Mary's School in that city when but thirteen years of age. He then entered St. Francis Seminary in 1869 and, after a short residence there, was for some time a student at St. Lawrence's College at Mt. Calvary, where he completed his fourth and fifth courses in Latin. He then again entered the Seminary of St. Francis, where he finished his studies in philosophy and theology, and was ordained to the priesthood by the Rt. Rev. F. X. Krautbauer, on June 29, 1879. His first Mass was celebrated on the 2d of

the month following at St. Mary's Church, in Marytown, Fond du Lac County. He was then appointed as assistant pastor at St. Mary's Procathedral, at Green Bay, as which he remained from July 6 to October 28, 1879. He was then, until March 1, 1884, rector of St. John's Church in Morrison, Brown County; from March, 1884, to May 1, 1885, rector of St. Mary's Church at Winneconne, Winnebago County; from May 1, 1885, until May, 1887, at Clark's Mills, Manitowoc County, and from May, 1887, to August, 1892, rector of St. James' Church, at Cooperstown, Manitowoc County. His next appointment was as pastor of St. John's Church at Montello, Marquette County, where he remained until August 12, 1896. He was then transferred to St. Joseph's Church, at Stevens Point, in Portage County, which charge he left on March 15, 1897, to become rector of St. Caecilia's at Kilbourn City.

Church of the Immaculate Conception, Kingston, Wis.

THIS parish was established in the spring of 1876, at which time a church was built. This church was completed and blessed by the Rev. Father Martin Kundig, Vicar-General of the Archdiocese of Milwaukee in 1877. The first pastor appointed to this congregation was the Rev. James Stehle, who remained from August, 1876, to July, 1881. He was then followed successively by the Rev. Fathers W. A. Goebel, August, 1881, until September, 1883; J. A. Schiefen, September, 1883, until February, 1886; Nicholas Kils, May, 1886, to July, 1887; M. J. O'Brien, July, 1888, to November, 1888; J. A. Selbach, December, 1888, until August, 1889; J. D. Schwartzmeyer, October, 1889, to September, 1890; J. A. Bourgmeyer, December, 1890, to November, 1892; C. Krieger, December, 1892, until March 16, 1897, and L. Spitzlberger, the present pastor, who assumed the duties on March 20. The congregation consists of forty-four families, ten or twelve of whom are German.

The congregation of St. Andrew's at Buffalo, Marquette County, Wisconsin, is attended as a mission from Kingston. This parish was first organized about forty years ago by the Rev. Father Gray. It is comprised almost entirely of Irish families, fifty-five of whom are members of the congregation. Services are held at this mission on every alternate Sunday. The present church at Buffalo was built by the Rev. J. D. Schwartzmeyer at a cost of $3,000. It occupies an area of 30x75 feet and is of solid brick.

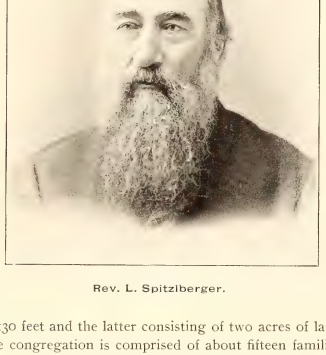
The Rev. Lorenz Spitzlberger was born in Frontenhausen, diocese of Ratisbon, Bavaria, on May 27, 1830. After acquiring a Catholic common school education in his native country he took a classical course in Germany, after the completion of which he came to the United States, arriving here on December 25, 1854. He then read philosophy and theology in St. Vincent's College, Pennsylvania, and was ordained to the priesthood at St. Mary's Church, Cincinnati, Ohio, on April 23, 1858, by the Rt. Rev. Bishop Fr. Baraga of Marquette, Michigan. His first appointment was as pastor of the Catholic congregation at Camp Spring, Kentucky,

Church of the Immaculate Conception, Kingston, Wis.

where he remained for five years. He returned to Pennsylvania in 1863 and took charge of St. Mary's in Brady's Bend, remaining there until 1866, in November of which year he removed to Pittsburg. In January, 1867, he went to New Orleans, Louisiana, and Galveston, Texas, and Chicago, on a trip, arriving finally in Wisconsin August 10 of the same year. Here he was stationed at Fountain City until 1871; Marathon City 1871 to 1874; Lorettoburg, Sauk County, 1874 to 1875, and Humbird, Clark County, until August, 1876. He then went to St. Cloud, Minnesota, taking charge of the congregations at Perham, Brainerd and Moorhead. From 1878 to 1883 he had charge of fifty missions in Minnesota and Dakota. He then returned (1883) to Wisconsin, taking charge of the congregation at Jericho, Calu-

met County. In 1885 he went to Europe, where he made extended visits in England, Ireland and Austria, returning, however, in October to assume the pastorate at Manitowoc Rapids, where he remained until November, 1887. Then he was in Poygan until May 1, 1888, and afterwards at Morristown, Brown County, Wisconsin, until 1890. Following this he was at Lanark, Portage County, and Sherwood, removing from the latter place to his present pastorate on March 20, 1897.

Another mission attended by the pastor at Kingston is St. Mary's congregation near Cambria, Columbia County, Wisconsin. This mission has a church and cemetery, the former a frame building covering an area



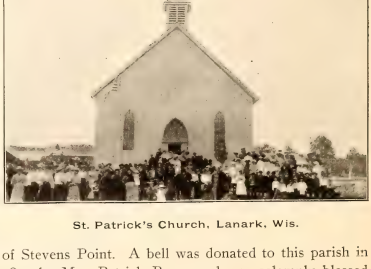
Rev. L. Spitzlberger.

20x30 feet and the latter consisting of two acres of land. The congregation is comprised of about fifteen families, all of whom are German. The pastors attending this congregation since its regular organization in 1862 are as follows: The Revs. J. B. Reindl, 1862; P. Deberge, October, 1862, to January 23, 1863; Fathers Fusseder, J. E. Halbenkann, William Wilkens and Max De Becke, to December, 1874; J. Stehle, November, 1876, to January, 1877; W. A. Goebel, December, 1882, to December, 1883; J. D. Schwartzmeyer, May, 1888, to December, 1889; J. A. Bourgmeyer, May, 1891, to November, 1892; C. Krieger, December, 1892, to September, 1896, and Lorenz Spitzlberger, the present pastor, since April 19, 1897.

The pastor of the Immaculate Conception has also recently established a mission at Markesan, in Green Lake County, which is at the terminus of the branch of the Chicago, Milwaukee and St. Paul Railway from Brandon. At this place Father Spitzlberger celebrates early Mass on one Sunday in the month. There is no church at Markesan at present and divine services are held in a private house. The congregation, all of whom are English speaking, numbers ten or twelve families. The mission is dedicated in honor of St. Joseph. Markesan lies about eight miles east of Kingston, of which place it will continue as a mission. The population here numbers altogether some five hundred people, and there are already three or four churches of other denominations in the place. Mass was celebrated for the first time at Markesan by Father Spitzlberger on July 25, 1897, previous to which time the Catholic residents in that vicinity were debarred to a great extent from receiving the benefits of the church, the roads being exceedingly bad and teams scarce.

St. Patrick's Church, Lanark, Wis.

ST. Patrick's Parish, established in October, 1890, had been attended from Stevens Point from 1865 to 1885, and after that date from Stockton. A fine frame church was built here by the Rev. Jos. Geissler in 1888, the first resident pastor of the charge being the Rev. Lawrence Spitzlberger, who came October 1, 1890. He was succeeded by the Rev. E. P. Lorigan, whose pastorate began November 1, 1893. The parish embraces the towns of Lanark, Buena Vista, Almond and Belmont, their combined Catholic population numbering one hundred and twenty-five families. The most of the settlers of Lanark came from the city



St. Patrick's Church, Lanark, Wis.

of Stevens Point. A bell was donated to this parish in 1894 by Mrs. Patrick Ryan, and was solemnly blessed by Bishop Messmer on November 14 of the same year. The nucleus from which the Almond settlement may be

said to have originated was a colony of some twenty families who came from the celebrated powder mills of the Duponts near Wilmington, Del., and settled in the towns of Almond and Buena Vista about thirty years ago. George McMulkins, a popular foreman in the mills, was the leader of this exodus. The church built at that period still remains, although the all too evident ravages of time lay thick upon it, made still more apparent by the many marked improvements in and about the surrounding country. Latterly, a colony of Poles have taken residence in Belmont, where a temporary church was built, in which the first Mass was said on March 25, 1896. These people are steady, industrious and generous; although, unfortunately, absolutely ignorant of the English language. The field contiguous to Lanark is a promising one, and bids fair in time to become a more than ordinary credit to the diocese.

Rev. E. P. Lorigan.

Father E. P. Lorigan, the present resident priest of St. Patrick's, was born in County Limerick, Ireland, in 1840, and is the son of Bartholomew and Mary (Sheahan) Lorigan. After the death of his parents, and while still very young, he came to America with his older brothers, locating at first in Philadelphia. He then moved to Pittsburg, and was there for about a year in the office of Dr. Drake, a leading physician of the city. Later, through the kindness of his brother, the Hon. Bryan S. Lorigan, now of Manitowoc County, he entered St. Vincent's College, Westmoreland County, Penn., at the age of thirteen, and remained four years. He next went to St. Thomas Seminary, near Bardstown, Ky., and two years later entered St. Francis Seminary, Milwaukee. Here he was seized with the rheumatism, and to gain relief he returned to Ireland. While there, the class of mathematics in Thurles College, at Tipperary, was offered him, by his cousin, the Rev. Edward Ryan, president of the institution, but he remained in Ireland only about a year. Returning to America he resumed his studies at the Jesuit Seminary at Spring Hill, Ala., and there he was ordained June 24, 1866. His first charge was at Huntsville, Ala., where he remained four years. He was next stationed at the cathedral at Mobile, Ala., for three years, whence he returned to his former parish in Huntsville. Father Lorigan then came to Milwaukee, and after he was three years in the Cathedral, he for eight years had charge of the Catholic interests at Chilton, Wis. In October, 1889, he assumed the charge at Stevens Point, but in November, 1890, failing health compelled him to relinquish his duties for two years. After a protracted tour through the West he returned to Wisconsin and in 1892 located at Lebanon, Waupaca County. From there he came to St. Patrick's Church in Lanark Township, November 9, 1893, besides which he acts as chaplain of the Wisconsin Veterans' Home near Waupaca.

St. Patrick's Church, Lebanon, Wis.

THERE is but very little, indeed, of an historical character forthcoming in regard to the congregation of St. Patrick's at Lebanon, although it ranks among the oldest parishes in the diocese of Green Bay. It is on record, however, that the first church was built in the year 1856. Prior to this, it is reasonable to suppose that the Catholic settlers dwelling in and around Lebanon, received attention from the priests established in neighboring parishes, or those in transition from one portion of the State to another, as was so often the case in the first years of the Church in the Northwest. It is also apparent that the people who organized this congregation and maintained it, must have been of a thrifty and progressive character, as we find it also a matter of record that a new church was built to take the place of the old one in 1865. As a mission the congregation of St. Patrick's was attended by the resident pastors from Oshkosh and New London, but as to when it was changed from a mission to a parish and awarded a resident pastor of its own, it is not given to us to state. However, of those who had a hand in building up the spiritual life of this community and bringing it to its present state of usefulness, there are a few whose names have been handed down.

The first among these was the Rev. Father Her-

mann, who was followed in succession by Fathers Keenan, Spierings, Verwyst, Le Magie, Duen, Huehn, A. O'Connor, P. L. Gasper, J. P. Dillon, O'Brien, Pele, E. P. Lorigan, F. X. Steinbrecher, G. J. O'Connell, and the Rev. M. Kelleher, the present incumbent. The congregation of St. Patrick's numbers at the present time some three hundred and fifty souls. At one time there was a parochial school in connection with this parish, which, however, for some reason or other, went into disuse a long time ago. Of Catholic organizations in

St. Patrick's Church, Lebanon, Wis.

connection with this parish, there is but one, the Society of the Sacred Heart of Jesus, which was established in 1894.

The English mission of St. Bridget's, at Northport, Waupaca County, Wisconsin, is attended at regular intervals by the resident pastor of St. Patrick's Catholic congregation at Lebanon, to which it is attached.

In the earlier days of this congregation, the members attended divine services in the same church as did the present members of the mother parish, the building used for that purpose then being located in the vicinity of Northport.

In the neighborhood of thirty years ago this building was totally destroyed by fire, and it was at that time decided, as a matter of convenience, that the congregation should be divided, each party erecting its own edifice.

The church at Northport was then built, and has since been in constant use. This mission now consists of about thirty families, and is in a fairly prosperous condition.

St. Peter's Church, Lincoln, Wis.

THE Catholic congregation at Lincoln, Kewaunee County, Wisconsin, was established in 1857, a church being built there by the Rev. P. Crud, who is the first priest mentioned as having visited and administered to the wants of these people. His successor was the Rev. Pellegrin, during whose time the church was struck by lightning and totally destroyed. Not to be discouraged, Father Pellegrin at once set to work and succeeded after much labor and considerable effort on his part in partially erecting the present spacious brick edifice. Being called away before its completion, the work was, however, finished under the administration of the Rev. Father Hens, during whose pastorate it was solemnly dedicated by the Right Rev. Bishop Katzer. The dedication took place on October

St. Peter's Church, Lincoln, Wis.

4, 1886, over eleven years ago. Father Pellegrin succeeded Father Hens, maintaining the pastorate on this occasion for a priod of four years, when he was succeeded by the Rev. A. Belle. The congregation of St. Peter now consists in the neighborhood of one hundred and twenty-five families. There are in the way of societies connected with this congregation a St. Anna's Altar Society: President, Mrs. H. Moreau; Secretary, Mrs. T. Dewesh; Treasurer, Mrs. A. Defult. St. Aloysius Society for Young Men: A. Kipping, President; George J. Bottkol, Secretary. Sodality of the Holy Rosary for Young Ladies: President, Miss Mary Gigot; Secretary, Miss Katie Noel.

The Rev. A. Belle, resident pastor at Lincoln, was born in Wiltz, Grand Duchy of Luxemburg, and educated in Liege, Belgium, being ordained to the priesthood in 1887. He then came to the United States and

Rev. A. Belle.

was appointed to the charge at Clintonville, Wisconsin, where he remained until 1893, when he was transferred to the pastorate at Duck Creek. His next appointment was to his present pastorate at Lincoln, which he has maintained for several years.

St. John Nepomucene's Church, Little Chute, Wis.

THE congregation of St. John Nepomucene, at Little Chute, Outagamie County, Wisconsin, one of the oldest, was founded by the Rev. Father Theo. van den Broek, in 1833 or 1834. At that time those comprising the congregation were nearly all Indians, but since 1848 the settlement has become almost entirely populated by the Dutch, the first colony of whom were induced to come by Father van den Broek in that year, while on a visit to his native country, for the purpose of laying before the people the many advantages to be obtained by settlers in the new world. Since that time this settlement may be said to have been almost entirely under the administration of Fathers of the Holy Cross, whose convent was first established in Little Chute, but transferred to Bay Settlement, Brown County.

In 1851 Father van den Broek was succeeded as pastor of Little Chute by the Rev. William de Yonge, who remained in charge until 1853. He was then followed successively by the Rev. Edward Daems from 1853 to 1855; Rev. William Verhoeff, from 1855 to 1856; Rev. A. Mauclerc, from 1856 to 1857; Rev. W. Peiffer, from 1857 to 1860; Rev. E. Spierings, from 1860 to 1865; Rev. Anton Verberk, from 1865 to 1869; Rev. Elzear de Wilt, from 1869 to 1874; Rev. A. Wubbels, from 1874 to 1879; Rev. C. de Louw, from 1879 to 1881; Rev. Anton Verberk, from 1881 to 1890, and the present rector, the Rev. Theodore Knegtel, from 1890 until the present time.

The congregation now consists of some three hundred families, or fourteen hundred souls. The parochial school, which has a regular attendance of about two

St. John's Nepomucene's Church and School, Little Chute, Wis.

hundred and eight scholars, is conducted by Sisters of St. Dominic from the convent at Racine. Of Catholic organizations connected with St. John's there are the following: Catholic Order of Foresters, H. Bongers, chief ranger; St. Elizabeth's Society, Mrs. A. Gloudemans, president; St. John's Society, John Evens, president; Union Society, T. Weijenberg, president; the Guild Society, A. van Handel, president, and the Young Ladies' Sodality, Nellie van den Wildenberg, president.

The Rev. Theodore Knegtel, present pastor of St. John's, was born in Tilburg, Holland, in 1845. He acquired his theological studies at the Seminary Haaren, in that country, and was ordained priest in 1872. He was then for a while chaplain in Stiphout, Made and Geldrop, but came to America in 1882, when he was appointed rector at Preble, remaining as such until 1890,

when he became pastor of St. John's at Little Chute. Under his direction a sanctuary, two vestries and a basement have been added to the church, which, after being

Rev. Theodore Knegtel.

polychromated, with its stained glass windows, striking tower clock and chime of bells, is one of the finest churches in the diocese and the glory of the altogether Catholic population.

St. Mary's Church, Luxemburg, Wis.

THE Catholic settlers in this locality were first visited by the Rev. Father Albers. In 1862 the Rev. F. X. Pfaller, pastor of the German congregation at Green Bay, attended these people about once a month, saying Mass in a small school house situated east of the present church and opposite the home of John Spitzer. Father Pfaller encouraged these few German families to erect a church, and on his departure from there, in 1864, he had the satisfaction of seeing a log structure well under way. This was built on the site now occupied by the present church. This site, as well as that of the cemetery, was selected and blessed by him, the land being the gift of Nicolaus Merens and John Kaut. After the Rev. Father Pfaller's departure from Green Bay, the Very Rev. Father Daems visited Luxemburg occasionally, saying Mass in the house of Simon Thibodeau. He encouraged those of Canadian birth among the settlers to build a church of their own, for which, as administrator of the diocese, he provided the means. In the year 1875 he blessed this little church in honor of the Sacred Heart of Jesus. At present there are only about fifteen families belonging to the congregation, most of whom are Canadian French. Mass is said in this church once a month. Father Daems also greatly discouraged the project of the German faction to organize a congregation of their own. For some time following Luxemburg was attended as a mission from New Franken. The first to assume the charge was the Rev. Father Camencind, who came in 1869. Then came the Rev. Fathers Boden and Leitner in 1870; Welbes from 1870 to 1875—he bought a bell for the church at a cost of $329; and Guenterscheid, who stayed for about three months. When the parsonage was built in 1876, the Rev. Father Videnka became the first resident pastor. He bought stations for the church and made other improvements. In addition to this charge, Father Videnka also attended the neighboring German and Bohemian missions and, as the work was now too much for one priest, the Rev. G. J. Pellegrin was sent to him as assistant. Father Videnka remained at Luxemburg till the end of 1880. In December, 1881, the Rev. Hugo Praesser took charge of the congregation. He established a parochial school and engaged Miss Weiss as teacher, who conducted it in a most creditable manner. Father Praesser was also successful in his efforts to erect a new stone church, which undertaking was decided upon at a meeting of the congregation held about this time. In 1882, a quan-

St. Mary's Church, Luxemburg, Wis.

tity of material was brought to the ground and the old log church moved away. In May, 1883, the corner-stone of the new church was laid and on January 1, 1884, the first services were held in it. The old church was remodeled for a school, which was given in charge of Franciscan Sisters of Milwaukee in 1883. On April 28, 1884, the Rev. Father Praesser left Luxemburg and went to Europe, and on June 16 following the Rev. John

A. Drees was appointed as successor to the pastorate by the Right Rev. Bishop Krautbauer. On September 29, 1885, the feast of Archangel Michael, the church was consecrated by Bishop Krautbauer in the presence of many priests and people. An altar of marble was donated by the congregation for this occasion. Under Father Drees' administration a Sisters house was built in 1889 and the church was furnished with two new side altars. On April 28, 1892, Bishop Sebastian Messmer blessed two new church bells, assisted by the Rev. Clemens Lau of Green Bay, Rev. N. Hens of South Kaukauna, Rev. A. Cipin of Ahnapee, Rev. Joseph Kirpal of Kewaunee and some others. On September 13, 1892, Bishop Messmer conferred the Sacrament of Confirmation on eighty-one persons at Luxemburg. On

Rev. Michael Schoell.

January 11, 1893, the Rev. Father Drees became rector of St. Lucas congregation at Two Rivers; he died March 16, 1897, at the Sanitarium in Milwaukee. March 30, 1893, the Rev. C. Ulrich was appointed pastor of St. Mary's at Luxemburg, and three years later celebrated his twenty-fifth anniversary as priest. At the same time the Holy Rosary Society was organized in presence of Bishop Messmer. On August 14, 1896, Father Ulrich was succeeded by the present incumbent, the Rev. Michael Schoell, who was rector of the Guardian Angels' congregation at Buchanan, Outagamie County, for the twelve years preceding.

The congregation of St. Mary's comprises one hundred and twenty-eight families, three of whom are English, and the parochial school, under the direction of the Sisters of St. Francis, is attended by one hundred and thirty scholars.

Catholic societies connected with this congregation are: Mothers' Society, one hundred and four members; Catholic Knights of Wisconsin, thirty-three members; St. Joseph's Society, forty members; Young Ladies' Society, fifty members; Society of the Third Order of St. Francis, twenty-three members, and Childhood of Jesus Society.

The mission church of the Sacred Heart at Peot, Kewaunee County, is attended regularly by the resident pastor of the Church of the Immaculate Conception at Luxemburg. This congregation is composed entirely of people of French nativity or their immediate descendants.

The Rev. Michael Schoell was born in 1849 at Goeggelsbuch, in the Deanery of Hilpolstein, Mittelfranken, Bavaria, Germany. Acquiring his early education in the schools of his native country, he, at the age of 22 years, came to the United States, arriving in New York on September 17, 1871. He then became a student at the college of St. Vincent, Pennsylvania, where he read for the priesthood. He was ordained at Green Bay on April 6, 1879, saying his first Mass in St. Mary's cathedral on the 13th of that month. He was then assistant pastor of the church in Holland, Brown County, Wisconsin, from whence he was transferred to Menasha, remaining there until July, 1880. He then was appointed pastor of the congregation of St. John's at Seymour, Outagamie County, and its attendant missions, where he remained until August 7, 1884. He then became pastor of the Holy Guardian Angel's Church at Buchanan, Outagamie County, being transferred from that place to Luxemburg, in Kewaunee County, on August 13, 1896, where he became pastor of St. Mary's congregation.

The French congregation of the Sacred Heart at Peot, Kewaunee County, Wisconsin, is attended as a mission by the Rev. M. Schoell, resident pastor of the Immaculate Conception at Luxemburg. This Mission was first established in 1868 by the Rev. Father Daems, afterwards administrator of Green Bay diocese, and at the present time, consists of sixteen families, ten of whom are French and six Bohemian. Services are held at this mission on every second Sunday of the month. The first Mass was said at Peot in 1867 or 1868, in the house of Mr. Simon Thibodeau, which place continued to be used for that purpose for nearly a year. Peot is perhaps better known to the general public at the present time as Casco Junction, and is also called by quite a number Bunker Hill.

Sacred Heart Church, Manawa, Wis.

PREVIOUS to the year 1874, Mass was said occasionally within the jurisdiction of the present parish at Manawa at the residences of Messrs. John Gilroy, Robert Smith and John Carew, though for nearly ten years priests residing at New London, and later others from Lebanon, visited the Catholics of that vicinity. Among the latter were the Rev. Fathers Verwyst, Lemagie and Duerr. In 1874 Father Annen, then residing at Lebanon, built a church at Manawa, on a tract of land donated for that purpose by Mrs. Mary Davy. This building, though plain, was comfortable and large enough to accommodate the demands of the Catholic community, at that time occupying an area of twenty-four by forty feet. From this time

Sacred Heart Church, Manawa, Wis.

until 1894, Mass was said regularly once a month on Sunday and occasionally on week days, the members of the congregation being attended successively by the following pastors from Lebanon: The Rev. Fathers Annen, 1874, to 1876; Arthur O'Connor, 1876, to 1883; P. L. Gasper, 1883, to 1889; J. P. Dillon from June, 1889, to July, 1890; M. J. O'Brien, from July, 1890, to December, 1890; P. Pele, from December, 1890, to December 1891. After the administration of Father Pele a vacancy occurred, the congregation being unattended until July, 1892. From that date until November 8, 1893, the Sacred Heart congregation was visited by Rev. Father Lorigan, he being succeeded on that latter date by the Rev. F. X. Steinbrecher. On May 1st following, Father Steinbrecher regularly organized the parish, becoming its first resident pastor. Since then Mass has been said regularly every Sunday, with the exception of the second in each month, when the pastor officiates at Waupaca, which is served from Manawa as a mission.

The present church of the Sacred Heart at Manawa was built by Father Steinbrecher in 1894. The building is of brick veneer and occupies an area of forty-two by eighty-eight feet, having seating capacity for four hundred. The basement of the church is divided into several compartments, besides which there is a large hall fitted out for parish and society meetings, which has a seating capacity of from two hundred and seventy-five to three hundred. The cost of the entire structure,

Rev. F. Vollebregt.

including the interior furnishing, amounted to about seven thousand five hundred dollars. After the completion of the new church, the old building was entirely remodeled and is being used temporarily as a parsonage.

The congregation of the Sacred Heart now consists of about one hundred and thirty families, seventy of whom are Irish, fifty-five French and five Polish. Of societies connected with this congregation, there is a branch of the Catholic Knights of Wisconsin, of which Mr. E. E. Colien is president; League of the Sacred Heart, with two hundred and forty members; Confraternity of Christian Mothers, seventy-eight members, Mrs. J. Scanlan, president; Young Ladies' Sodality, forty-two members, Miss Mary Hanna, president, and a reading circle with fifty members.

The congregation of St. Mary Magdalen at Waupaca City, is attended as a mission by the pastor from Manawa. The mission has now been in existence for nearly eight years, having been founded by the Rev. John Dillon on March 30, 1890. The congregation consists of about sixteen families, most of whom are Irish. Regular services are held by the pastor at St. Mary's once a month. The Catholic families at the Soldiers' Home, of whom there are some twelve, are attended by the pastor from Waupaca. The Home is about three miles distant from the mission.

The Rev. F. Vollebregt, present rector of the Sacred Heart, English and French congregation at Manawa, Waupaca County, Wisconsin, was born at Delft, Holland, in 1857. He acquired his education in the schools of his native country, and was ordained to the priesthood at Hertogenbosch by the Right Rev. Bishop Godschaler in 1885. At the request of the late Rt. Rev. Bishop Flasch, he came to this country, being appointed on his arrival to the Sacred Heart congregation at West Superior, where he built a school and church combined for the French-speaking element of that place. In 1892 he was transferred to the pastorate of Turtle Lake, and after serving there for a short time, left in order to pay a visit to his native country. Upon his return, he was admitted to the Diocese of Green Bay, his first appointment being that of pastor of Aniwa and adjacent missions. This property was greatly improved under his administration, among the most valuable additions made to it being a pastoral residence at Phlox. In 1897 Father Vollebregt was appointed rector of the congregation at Manawa with Waupaca as a mission.

St. Patrick's Church, Maple Grove, Wis.

SOMEWHERE about the year 1850, the Catholics of Maple Grove and vicinity at that time some fourteen in number, held divine services in the house now occupied by Mrs. B. S. Lorrigan, an old resident of the place. The pastor at that time was the Rev. Father Brunner, S. J., of Manitowoc Rapids, who, like a majority of the missionary fathers of that period, had a difficult and laborious time of it. Traveling was extremely tedious in those days, the means afforded being the narrow and winding Indian trails whereby transit was effected from one settlement to another. Father Brunner was a devout and zealous worker in behalf of the people, and no undertaking seemed too arduous, or journey too severe for him, where their spiritual welfare was at stake. A Hungarian by birth and partially unacquainted with the manners, characteristics and language of the people, he, however, quickly adapted himself to his surroundings. During his residence in the North, he had become conversant with the Indian dialect. He was succeeded as an attendant upon the mission of Maple Grove by the Rev. Father Knight. To him belongs the credit of having built the first church, during the construction of which

St. Patrick's Church, Maple Grove, Wis.

he held services at the home of Thomas Watt, since deceased. The Rev. Gernbauer succeeded Father Knight for a short time, when Father Sebastian took charge—this was about the year 1861—when the Civil War had just started and one of Father Sebastian's greatest efforts in the way of oratory at Maple Grove was a speech in which he exhorted the people to do their duty and come unhesitatingly forward to the defense of their imperiled country. Somewhat later he himself was drafted into the service. In 1865 the Rev. Eugene McGinnity, now of Janesville, took charge of the pastorate. During his brief residence at Maple Grove he paid off the entire debt on the church property. The corner-stone of the present brick church at Maple Grove was laid November 1, 1868. It is one of the most noticeable specimens of church architecture in the State of Wisconsin and was designed under the administration of the Rev. James Mahoney. The building, however, was completed during the pastorate of the Rev. Andrew Seubert, now of

Menasha, his successor, who defrayed most of the expenses of its construction. The next pastors were the Revs. Louis Cornelios and Lemagie, who occupied the period extending until 1879, when Father Roman Scholter took charge and made many improvements. He was succeeded by the Rev. W. J. Rice, who, during six years' residence at Maple Grove, made several additions to the church property. The next pastor was the Rev. Conrad Saile. He added two side altars by way of improvement to the interior furnishings of the church, and also made arrangements for the main altar, which was completed after his departure, at a cost of $1,200. The little congregation of fourteen families has now increased to the number of one hundred and sixty-eight.

Rev. T. J. Ryan.

It is one of the prosperous missions in the diocese. For some considerable period after the establishment of this congregation, there was no school connected with it, but to-day there is an educational institution associated with the church which is in charge of School Sisters of St. Francis from Silver Lake Convent, and has a regular attendance of some forty scholars. In connection with the congregation there is also a League of the Sacred Heart with a membership of three hundred and ten, of which Miss C. Doolan is secretary and Miss Mamie Guhin, treasurer; the Christian Mothers' Confraternity with a membership of fifty, and the Catholic Knights of Wisconsin with a membership of thirty-two, of which John P. Watt is president; P. O'Hearn, recording secretary, and Math. Reddin, corresponding secretary.

The Rev. T. J. Ryan, present rector of St. Patrick's Congregation at Maple Grove, Wisconsin, was educated in Dublin, Ireland, and ordained to the priesthood in 1884. He was placed in charge of the Missions of Winneconne and Omro in 1885, and during his ministrations there built a church at the former place. He was then transferred to the pastorate at Berlin, Wisconsin, where he built a pastoral residence and made numerous other improvements to the church property. After remaining there for seven years, he was appointed to his present charge at Maple Grove.

Sacred Heart Church, Marinette, Wis.

THE congregation of the Sacred Heart, at Marinette, Wis., was founded by the Rev. J. J. Fox, pastor of the church of Our Lady of Lourdes and present vicar-general of the diocese of Green Bay, in 1893. The Rev. Father L. Staroztzick was the first pastor of the Sacred Heart Church, who remained with the congregation but four months, when Father Joseph Kominek became the resident pastor. A year later he was succeeded by the Rev. Valentine Wiercinski, who is still in charge. The congrega-

Sacred Heart Church and Parsonage, Marinette, Wis.

tion of the Sacred Heart Church is composed of about sixty-six families, fifty of whom are Polish. In this parish there are three Catholic societies, which are as follows: St. Joseph's Society—Anton Kuffel, president; Frank Sadowicz, vice-president; Andrew Banasinski, secretary, and Joseph Zielinski, treasurer. Sacred Heart Confraternity—Mrs. Mary Zielinski, president, and the Holy Rosary Confraternity, of which Mrs. Victoria Lawinczak is president.

Father Valentine Wiercinski was born in West Preussen, Germany. He came to America in 1886,

and, completing his classical studies at Newark, N. J., and his theological studies at Cincinnati, Ohio, was ordained to the priesthood by the Right Rev. Bishop S. G. Messmer in 1894. Since assuming the pastorate of

Rev. V. Wiercinski.

the Sacred Heart congregation, Father Wiercinski built a new priest house and organized the three societies of which mention has already been made.

Our Lady of Lourdes' Church, Marinette, Wis.

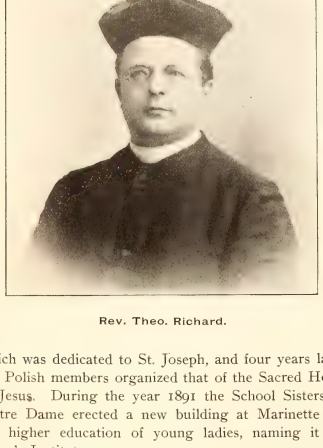
THE congregation of Our Lady of Lourdes, at Marinette, Wisconsin, was founded in the year 1868. Previously, as far back as 1848, the Catholics of Marinette were visited occasionally by the Revs. John C. Perrodin, of Fond du Lac, Father Bonduel, of Green Bay, and B. De Goey, of Duck Creek, Wisconsin. Beginning, however, with 1865 the people of this congregation were attended by the Rev. A. M. Jos. Mazeaud, at that time a resident of Peshtigo, and during that year a small church was built on a piece of property, donated for that purpose by Mr. J. Spalding. In 1868 the Rev. P. Pernin, also of Peshtigo, assumed the pastorate. Three years later, and during the administration of the same pastor, the church was totally destroyed by fire. Father Pernin then built a large house, part of which was devoted to church purposes, while the remaining portion was converted into a residence. Later the entire building was used for a school, being bought by the Sisters of Notre Dame for that purpose. Towards the end of his pastorate Father Pernin began the erection of a new church, which, however, was not completed until 1876. The Rev. W. J. White was the next pastor of St. Mary's, although but for a few months during the latter part of 1874. After his retirement the congregation was without a pastor, failing for some reason or another to obtain one until September, 1875, when the Rev. John Chebul was appointed. During his administration, which lasted until December, 1876, the new church was completed, a school established, and Sisters of Notre Dame Convent, Milwaukee, secured to take charge of the same, and this school was successful from the start, the records showing a regular attendance of forty scholars soon after its being established. From December, 1876, to April, 1877, the Rev. M. G. Smits administered the duties of this

Our Lady of Lourdes Church, School and Parsonage, Marinette, Wis.

pastorate, being succeeded on the latter date by Father Charles Beyerle, who remained until August, 1878. This pastor paid off all outstanding debts on the church property, so that his successor, Father John M. Brady, found the field clear for further improvements. It was during his residence at Marinette that a new and substantial parsonage was erected. From May, 1881, until the summer of 1883 the Rev. A. Th. Schuettelhofer was the incumbent, he being succeeded in August of the latter year by the Rev. Jos. J. Fox. For eleven years Father

Fox labored zealously and successfully among the Catholics of Marinette, doing much for the lasting benefit, both spiritual and material, of the parish. Through his efforts a new school house, costing $6,000, was built; $400 was invested in a bell, $500 was expended on side altars, $1,000 for handsome windows for the church and $900 for an excellent pipe organ. In addition to these, new Stations of the Cross and numerous statues were procured to augment the interior furnishings of the edifice, in which also was placed a new furnace and system for electric lighting. Many necessary as well as comfortable additions were also made to the interior of the parsonage during the same period.

In 1889 the French members of St. Mary's withdrew from that organization, establishing one of their own,



Rev. Theo. Richard.

which was dedicated to St. Joseph, and four years later the Polish members organized that of the Sacred Heart of Jesus. During the year 1891 the School Sisters of Notre Dame erected a new building at Marinette for the higher education of young ladies, naming it St. Mary's Institute.

On August 12, 1894, the Rev. Joseph J. Fox was summoned to Green Bay to assist the Right Rev. Bishop Messmer in the diocesan work as Vicar-General. He was succeeded as pastor of St. Mary's by the Rev. Theodore J. Richard, who is still in charge of the parish. The congregation of Our Lady of Lourdes now comprises some three hundred and fifty families, and the parochial and high school, in charge of six Sisters of Notre Dame Convent, of Milwaukee, have a combined enrollment of four hundred scholars. At St. Mary's Institute, which is also in charge of Sisters of this order, the course of instruction embraces all the requisites for a solid and refined education, as well as the highest proficiency in music.

A number of Catholic societies are connected with the congregation of St. Mary's, among them being: The Catholic Knights of Wisconsin, one hundred and forty-two members: P. Clifford, president; Joseph Le Roi, secretary. Ancient Order of Hibernians, sixty-five members: William Moore, president; George Grogan, secretary. Catholic Order of Foresters, one hundred and fifty-two members: L. J. Evans, chief ranger; F. Raiche, secretary. St. Joseph's Society, eighty-one members: L. Walters, president; Joseph Albel, secretary. Catholic Order of Foresters for Ladies, twenty-five members: M. Corry, president; E. Nowakowsky, secretary. Daughters of Erin: J. Boyle, president; Ella Moore, secretary. Guard of Honor, one hundred and eight members: A. McGillis, president; A. Wink, secretary. Young Ladies' Sodality, ninety members: H. McCarthy, president; T. Cannon, secretary; and the St. Agnes Children's Society, one hundred and ten members.

The Rev. Theodore Richard was born in Arlesheim, Canton Basel, Switzerland, on December 17, 1851. For several years he attended the common schools and high school at that place, after which he spent one year in the University of Freiburg, Germany. He then came to the United States and Appleton, Wisconsin. He next spent a year at the Seminary of St. Francis, near Milwaukee, and still another in the Seminary at Suspension Bridge, Niagara County, New York, where he completed his theological studies. When a little more than twenty-two years of age, he was ordained to the priesthood by the Right Rev. Bishop Foley, at Chicago. His first appointment was as assistant pastor at Wausau, Marathon County, to the charge of which he was soon after transferred, maintaining the same for a period of nearly twenty years, during which time he employed his every effort in behalf of St. Mary's congregation, greatly to its spiritual as well as material benefit. From a period when it was an incorporate parish, small in numbers and seemingly with anything but a prosperous future, it has under his careful and judicious management advanced to one of extensive dimensions and unusual activity and well being; this, too, in spite of the fact that it is not many years since a large number withdrew from the congregation in order to form that of St. Michael's. Under his administration the prospects of the parish of Our Lady of Lourdes, at Marinette, are unusually bright and promising, as he will undoubtedly effect much and lasting good there.

St. Joseph's Church, Marinette, Wis.

THE French Catholic Church of St. Joseph's was built at Marinette, Wis., by Father L. A. S. Caron, in November, 1890. This structure, which is now used for school purposes, was necessarily of a temporary character, and but feebly voiced the zeal and enterprise of the Catholics in that vicinity. The real undertaking began, when in May of the following year the foundation was laid of the present imposing edifice, which, when completed, cost $22,000.

St. Joseph's Church, Marinette, Wis.

The membership consists of about three hundred and sixty families. There is a free school connected with the church which was established in 1893, and has now an attendance of over a hundred pupils. The entire property owned by this congregation is valued at $30,000.

The Rev. Father Caron, to whose untiring energy is due the accomplishment of this really remarkable undertaking, was born near the City of Quebec, Canada, on January 5, 1847, and is the son of Louis M. and Apolline (St. Peter) Caron, who were also both natives of the same parish. Father Caron was educated at St. Ann's Seminary in the diocese of Quebec. He afterward read law, being admitted to the bar at Montreal in 1875. He then opened an office at l'Islet, where he practiced for three years, but at the end of that time, concluding to abandon his profession for the priesthood, entered the College of Checoutini, from which he graduated three and a half years later, when he was ordained priest. His first appointment was at St. Prime Lake, St. John County, province of Quebec, where he officiated as assistant to Father F. X. Bellay, now vicar-general of the diocese of Checoutini, his particular attention being given to the missions of St. Felician, St. Methods and St. Cyrille, which were attached to that pastorate. Two years later he was sent to St. Croix and Tadoussac, Saguenay County, where he remained until 1888. While there he built a handsome stone church at Tadoussac, and a smaller one to the Sacred Heart of Jesus, a mission connected with that parish. He was next appointed pastor of the latter church, in connection with which he also attended the mission of Anse St. Etienne. He then went to Little River in Charlevoix County, remaining but a short time, when he came to the United States and assumed the pastorate of St. Joseph's parish, Marinette, on October 25, 1890. Father Caron is a member of the Catholic Knights, Catholic Order of Foresters and Benevolent Association.

Rev. L. A. Caron.

St. Martin's Church, Martinsville, Wis.

THE Walloon and Flemish congregation of St. Martin's at Martinsville, Kewaunee County, Wisconsin, was established in 1878. In that same year the Rev. Martin Smits, now rector at Kilbourn City, built a priest's house and became first resident pastor of the new Parish. He was succeeded in 1880 by the Rev. A. Masschelein, who remained until 1887, when the Rev. Louis Martin took charge of the congregation. Upon his being transferred to another parish, the Rev. J. Darche assumed the pastorate in 1889, remaining, however, but a few months, when he was followed by the Rev. A. Le Bras, who continued

to administer the duties until 1891. The next pastor was the Rev. P. Van Heyster, whom the present pastor, the Rev. L. J. Broens, succeeded on May 9, 1894. At times when this congregation was without a resident pastor, divine services were held by the Very Rev. J. J. Fox, the Rev. Father Cautereels and Father Drees, at that time resident pastors in the neighborhood.

The congregation of St. Martin's at the present

St. Martin's Church, Martinsville, Wis.

time consists of about sixty families. Of Catholic organizations in the parish there are the following: Altar Society; officers, Mmes. Adele Jouet and Emma Breduel. Ladies' Society of the Blessed Virgin Mary; officers, Mary Trisque, Josie Breduel and Emma Van du Veldt.

The Rev. L. J. Broens, present pastor of St. Martin's, was born on the first day of July, 1865, in Wert, Holland. His earlier studies were obtained in a college at that place, after which he, on the 13th of October, 1886, went to Heeswegk, Holland, where he entered the College of Beme. Here he studied philosophy and theology and was ordained to the priesthood on the 26th of June, 1892. He was then sent to America with the Rev. B. Pennings to open a mission for the Order of Praemonstratensian. On the 1st of November, 1893, he became assistant to his brother, the Rev. Alphonse Broens, at Sturgeon Bay, resigning from that position to occupy his present rectorate at Martinsville, on May 9, 1894.

The Mission of St. Joseph (Walloon) at Robinsonville, Brown County, Wis., is attended by the pastor from Martinsville, who holds services in that church once every week. This congregation was organized some time in 1860. Twice since it came into existence it has maintained a resident pastor, once in the person of G. Wilkers and again when the Rev. R. Schir came there. It was also in charge of the Rev. Fathers De Louw, Leccia and Selbach. The congregation at the present time numbers eighty families.

There is also located at Robinsonville a convent of the Sisters of St. Francis "La Chappelle," which was erected by Sister Adele, who died in 1896. The present Superior is Sister Magdalene. This convent is attended by the pastor of Martinsville. Mass is said in the chapel of this institution every Sunday and occasionally on week days. On Sundays the Sisters attend Mass at St. Martin's. There is a boarding school for orphans and other poor children, which is conducted in connection with the convent. "La Chapelle" is widely known throughout the country on account of the annual pilgrimage which

Rev. L. J. Broens.

is made to the Blessed Virgin at that place, who is said to have appeared to Sister Adele. This pilgrimage is held on the 15th of August every year, on which occasion a large number of people, some three thousand, it is estimated, come from all sections of the country.

Still another mission that is attended by the Rev. Father Broens from Martinsville is that of St. Amandus, also Walloon, which is located at Walhain, a small settlement in Kewaunee County.

The congregation of St. Amandus was established in 1875, nearly a quarter of a century ago, and consists at the present time of about forty families. Though small in numbers, this congregation is in a fairly prosperous condition. Services are held at St. Amandus once each month.

St. John the Baptist's Church, Menasha, Wis.

IN the year 1888 some seventy-five Polish families belonging to St. Mary's Church at Menasha, severed their connection with that congregation and established one of their own. The church which they built at that time, and is still occupied by them, is a two-story brick structure and occupies an area 40x90 feet. This building was erected under the supervision of their former pastor, the Rev. Andrew Seubert of St. Mary's, who arranged the upper portion of the building for church purposes, while the lower part was used as a school and Sisters' residence. The first resident pastor of St. John's was the Rev. John Monczynski, who took charge in July, 1888. He remained but a short time, being succeeded by the Rev. Thomas Grenbowski on October 1 of that year.

St. John the Baptist's Church, Menasha, Wis.

This pastor built the present parsonage and established a parochial school. He was succeeded on September 8, 1891, by the Rev. Adalbert Pelczar, who retired the following May. Father Q. Zielinski was the next pastor, remaining for two years, when Father S. Wozny took charge on May 1, 1894. Four months later the Rev. L. Grabowski became the pastor, continuing so until April 15, 1895, when the Rev. L. J. Pescinski assumed the pastorate. He was succeeded by the present incumbent, the Rev. V. Wiercinski. There are two hundred and fifteen families now in the parish. The school connected with this congregation is conducted by Sisters of St. Francis, from Milwaukee, and is attended by about one hundred and fifty scholars. The following Catholic societies are represented in this congregation: St. Peter's Benevolent Society, organized October 2, 1888, ninety members; Sacred Heart of Jesus Altar Society, organized November 1, 1888; Holy Rosary Society, organized October 1, 1892, one hundred and fifty members; Apostleship of Prayer Society, organized in 1892, two hundred and fifty members; Third Order of St. Francis, organized December 14, 1895, thirty-five members; Young Ladies' Sodality, forty-four members.

St. Patrick's Church, Menasha, Wis.

AS early as 1836 occasional services were held on and about Doty Island, but it was not until 1848 that the Rev. Father Theodore J. Van den Broek, stationed at Little Chute, established a regular mission west of Menasha for all of the Catholics of the two towns of Neenah and Menasha and the

St. Patrick's Church, Menasha, Wis.

adjoining country. Several priests served this mission up to 1853, when a church building was erected on the Island on an acre of land donated by Mr. Laughlin B. McKinnon for Catholic Church purposes. The first priest who served these people was the Rev. Father Ferinaci, who took charge of the mission in 1853. His

successor was the Rev. Father Max de Becke, whose pastorate extended from 1857 to 1859. Then successively came the Rev. Fathers Seif, 1859 to 1860; Louis Dael, 1860 to 1863; William Wilkens, 1863 to 1864; Edmund Walsh for three months, and Father Uhlemeier from 1864 to 1870. During the latter's pastorate the German Catholics withdrew from the congregation and built a church of their own in Menasha in honor of St. Mary. The original property of St. Charles parish was in 1870 assigned by the Rt. Rev. Joseph Melcher to the Servite Fathers Morini, Moreshini, Moreti, Baldi and Venturi, who co-jointly served the parish until 1883, when the property was again redeeded to the Rt. Rev. F. X. Krautbauer, Ordinary of the diocese.

On March 7, 1882, the first frame church on Doty Island was destroyed by fire, but soon after ground was broken for the erection of a larger and altogether more pretentious structure. This building was so far completed during the Rev. Father O'Connor's pastorate as to admit its use for church services without being plastered or floored. Father O'Connor had sole pastoral charge of this congregation from 1883 to 1884, during which period of service he changed the patronage of the same from St. Charles to St. Patrick. Since that time the heavy debt resting on this church when first built has been gradually diminished and the interior finished and furnished complete.

While the Servite Fathers were in charge of the congregation a school house was built at Menasha and placed in charge of Servite Sisters from England, they continuing to conduct the same until 1887, when they were succeeded by Sisters from Notre Dame Convent of Milwaukee, Wisconsin. At the present time the school is in a flourishing condition, being the equal of any in the two towns. From time to time missions have been conducted in this parish by Rev. Fathers Daly, Splinter, Hennebery, Damen, Van der Eerden, and last of all by the Revs. H. Finnegan and T. E. Sherman, all being attended by a large proportion of other denominations. The parochial school has at the present time a regular attendance of one hundred and eighty scholars. Of Catholic societies in connection with St. Patrick's Congregation there are the Ancient Order of Hibernians, Catholic Knights of Wisconsin, Catholic Foresters, Altar Society, Sacred Heart League, and Young Ladies' and Holy Rosary Societies.

The Rev. William De Kelver, present rector of St. Patrick's, was born in Kewaunee County, Wisconsin, in April, 1843. His father, Peter de Kelver, was a native of Belgium, in which country he was born in 1812. He emigrated to the United States with his wife in 1842 and upon arriving in this country at once came West to Wisconsin and located on a farm in Kewaunee County, where the subject of this sketch was born. Young De Kelver remained upon the home farm until 14 years of age, when he hired out as a farm hand, at which work he remained for four years. He then removed to Kewaunee and worked in a lumber camp, remaining there until the breaking out of the civil war. In August, 1863, he became a member of Company A, Twenty-Seventh Wisconsin Volunteer Infantry, serving with the same until April, 1864, when, owing to a severe illness which unfitted him for further duty, he was honorably discharged. Returning home he decided to enter the priesthood and was for seven years following a student in St. Francis Seminary, near Milwaukee. He was ordained to the priesthood in June, 1871, his first charge being that of Kilbourn City, where he remained for two years. For a similar period he also served at Grand Rapids and subsequently he was for one year in Green Bay and for nine years at De Pere, in Brown County. From the latter place he was transferred to this present pastorate at Menasha.

St. Mary's Church, Menasha, Wis.

FOLLOWING the advices of the Right Rev. Martin Henni, the Catholic Germans residing in Menasha separated from the congregation of St. Charles Borromeo, now that of St. Patrick's, and under the direction of the Rev. William Wilkens, the pastor, organized the parish of St. Mary's in the spring of 1867. For this purpose they bought a church owned by the Congregationalists at Menasha, which was first used by them under the administration of the Rev. F. Uhlemayer, who assumed the charge of the parish in November, 1867. He also during his residence at Menasha established a parochial school and erected a building for the same. Father Uhlemayer severed his connection with the parish in May, 1871, from which time until December, 1872, the Rev. Joseph Nussbaum had charge and during his rectorate at that place organized St. Joseph's Benevolent Association in the congregation. When he left, in December, 1872, the Rev. J. Jaster assumed the charge, maintaining same until March, 1875. From the latter date until the present time, the Rev. A. Seubert has had continuous charge of the parish. There are now in the neighborhood of three hundred families in this congregation. The parochial school, which is conducted by eight Sisters from Notre Dame Convent, has a regular attendance of three hundred and twenty-five scholars. While the interests of this parish have progressed in an altogether satisfactory manner since its organization, it has not been entirely free from those trials and difficulties which are liable to overtake the people of any community. On Ash Wednesday,

1883, the church was entirely destroyed by fire. Within three days from the time of the disaster, however, a sum amounting to $14,000 had been subscribed towards the erection of the present structure. The present school house connected with St. Mary's was built in 1893.

There are in the way of Catholic organizations connected with the parish, a St. Joseph's Society, Phillip Schwab, president; William Laemmerich, vice-president; Joseph Kremer, secretary; Joseph Marx, treasurer. Catholic Knights of Wisconsin, Fred Mayer, president; A. Whale, vice-president; Louis Jordan, secretary; Charles Yung, treasurer. Catholic Order of Foresters, John Schreiber, chief ranger; F. Sensenbrenner, vice-chief ranger; John Lenz, past chief ranger; A. Luekenbach, recording secretary; Edward Schrage, treasurer.

The Rev. Andrew Seubert was born December 16, 1846, in Bavaria, Germany. He came to this country

St. Mary's Church, Menasha, Wis.

with his parents, who located in Addison, Washington County, Wisconsin, in 1857. He entered St. Francis Seminary, near Milwaukee, in 1860 and was ordained to the priesthood by the Right Rev. Bishop Melcher, at Green Bay on May 22, 1869. This gave him the distinction of being the first priest ordained for the new diocese. On May 24 of that year, he was given charge of the congregation at Greenville and missions in Outagamie county. From May, 1870, to August, 1874, he was in charge of St. Patrick's congregation at Maple Grove, in Manitowoc County, and from August, 1874,

Rev. Andrew Seubert.

to March, 1875, was rector of St. Francis at De Pere. Father Seubert has always taken great interest in the welfare of the entire diocese and has for many years been one of the Consultors.

St. Francis Xavier's Church, Merrill, Wis.

ST. Francis Xavier's, the first Catholic church erected at Merrill, Wis., was built in 1884. The Rev. Engelbert Blume attended Merrill at that time and continued to do so until he succeeded in nearly wiping out the debts accumulated during the construction of the church. His successor was the Rev. John Hummel, who built a new parsonage, bought two lots for school purposes and ground for a cemetery. The third and present pastor of St. Francis Xavier's is the Rev. Edward F. Van Hootegem. He has made many notable as well as valuable additions and improvements to the property, among others, reseating the church throughout, at an expense of $1,000, and the purchase of an additional lot for school purposes, altars, furnace in church and parsonage, etc. The resident congregation of St. Francis now numbers sixteen hundred souls, although that number is largely augmented during certain seasons of the year by a floating population of woodsmen and mill hands. There is also a mis-

sion at Bloomville of fifteen German families, which is attended from Merrill. Besides a number of local confraternities the following Catholic societies are represented in this parish: Catholic Knights of Wisconsin—President, John Secard; Vice-President, Frank Petska; Secretary, Richard Barrett; Treasurer, Joseph Downie; trustees, George Boyer, Joseph Schneider and Adam

St. Francis Xavier's Church, Merrill, Wis.

Salschneider. Catholic Order of Foresters—John Van Hecke, chief ranger; Thomas Donnelly, vice-chief ranger; John Stafford, past chief ranger; Herman Walther, recording secretary; James Hurley, financial secretary; Owen Love, Tom Sanford and D. Dawson, trustees.

The Rev. Edward Francis Van Hootegem, rector of St. Francis Xavier's, was born in Flanders, Belgium, March 3, 1856, and is the only son of John and Sophia (Desmet) Van Hootegem. He acquired his earlier education in the common schools of Belgium, remaining at home on the farm until the age of thirteen, at which time he went to Eecloo where he took a collegiate course of eight years. From there, he went to St. Nicholas for one year's study of philosophy and thence to Louvain for a three years' theological course in the American College connected with the famous university of that city, from which institution he graduated in 1881. On May 21 of the preceding year he received minor orders in Malines, Belgium, at the hands of Bishop Van Den Branden de Reeth; sub-deaconship, December 18, of the same year in Liege, Belgium, by Bishop Doutreloux; deaconship March 12, 1881, and was ordained to the priesthood on April 2 following in Roermond, Holland, by Bishop Paredis. Soon after his ordination, he left his native country for America, arriving in New York on the sixth of the same month. Two days later, he was appointed by Bishop Krautbauer to the church of St. John the Baptist in Duck Creek. There his first work was to pay off a debt of three thousand dollars and to generally improve the church property. For eleven years following, he had charge of Duck Creek, Flintville, Little Suamico, besides attending the new missions of Coleman, Maple Valley and Stiles; the two first from 1882 to 1884, and the latter for a few months until each of these places was given in charge of a permanent priest.

Somewhere around the year 1885, St. Edward's and Isidore's Church was erected in Flintville, and two years later, St. Leo's in Little Suamico. In 1888, a substantial school building was erected in Duck Creek, which completed cost not less than five thousand dollars. Four years from that time, Father Van Hootegem was transferred by Bishop Messmer, of Green Bay diocese, to the pastorate of St. Francis Xavier's at Merrill. Here he also proved a zealous and active worker, the two first years of his pastorate realizing many needed and valuable improvements to the parish property. Among these were the reseating of the church at a cost of one thousand dollars, erecting of altars, and furnishing the parish house with water works, steam plant and electric lights.

St. Francis Xavier's School, Merrill, Wis.

Since his first arrival in America, Father Van Hootegem has twice revisited his native country. The first occasion was during the summer of 1887, when he went to Belgium and Holland, besides making a tour through Switzerland and on the Rhine. He also made another journey in 1895, when, after visiting extensively throughout the eastern States, he went to England and Ireland, and made a somewhat extended tour through Italy, Tyrol, Austria, Bavaria, and again on the Rhine, visiting Rome, Naples, and, in fact, all of the principal cities in these countries. He next turned his attention to France, over which country he travelled extensively, going from Paris to Lyons, and from there through the most picturesque parts of France, the Chartreuse district and the Cevennes; journeying through Toulouse and the famous sanctuary of Lourdes, and from there to Biarritz and Bordeaux, along the Atlantic coast to Paris, Rouen and Belgium, returning to the United States from the latter country in July, 1895.

Rev. E. F. Van Hootegem.

Father Van Hootegem has already perfected arrangements for the erection of a new school building and Sisters residence at Merrill, during the summer of 1898. This building is to be brick-veneered, and two stories in height, exclusive of the basement. The dimensions are 67x70 feet, 6 inches, an addition of 32x40 feet being used for a Sisters residence. The basement will be done off into a hall 25 feet 6 inches by 54 feet, having a stage 12x18 feet, boys' and girls' toilet rooms, play room, furnace room, and store room for the Sisters' use. On the first floor there will be four school rooms, each 26x32 feet in dimensions, while through the center of the building there will run a 10 foot hallway connecting directly with the Sisters' department, which will consist of a music room, sitting room, library, dining-room, kitchen with pantry, china closet and laundry. The second floor will be arranged practically the same as the first, with the exception that the Sisters' department will be done off into four single chambers, a dormitory 12x22 feet and a bath room. The building is to be finished throughout with Georgia pine, the floors being of maple. Special attention is also being given to the lighting, heating and ventilating of the building, which, when completed, will cost in the neighborhood of $10,000.

Holy Cross German and French Church, Mishicot, Wis.

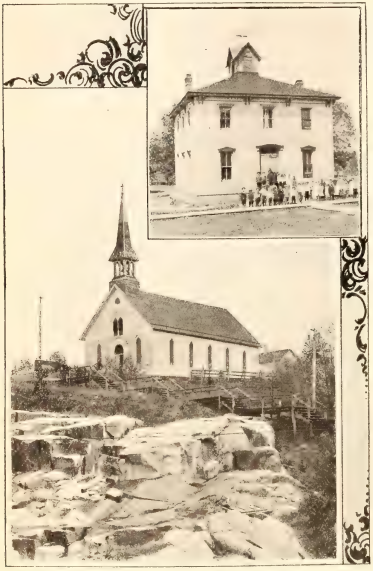
THE German and French Catholic congregation of Holy Cross at Mishicot, Manitowoc County, Wisconsin, is one of the parishes erected in Green Bay during the past year. The congregation at this place is in charge of the Rev. A. Bastian. There is no parochial school in connection with this parish.

St. John's Church, Montello, Wis.

MONTELLO'S history as a factor in the growth and progress of the Catholic religion in Wisconsin is said to have begun in the earlier part of June, that is, between the 7th and 10th, 1673, at which time Father Marquette is reported as having blessed a fountain at St. Marie; aside from this, however, the place has the distinction of having and still maintaining the oldest church in the counties of Green Lake and Marquette. In honor of this the Right Rev. Bishop J. M. Henni dedicated it sub titulo: Sancta Maria ad fontem. From this parish dates the existence of those at Princeton, Neshkoro, Kingston and Montello. The old Mother Church is now known far and wide as a famous pilgrimage shrine established in honor of Mary and the saintly Marquette.

The first Catholic families to settle permanently at or around the spot where Montello now stands came to that place in 1850, the leader or promoter of the expedition to which they belonged being a Mr. Anton Quantius. As in other unfrequented and sparsely settled districts, however, these Catholics were found by the members of the clergy who traversed those regions. It is of record that the Rev. Father Godfrey of St. Marie was the first to visit these people and to celebrate Mass in that settlement. This he did occasionally in the small log church which had been hastily constructed at a point about one mile north of that on which Montello now

stands. This building was superseded by a brick structure of more commanding proportions in 1856, which later became celebrated far and near as the center of an extensive granite quarry. Eight years subsequent to the time that the frame church was built the Rev. A. Fagen took up his permanent residence at Montello, where he continued to live for some time. He was succeeded by



St. John's Church and School, Montello, Wis.

the Rev. M. Monaghan, who remained until 1871. His successor was the Rev. Father James O'Malley, who left in 1874, and from that time until 1876 the Rev. Father Elzear DeWilt maintained the pastorate, being then succeeded by the Rev. John Larmer. He built the present church edifice, which was in due time dedicated in honor of St. John the Baptist, under whose patronage it is still maintained. Following Father Larmer came the Rev. Father Honeyman, who completed and added much beauty to the entire structure. He also erected a large brick school building in 1889, and added many other valuable improvements to the property in general. His pastorate ended in 1891, at which time the Rev. F. X. Steinbrecher took charge. He infused considerable interest into the congregation by the organization and establishment of various societies. In 1892 the Rev. J. Holzknecht became pastor of St. John's. He effected an innovation by the introduction of Franciscan Sisters from the Bay Settlement, whom he placed in charge of the parochial school. Under their careful administration this institution has been brought into a most flourishing condition, and the present attendance is now estimated at an average of not less than one hundred and fifty scholars.

The congregation of St. John's comprises some one hundred and fifty families, part of whom are English, part German and part Polish. Of societies in the congregation there is a branch of the Catholic Order of Foresters, organized in 1894, with ninety-five members, of which Mr. Patrick Duffy is chief ranger, and F. Campion, secretary. There is also a society of the Third Order of St. Francis, and a St. Ann's Altar Society. The Rev. Pastor of Montello also has charge of the pilgrimage in St. Marie, and of the vacant missions of Briggsville, pro tempore.

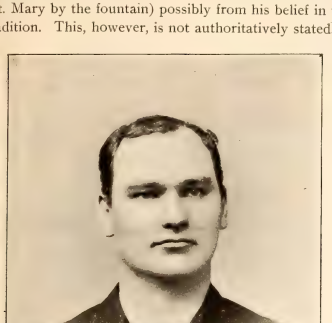
The Shrine of St. Marie.

The history of the Shrine of St. Marie, of which the pastor of St. John the Baptist has charge, begins with Father Allouez, who erected there on Le Cote de St. Marie, a cross, in 1670. Thence, history has it, he ascended the Fox River, erecting another cross at the chief village of the Mascoutins, which is now known

Shrine of St. Marie at St. Marie.

as the village of Marquette. From that point Father Allouez proceeded to Montello and Portage city, in each of which places he performed a similar service. Succeeding him came Father Marquette, who arrived at

Marquette on or about June 7, 1673, and tradition has it that while there he blest a fountain which still exists at that place, in honor of St. Mary. The Jesuit historian, Charlevoix, speaks of this fountain at some length, and refers to it as being a quite remarkable one, being as he found it in the midst of a morass. In speaking of this fountain Father Marquette calls it a mineral water, but makes no reference at all to having blest it. When the early Catholic settlers built their first brick church in the vicinity of the fountain in 1861, Bishop Henni gave it its dedicatory title: St. Maria ad fontem (St. Mary by the fountain) possibly from his belief in the tradition. This, however, is not authoritatively stated. It



Rev. J. D. Schwartzmeyer.

may further be said that reference is made to the blessing conferred by Father Marquette, in the history of Northwestern Wisconsin, published in Chicago some years ago, and also by Bishop Marty in his life of John Martin Henni. A large oak cross now indicates the place where the fountain is located, and the spot is venerated by many of the pilgrims who annually visit the Shrine.

The Rev. J. D. Schwartzmeyer, present pastor of St. John's congregation at Montello, since August 15, 1896, was born at Nemanice, Bohemia, May 29, 1855. In 1864 he came to the United States and began studying for the priesthood at St. Francis Seminary near Milwaukee. He then went to Louvain, Belgium, from which place, having completed the necessary course, he returned to the United States, and was ordained to the priesthood at Green Bay, by the Right Rev. Bishop Krautbauer in 1881. His first appointment as pastor was of the congregation at Briggsville, Wisconsin, from which place he also attended Portage City, Friendship, Kingston and Buffalo, as missions. His second pastorate was at Custer, with Sharon for a mission; his third at Cooperstown, and fourth at Sturgeon Bay, from which he was transferred to Montello.

St. John the Evangelist's Church, Morrison, Wis.

THE first Mass was celebrated at Morrison, January 28, 1855, by Father Perrodin, a native of France, in the house of John Rice. The service was repeated in August of that year at William Rice's, and in February, 1857, at John Clark's, where also Father Vivaldi, of Italy, celebrated the same service in December, 1857, and February, 1858. In January, 1859, the parish was reorganized by Father Bonduel, Mass being said by him at the home of Thomas Brady. At this time, also, John Clark donated two acres of land for a church and parish house, and Patrick Boylan gave an acre to be used as a cemetery. The erection of the first church was begun in December, 1860, by Father Seif, and was finished by Father Verboort in 1865. This building cost $950. In 1868 Father Verboort built another and larger church at Morrison, which cost $2,500. Father Lane, a native of Ireland, became first resident pastor of this congregation on the fifth of November, 1870. In the following year the parsonage was built, and in 1875 an addition and steeple was built onto the church, and a bell purchased, the total expenditure in making these improvements being some $2,000. The Rev. Father Herbert was appointed assistant pastor in October, 1876, and Father Lane dying January 25, 1877, the Rev. Father Abb was assigned to the pastorate in the following May. Fathers Lane and Herbert are both buried in East Holland. The Rev. Father Gaellweiler succeeded Father Abb September 13, 1877. The Rev. Father Andalschek became pastor in April, 1878, and was followed by the Rev. Father Holzknecht in November, 1879. Father William Rice, a native of Morrison and son of Mr. John Rice, said his first holy Mass July 4, 1880, in this church. During the pastorate of Father Holzknecht many improvements were made to the church property. The building was thoroughly overhauled and repaired and a new cross erected on the steeple. A number of handsome and costly ornaments were also secured or donated, among them being a baptismal font, statue of St. Joseph, vestments, and a chalice valued at $120, the latter being a gift to the church by Mr. John Toher and family. On September 21, 1882, the Rt. Rev. Bishop Krautbauer confirmed one hundred and seventy-three in the church, and on the same day $130 was raised for the benefit of

the parish school, which, with a Sisters' house and addition to the parsonage, cost about $450.

On November 6, 1883, the church, school and parish house were totally destroyed by fire, a loss of $8,000, on which there was only $2,600 insurance. From that time the interests of St. John's congregation began visibly to decline, many of the members leaving and joining

St. John the Evangelist's Church, Morrison, Wis.

neighboring churches. In addition to this the congregation was subjected to another severe trial in the loss of $560 of its funds, which were deposited in Strong's Bank, De Pere, Wis., when that institution failed. In spite of these repeated losses, however, the remaining members at once set to work and built a new priest's house, into which the pastor, Father Holzknecht, moved December 21, 1883. In February, 1884, a building committee, consisting of P. Boylan, P. Hobbins, John Crowley, J. Joyce, and Leopold Rockl, let a contract for the erection of a new church, to cost $2,800. To this new building, the dimensions of which are 36x75 feet, Mr. John Crowley donated a beautiful circular window representing the Sacred Heart for the Sanctuary. Father John Holzknecht was succeeded by the Rev. E. Blume, who remained from November, 1884, until June, 1885. Then followed the Rev. Conrad Saile, from August, 1885, to May, 1886; Rev. A. N. Buschle, September, 1886, to September, 1887, and the Rev. A. P. Masschelein, from September, 1887, to May, 1888. This priest started the mission of Stark, but a few miles from Morrison, thereby weakening the mother church to a still greater extent. In May, 1888, the Rev. L. Spitzlberger took charge of the congregation. Under his administration a mission was held by Father Mathias Neumiller of Prairie du Chien, when two hundred and fifty communicants were received. It was also during his pastorate that a new bell was purchased and a new ciborium presented to the church by Mrs. Helena Toher. Father Spitzlberger was succeeded by the Rev. P. A. Van Susteren in August, 1891, who, during his stay, built an addition to the parsonage and made other necessary improvements. From June 23, 1895, until August 13, 1896, the Rev. W. H. De Haan was the officiating priest. He was succeeded August 19, 1896, by the present pastor, Father F. W. Geier. The present congregation is composed of forty-five families. There is also an Altar society of twenty-five members, established in 1888, of which Father Geier is secretary and treasurer.

Rev. F. W. Geier.

The Rev. Father F. W. Geier was born September 12, 1865, in Bodenwöhr, a small village in the diocese of Ratisbon, Bavaria, Germany. He came to America April, 1881, for the reason that in Catholic Bavaria a very obnoxious law existed, preventing any boy from taking up and pursuing studies in the public institutions after having completed his twelfth year. He obtained his classical education at St. Vincent's College, Pennsylvania, and also took a two years' course in philosophy and one

year in theology under the celebrated "Hebrew" scholar, the Rev. Julian Kilger, O. S. B. He then completed his course at St. Bonaventure's Seminary, Allegheny, N. Y., and was ordained to the priesthood July 3, 1892, by the Rt. Rev. S. G. Messmer, D. D., bishop of Green Bay, Wis.

St. James' Church, Neshkoro, Wis.

Up to the year 1874, the Catholics residing in the country round about the present town of Neshkoro, were attended by visiting priests who held divine service and said Mass in the houses of the settlers. Among the first of these to visit this section of the country, were the Rev. Fathers Bonduel, Grey, Fagen and Monaghan. In 1874, however, the Rev. J. O'Malley, of Montello, organized a congregation at Neshkoro, and at the same time built the first church at that place. Father O'Malley was succeeded by the Rev. Father De Wilt, who remained as pastor of the congregation at Montello and its out missions until 1876. His successor, the Rev. J. Larmer, made several improvements and additions to the church property. He was succeeded by the Rev. P. Honeyman, who assumed charge of the Montello parish and missions on October 31, 1886.

St. James' Church and School, Neshkoro, Wis.

A notable change was made in the history of the congregation at Neshkoro, when on June 6, 1888, it was made a parish, and given the Missions at Princeton and Wautoma. Of this new parish the Rev. J. Kaster was appointed first resident pastor. He also conducted an active administration, making many necessary improvements to the property, and building a new and comfortable house for the pastor. He was succeeded on September 15, 1890, by the Rev. A. Huitink, during whose residence at Neshkoro land for a cemetery was bought. On March 8, 1893, the Rev. F. Geier became pastor of St. James, remaining as such until the Rev. F. Fiss was appointed on September 1, 1896. This congregation is composed of thirty-eight families, all of whom are English speaking. There are connected with it three Catholic organizations: A Young Ladies' Sodality, a Sacred Heart Society, and Altar Society. Mass is said here every third Sunday and on all holy days.

Rev. F. J. Fiss.

After the village of St. Marie became extinct, and the bridge across the river broken down, the Catholics abandoned their old church, locating at Princeton in the year 1868. For some time following they were attended by the Polish priest residing at that place,

and also by the pastor from Montello, but when Neshkoro was erected into a parish, in 1888, St. Patrick's was attached as one of its missions, services being held in that church on every third Sunday. The nationality of the members of this congregation with the lapse of time became somewhat changed, for while originally it consisted of English speaking people, it is now composed of nine English and twenty-one German families.

In 1885 the Catholics of Waushara County met, organized and built St. Joseph's Church, where from time to time some pastor was wont to visit. When, however, Neshkoro became a parish, St. Joseph's Church at Wautoma was attached to it as a mission, and, as at Princeton, Mass is celebrated there on every third Sunday.

The actual congregation connected with St. Joseph's consists of about twenty families, although there are a far greater number of Catholics who are residents of the county. The majority of these living long distances from Wautoma, are thus unable, excepting occasionally, and then with great inconvenience, to attend divine services at any place, as there is no other church in the county. This congregation is also composed of English and German speaking families.

St. Kilian's Church, New Franken, Wis.

IT was in July, 1845, that the families of John Peter Schauer, Michael Burkhart, Michael Lang, Valentine Lang, Wendelin Sohler, Caspar Schoerger, Andrew Schott, James Schauer, and Andrew Schmitt, came from Unter Franken, Bavaria, and located in Green Bay. These were followed in 1846 by George Schauer, Melchior Schauer, Martin Heim and Nicolaus Holzapfel, while in 1848 the families of Peter Schaut, Gerhard Schaut, Christopher Simons, Henry Simons, Anthony Goetzmann, Michael Listel, Sebastian Gehring and Lawrence Wolfert came to the same place from Prussia. These were the first members of the original Catholic congregation at New Franken, and the only ones, in fact, until 1849. One of the main objects of this little settlement in gathering at this particular point was to be able to build a church and obtain the services of a resident pastor. The settlement is located some ten miles east of Green Bay, and at the time these people came there was but one Catholic church within a distance of twelve and a half miles, that having been erected at a point south of Green Bay. There, for a time, and prior to the erection of a structure of their own, these people would go on Sundays to attend Divine services. In 1847 Father Rehrl came to this vicinity from his place of residence in Calumet County, where the Capuchin Convent of Mount Calvary is at the present time located. These journeys were made by him on foot, he being compelled on such occasions to carry the requisite paraphernalia for conducting the services upon his back. When Father Rehrl heard that there were a number of Catholic families living at New Franken, he visited them and offered up Mass for the first time in that settlement in a log house occupied by one of the families. From thenceforth he came to New Franken twice a year, passing on from there to Cooperstown, Francis Creek, Mansing, and Sheboygan, and in his journeyings visiting all the Catholic families in that part of the State. While visiting New Franken for the first time, Father Rehrl pointed out to the settlers the necessity of providing the necessary requisites for Divine services by the time that he came again, as it would be too

St. Kilian's Church, New Franken, Wis.

wearisome an undertaking for him to carry such a burden along. The request, though in every way proper, implied a task of unusual difficulty, as New Franken was at that time at the extreme limits of civilization, and very far, indeed, from any place where such articles could be readily procured. Fortunately for them, however, there was located at a settlement now known as Little Chute a priest by the name of Van den Broek, who had but lately arrived from Holland, bringing with him a number of sacred utensils. Hearing of this, the late Paul Fox of Green Bay and John Peter Schauer called upon him and made known the predicament in which they were placed. He responded by presenting them with two chasubles and some sacred vessels, to which numerous acceptable additions in gifts were subsequently made by friends living in the old country. When Father Rehrl appeared among these people for the second time, he informed them that Bishop Henni had instructed him to erect a

church wherever he could find sufficient Catholics to warrant the undertaking and had also authorized him to select a place for the building, and to erect a cross at the point where he desired it to stand. A short time afterwards, he decided upon a point, where, after erecting a cross, he instructed the late John Peter Schauer to have a suitable edifice built, saying to him: "I have found a place where I have erected a cross, and there you shall build a church without any contradiction; in the name of God, begin your work, and He will bless you." During the intervening period, a number of other German families settled at New Franken, thus giving further impetus to the Catholic congregation. In 1849 two priests of the Society of Jesus, the Rev. Father Brunner and the Rev. Father Anderledy, came to America from Switzerland, and took charge of the congregation at Green Bay with the neighboring missions. Father Brunner went once a month to New Franken, where, on each occasion, he remained for a few days, looking after the spiritual wants of the people. He also encouraged them to erect a church, and so they at last went to work in earnest and put up a log building 45x28 feet. In carrying out this undertaking, the people were generously aided by liberal donations from friends who had located at Green Bay. The church being completed, it was dedicated in honor of St. Kilian, the patron of the diocese of Wuerzburg, that name being selected as the majority of the families connected with the congregation had come from that place. In June, 1851, but a short time after the church had been completed, the celebrated missionary, the Rev. F. X. Weninger, S. J., came to Green Bay, where he held a mission. A number of the people from New Franken attended this mission, which made a strong and lasting impression upon all of the Catholics in that section of the country. When Father Weninger learned that a Catholic congregation was to be established at New Franken, he also held a mission at that place, where he received a spontaneous and hearty welcome. The congregation at New Franken now numbered thirty families, services being conducted for the benefit of these people once each month, by the resident pastors from Green Bay, who, besides conducting the services, always remained for a few days to look after the general interests of their parishioners. Those thus visiting this mission were the Rev. Fathers Seif, Smedding, Hartlaub, Pfaller, Stein, Minderer, a priest from the Bay Settlement, whose name cannot be obtained, Daems, Verhoef, Weits, and Orts. In 1854 the late Father Joseph Salzmann, while making a tour of the State to secure means for the erection of his priests' seminary at St. Francis, stopped at New Franken, where he succeeded in obtaining $342 as a donation towards the enterprise. Before leaving, and at the oft-repeated and urgent requests of the people, he promised to send a resident pastor to this congregation as soon as possible. It was some time before this promise was fulfilled, but, at last, through the further efforts of Father Pfaller, Bishop Henni in 1865 appointed the Rev. A. Comenzin to take charge of the congregation. He remained there from February to April of that year. For some time following his departure, the congregation was without a pastor, but, finally, the Rev. William Boden assumed the charge in August, 1863 or 1864, remaining until December of the following year. It was during this brief pastorate that a new church, 70x40 feet, was erected at New Franken. In 1868 the Rev. F. X. Weninger held his second mission at New Franken, which was also remarkably successful. At the expiration of Father Boden's pastorate, he was succeeded in turn by the following priests: the

Rev. M. Welbes.

Rev. A. Leitner, from December, 1869, to August, 1870; the Rev. M. Welbes, from August, 1870, to January, 1877; the Rev. A. B. Rinkes, from March, 1877, to March, 1879; the Rev. J. Moser, from March, 1879, to June, 1879; the Rev. J. J. Fox, from September, 1879, to May, 1880; the Rev. W. Reuter, from June, 1880, to June, 1881; the Rev. F. X. Pfaller, from January, 1883, to December, 1890; the Rev. R. Frank, from January, 1890, to December, 1891; the Rev. F. X. Pfaller again, from January, 1892, to September, 1892, when he died, and the Rev. M. Welbes, present rector of the congregation, from January, 1893, to the present time.

The congregation of St. Kilian now comprises some sixty families, which is somewhat less than it was a few years ago. This, however, was caused by a number of German families separating from it and joining the parish at Bay Settlement. A number of Belgian families have also affiliated with a neighboring Belgian parish, which, of course, resulted in the thinning out to a considerable extent of St. Kilian's membership. As it is, however, the parish is in a prosperous condition and bids fair to maintain its own in the general growth and progression of the diocese. The parochial school in connection with St. Kilian's is conducted by two Franciscan Sisters and has a regular average attendance of about one hundred scholars.

The Rev. M. Welbes, present rector of St. Kilian's, was born in the Grand Duchy of Luxemburg in 1834, and was ordained to the priesthood on June 10, 1870, by the Right Rev. Joseph Melcher, first Bishop of Green Bay.

Church of the Most Precious Blood, New London, Wis.

THE records of the Catholic Parish at New London, Wisconsin, go to show that services were first held and Mass said at that place in 1855, by the Rev. Farinacci. The place was also attended, from 1862 to 1863, by the Rev. Thomas Keenan from Oshkosh, and from 1863 to 1864, by the Rev. M. Retzer. During the administration of the latter, the first church, a small frame structure, was built at New London. Father Retzer was succeeded by the Rev. H. Spierings, and he, in 1865, by the Rev. Christopher Verwyst, who later became a member of the Franciscan Order. During his visits to New London, the number of the congregation became visibly increased, and as a result he built quite an addition to the original church structure. In 1868 Father C. L. Lemagie assumed the pastorate, of which he remained in charge for three years. His successor, Father Clement Duerr, remained but a year, being succeeded by the Rev. N. Guenterscheid, who remained from 1872 until 1874. Then the Rev. M. G. Smits was pastor of New London, continuing as the same until 1876, when Father F. X. Scholz came there. His pastorate extended over a period of thirteen years, during which time he made several noticeable improvements to the church property. Among other things, he in 1881 built the present school house, a red brick structure of commodious and comfortable proportions, and five years later he also built a parsonage. The Rev. L. A. Gasper succeeded Father Scholz in 1889, remaining until the advent of the present pastor, the Rev. John Hummel, who assumed the duties in that parish in 1894. During Father Gasper's residence at New London, he in 1891 built the present church. The congregation of the Most Precious Blood now consists of about one hundred and eighty families. The school, which is in charge of Sisters of St. Agnes from Fond du Lac, has a regular attendance of one hundred and fifty-three pupils. Of societies in this congregation, there is a branch of the Catholic Knights of Wisconsin: Theo. Knapstein, secretary; Charles Rice, treasurer. St. Joseph's Benevolent Society: Theo. Knapstein, president; George Freiburger, vice-president; Leopold Froehlich, secretary; Henry Knapstein, treasurer. Altar Society: Mrs. Leopold Froehlich, president; Mrs. G. Cline, secretary; Mrs. K. Schaller, treasurer. Young Ladies' Sodality; Miss M. Lueck, prefect; Miss Katie Ashgar, secretary; Miss M. Jordan, treasurer;

Church of the Most Precious Blood, New London, Wis.

Miss M. Brill, librarian. League of the Sacred Heart, and Confraternity of Christian Mothers.

The congregation of SS. Peter and Paul at Hortonville,[1] Outagamie County, Wisconsin, is attended as a mission by the resident pastor at New London. Prior to the year 1861 the Catholics residing at and in the vicinity of this place were attended as a mission by pastors from Oshkosh and Appleton. In that year, however, a frame church was erected at Hortonville, and from that time on until 1870 the resident priest at New London made regular visits to that place. Then another change was made, and from 1870 until 1879 the spiritual wants of these people were attended to by the pastor at Greenville. In the latter fall the affairs of

(1) SS. Peter and Paul's was made a parish church and the Rev. Jos. Hemmer appointed the first resident pastor.

the parish returned to their original condition, when these again came under the administration of the pastor at New London, and have so remained until the present day. The congregation of SS. Peter and Paul, which is composed mostly of people of German nationality, consists of about eighty families. Services are held at the mission regularly on every other Sunday. The present church at Hortonville, was built by the Rev. Father Gasper, in 1892. It is a plain but substantial building, well furnished and in keeping with the rest of the church property at that place, which indicates the thrift and enterprise of the people. It is now understood that Hortonville will within a short time

Rev. John Hummel.

be given a regular pastor of its own. There are three Catholic organizations in this parish, there being an Altar Society, Christian Mothers' Society and a Sacred Heart League. At present there is no parochial school.

. The Rev. John Hummel was born on August 29, 1862, in Douzdorf, Wuerttemberg, Germany. He came to America in 1880, finished his classical studies at St. Francis Solanus College at Quincy, Ill., studied philosophy in St. Francis Seminary near Milwaukee, theology at the same institution, and at Innsbruck, Tyrol, and was ordained to the priesthood by Archbishop Heiss in 1888, for the Diocese of Green Bay. His first appointment was as pastor of the Catholic congregation at Stockbridge, Calumet County, Wisconsin, after which he was transferred successively to the pastorates at Merrill, Lincoln County, Custer, Portage County, and has for the past two years and a half been located at New London.

St. Joseph's Church, Oconto, Wis.

THE foundation of this congregation dates back to the year 1870, prior to which time St. Peter's was the only Catholic church in the city. The new parish was organized during the administration of the Rev. Mathias Schwebach, who in the year 1869 was appointed by the Bishop of the Diocese pastor of St. Peter's Church. By this time the congregation of St. Peter's had acquired such a membership that the church was entirely inadequate to the demands made upon it for their suitable accommodation. Beside this, there was such an array of nationalities, and consequently diverse interests in the congregation, that the authorities deemed it expedient to establish another parish without unnecessary delay. Six months after assuming the duties as pastor of this church, Father Schwebach, together with some one hundred families, withdrew from St. Peter's and organized the congregation of St. Joseph's. The task of establishing this new parish and the erection of necessary buildings proved neither easy nor pleasant, as the people, though zealous and liberal as it was possible for them to be, were sadly deficient in means. However, as evidence of the earnestness involved in this undertaking, the Rev. Pastor with his own means purchased the necessary land for a site, while a committee appointed by the congregation at once set to work soliciting funds with which to procure the necessary materials for the buildings and pay for the labor employed in the erection of the same. The members of this committee were: Messrs. Thomas Tully, Anton Links, George Davis and John Stack. Not satisfied with soliciting the aid of Catholics living in their immediate vicinity, these men visited a number of the lumber camps located around the northern part of the State and received from them much material aid and encouragement. Finally, with sufficient funds in sight to guarantee them in the undertaking, and a liberal donation in labor and material from citizens of all denominations, work on the church was begun. Matters now progressed rapidly, so that in November, 1870, services were held in the new building. The church was completed during the early part of December, the dedicatory services being held by the Rt. Rev. Joseph Melcher, first Bishop of Green Bay, on the 15th of that month. From this time the work of improvement went gradually forward; pews, bells, altars, vestments, interior decorations were added one by one to the common property, until to-day St. Joseph's stands as well and fully equipped as any church in the diocese. So encouraged had the people become by their successful

efforts to acquire a church, that they soon after decided to establish a parochial school. To this end work was begun on a building in 1873, the same being finished and ready for occupancy in 1874. The school was dedicated in July of that year, and it was then placed in charge of Sisters of Notre Dame, who opened it for regular attendance during the following October. This school has proved a blessing in many ways to the Church at Oconto, where previously Catholic educational interests had been sadly neglected. The Sisters of Notre Dame, however, enthused new life into the community, and as a result since their establishment there the parochial school and its interests here became a factor of paramount importance to the community. Two years prior to the completion of the school a bell weighing seventeen hundred pounds was purchased and placed in the

St. Joseph's Church, Oconto, Wis.

church tower. This of course was duly blessed, its sponsors being Mrs. A. Dillon, Mrs. P. Guck, Mrs. George Lynes, Mrs. Norton and Messrs. George Davis and William Luby.

In this manner improvements were made on the church property and additions added to it until the year 1883, when the members of St. Joseph's congregation became thoroughly aware of the fact that the capacity of the church was entirely inadequate to the demands that increasing members put upon it. So it was unanimously decided to build an addition to the original structure. This in the first place had been forty by eighty feet, and it was decided that this space with an additional twenty feet added to the west end of the building would not only prove amply sufficient but at the same time allow the church to maintain an appearance of reasonable proportions. Without unnecessary delay this addition as well as a sacristy was built onto the church, the work when completed representing an outlay of some $1,500. Nothing further in the way of additions or improvements occurred until 1888, when the present beautiful altars and handsome and substantial altar railing were placed in the church. At about the same time the interior of the church was handsomely decorated and statues of St. Joseph and Our Lady purchased

In the latter part of 1891, owing to his advanced age and growing infirmities, the venerable pastor of St. Joseph's, Father Schwebach, asked for and obtained an assistant in the person of the Rev. P. J. Lochman, who assumed the duties of co-rector on November 3. It is

Rev. P. Lochman.

proper to mention here that at different periods preceding the advent of Father Lochman the congregation had paid to Father Schwebach the purchase money advanced by him for the original church site and other accumulated church properties, receiving from him warranty deeds for same. This condition applied to everything except the parochial residence, which still belonged to the pastor, although there existed a contract executed by him and the congregation jointly whereby it was also to become parish property on the payment of a stipulated amount. Of this but little had been at that time paid, so that when Father Lochman assumed the active pastoral duties, that together with other outstanding indebtedness amounted to over $3,000. On March 4, 1892, occurred the death of the venerable Father Schwebach, who had labored faithfully and continuously

in behalf of the people of this congregation for a period extending over more than twenty years. His remains now rest in the Catholic cemetery at Stevens Point, Wisconsin.

From time to time under the administration of Father Lochman many improvements have been made to the property in general. Among these may be mentioned galleries in the church and the decoration of church windows, the remodeling and entire refurnishing of the pastoral residence and enlargement and general improvement of the school building, which had come into a rather dilapidated condition. A basement was built under the school and divided into compartments which were used as kitchen, dining room and store rooms by the Sisters. Besides these there was a furnace room and a hall which is used for church meetings as well as by the different societies belonging to the congregation. This created an additional expense; however, the entire church debt had been paid off before the end of 1894. The next improvement decided upon by this energetic pastor and congregation was the remodeling of the church, which in many ways had become sadly out of repair. This was done, the structure being moved to the corner of Fourth and Section streets, where the pastoral residence stood, while that building was transferred to its present location, where it was placed upon a substantial stone basement. While the reconstruction of the church was going on the members of St. Joseph's congregation held divine services in St. Peter's Church. At last the work was completed, and on January 1, 1896, the church was solemnly dedicated by the Rt. Rev. Bishop Messmer of Green Bay, assisted by the Very Rev. Vicar-General Fox, a life long friend of the congregation, and some twenty members of the clergy. Among the latter were the Rev. Father Reagan, professor of Notre Dame, Indiana, who was born and reared in the parish, and the Rev. Leopold Drexel, a professor of St. Francis Seminary, near Milwaukee. Since the rebuilding of the church it has received additional improvements in the way of furnaces and electric lights, the latter having also been placed in the parsonage. The estimated value of the entire property as it now stands is not less than $35,000. The present congregation of St. Joseph's numbers about four hundred families, and the parochial school, which is in charge of Sisters of Notre Dame, has a regular attendance of three hundred and fifty pupils.

During the lifetime of St. Joseph's congregation several interesting and successful missions have been held, among the number being one by Father Cooney, in July, 1875, one by Father O'Neil in March, 1878, and one by the Redemptorist Fathers during the present pastorate in April, 1892. Of societies organized in the congregation there are the following: Society of Our Lady for Young Ladies, organized in 1878; Catholic Knights of America, 1878; Catholic Knights of Wisconsin, 1885; Ancient Order of Hibernians, 1890; Catholic Order of Foresters, 1893, one hundred members; Altar Society, one hundred members; League of the Sacred Heart; Young Ladies' Sodality, eighty members. There are also some flourishing Sodalities for the children, which were organized in 1894. In addition to these there is a Literary Club, organized in 1896, with about sixty members, and a Ladies' Auxiliary, established at about the same time with forty members.

The Rev. P. J. Lochman, present rector of St. Joseph's at Oconto, Wisconsin, is a native of Green Bay, where he was born in 1857. Here he passed the earlier days of his life, receiving his primary education in the Cathedral school of that city. He entered Calvary College in 1872, where he took the classical course, graduating with the class of 1876. He then took a theological course in St. Francis Seminary, near Milwaukee, Wisconsin. He was ordained to the priesthood in June, 1881, by the Rt. Rev. Bishop Krautbauer, who almost immediately appointed him as pastor of St. Rose congregation at Clintonville, Wisconsin, where he remained for two years. He was the first resident priest given to that congregation, and while there built a school and a parsonage. He also erected a church at Tigerton, and completed the first Catholic church built at Antigo. From Clintonville he was transferred to Freedom, Wisconsin, where he remained for over eight years. There also he built a parsonage, repaired the school house and made other notable improvements. While maintaining this pastorate he succeeded in converting a number of Oneida Indians, whom he assisted in building a church on the Indian reservation. On November 3, 1891, he assumed the duties of his pastorate at Oconto.

St. Peter's Church, Oconto, Wis.

A NUMBER of French Canadians established a settlement in the vicinity of Oconto, Oconto County, Wisconsin, in or about the year 1844. With these people for a nucleus, they being nearly all Catholics, the Rev. Father Bonduel formed a congregation at the time of his first visit to them in the year 1852. This church was dedicated in honor of St. Peter, by which name the parish is still known. Two years later, another priest, whose name is not forthcoming, took up the work which Father Bonduel had carried on up to that time, visiting the people at Oconto and neighboring Missions until 1857. From that year until March, 1857, the Rev. B. Smedding held services in this parish twice every month, preceding which time,

however, the Rev. Father Perrodin paid visits to Oconto, where in 1856 the land for a cemetery had been donated to the congregation by Peter Picard for that purpose, as well as for the site of a church. This church was erected in June, 1857, and has the distinction of being the first public building erected in Oconto County. It still stands a monument to the zeal and energy of the early settlers of this section, although its exterior appearance has been much changed by improvements which have been made from time to time. As successor to Father Smedding came the Rev. A.

St. Peter's Church, Oconto, Wis.

Mignault, who remained at Oconto from September, 1860, to July, 1862. Then followed successively the Rev. Fathers E. Van Steenwick from 1862 to March, 1863; Bonaventura De Goey, O. S. F., from March, 1863, to January, 1864; Egbert Spierings until the time of his death, which occurred at Oconto in August, 1868; G. A. Spierings from August to September, 1868; A. Mazaud from September, 1868, to August, 1869; P. Pernin from August, 1869, to December, 1869; M. Schwebach from December, 1869, to April, 1870; A. Vermare, April, 1870, to November, 1883, and F. Vaillant, the present pastor, who took charge of the congregation in December, 1883. The parish of St. Peter's now comprises some twelve hundred souls. The parochial school connected with it was built in 1886, although it was not opened for the reception of scholars until spring of the following year. There are now two hundred and eighty pupils in regular attendance, who are in charge of Sisters of St. Joseph, from St. Louis, Mo. Of Catholic societies in St. Peter's congregation, there are a branch of the Catholic Knights of Wisconsin; Guard of Honor of the Sacred Heart of Jesus, erected canonically August, 1894; Holy Rosary Confraternity, erected canonically October, 1893; St. Aloysius Sodality; Young Ladies' Sodality, and Holy Angels' Sodality for little girls, and Infant Jesus Sodality for little boys.

The Rev. F. Vaillant was born in Trevoux Ain, near Lyons, France, on October 23, 1854, and was ordained to the priesthood on June 15, 1878. After ordination he was appointed maitre de chapelle in the Cathedral of

Rev. F. Vaillant.

Belley, Ain. In September, 1880, he came to America, his first appointment being as pastor at Rosiere in the Diocese of Green Bay, of which he took charge December, 1880. He was appointed to his present charge at Oconto, December, 1883.

St. Mary's Church, Oshkosh, Wis.

It was during the month of September, 1850, that the Right Rev. John Martin Henni, Bishop of Milwaukee, concluded to send a German priest, or at least one who could speak both English and German, to the rapidly growing City of Oshkosh. The continued growth in population of that place certainly demanded such a change, although the conditions of the Diocese were such at that period that it was not until the early part of June, 1885, that he was enabled to carry out the original plan. On the 9th of June, in that year, the Rev. Franciscus Fusseder was sent by the Bishop to Oshkosh, there to attend to the spiritual requirements of the Irish and German Catholics. The task proved an arduous one, testing the physical capacities of the Rev. Father to their full extent; for aside from his immediate charge in Oshkosh he had also to visit the Catholics at the missions located throughout portions of Winne-

bago, Outagamie, Waupaca and Waushara Counties. Upon arriving at Oshkosh, Father Fusseder found a little church awaiting him, and also a parsonage, which, however, was but partially completed. This small defect was quickly remedied by the Germans of the congregation, and within a short time of his advent, the little church was also enlarged and adapted to the requirements of the rapidly increasing congregation. Among the first additions made to the church property by the reverend pastor, was a piece of land that was arranged for cemetery purposes. After a year of fruitful service

St. Mary's Church, Oshkosh, Wis.

among these people, Father Fusseder found that his congregation had reached such proportions that other provision would have to be made for their comfort and convenience. So from the second Sunday in the month of June, 1856, it was arranged with the consent of the Ordinary, to hold separate services, and from that time, though with the best of understanding towards each other, the Irish and German Catholics worshiped apart. In August of the same year, the Germans took further steps towards the organization of a separate church, by the selection and purchase of several lots on Merritt street, in the Fourth Ward, for which $450 was paid. A building committee was then appointed, plans were adopted, contracts let, and on January 18, 1858, at one o'clock in the afternoon, the first nail was driven in the building which was subsequently to be dedicated in honor of the Immaculate Conception. This building was completed and solemnly dedicated on August 15, 1858, by the Right Rev. Bishop John Martin Henni, in the presence of the Very Rev. Michael Heiss, rector of St. Francis Seminary at that time, the Rev. Fathers Max De Becke, Nicolaus Pfeiffer from Little Chute; B. Smedding from Green Bay; Stephen Stehle, Stevens Point; L. Doel, Fond du Lac, and the reverend pastor, Father Fusseder. This congregation was attended by Father Fusseder, who, however, remained as pastor of St. Peter's at Oshkosh until April, 1859, at which time he was succeeded by the Rev. Thomas Keenan, who also took charge of both congregations. The Germans,

Interior of St. Mary's Church, Oshkosh, Wis.

however, were desirous of having a pastor of their own, and so in 1865, they built a pastoral residence, of which the Rev. Anton Leitner was the first occupant, he being appointed to the charge in July, 1866. During Father Leitner's pastorate, several improvements and additions were made to the church property. The structure itself was enlarged, and a bell purchased, the same being in use to the present day. He also established the first set of parochial books, so that since the beginning of his incumbency the parish has a continuous record. Father Leitner was popular with the members of his congregation, and during his residence at Oshkosh did a great deal towards advancing the interests of the people who had been placed under his care. He left in November, 1869, his successor being the Rev. W. F. Boden, who remained until June of the following year, when he was followed by the Rev. J. J. Rhode, who assumed charge in September. Under the administration of this pastor, the ardent desire of the congrega-

tion, for the establishment of a Parish School, was satisfied, one being established and placed in charge of a lay teacher, during the year 1871. A short time after, however, the school was given over to Franciscan Sisters, from La Crosse. Father Rhode left Oshkosh in August, 1874, being succeeded almost immediately by the Rev. John Zawitowski, who remained until April, 1877. Then came the Rev. A. N. Buschle until September, 1878, when he was followed by the Rev. John Jaster, who remained until August, 1881. In September of that year the Rev. R. Scholter, present pastor of the congregation, took charge of St. Mary's. During that year the old church was repaired, and the interior frescoed and decorated throughout. The congregation, also, which then numbered about one hundred and twenty-seven families, began so rapidly to increase that but a very short time had elapsed since his coming when it became evident that a larger church would be necessary. This certainly was the opinion of the Right Rev. Bishop Krautbauer, who urged strongly the immediate erection of a new edifice, emphasizing his request with the promise that if a suitable structure for cathedral purposes was erected, he would himself remove to Oshkosh. With such an incentive to urge them on, the pastor and congregation made great efforts towards the erection of this building, and to-day, as an evidence of their successful zeal in that direction, the beautiful structure of St. Mary's, a model of Gothic architecture, now stands. The good Bishop, however, was unable to fulfill his promise, and as a result of his death, which occurred prior to the completion of the church, a severe blow fell upon the people of the parish, from which they are not liable to recover for many years to come. The members of the church are still persistently doing their best to help matters along, and although the congregation is still in debt, the church and appurtenant buildings and grounds are in most excellent condition. The school also has improved, and is prosperous, having a regular average attendance of some two hundred and twenty-five scholars. The congregation was incorporated on July 3, 1883. Regarding the history of the present church of St. Mary's, it may be well to say that the corner-stone was laid on October 3, 1886, by the Right Rev. Bishop Katzer, present Archbishop of Milwaukee. Two years later the entire building was put under roof, and by January 1, 1889, the basement of the new structure was occupied by the congregation, all services being held there regularly. Thus the interior finishing and furnishing was continued from time to time, until September 11, 1892, when the structure was solemnly blessed and dedicated by the Right Rev. S. G. Messmer, D. D., and Pontifical High Mass celebrated by him. He was assisted by the Very Rev. Andrew Seubert, of Menasha, and the Revs. James O'Malley of St. Peter's, Oshkosh, Quirinus, Zielinski, of Menasha, John Kaster, of Shawano, Pater Joannes, O. M. C., of Appleton, and Rud. Ollig, St. Vincent's, Oshkosh. On this occasion, also, the Rev. William Blum preached in German, and the Right Rev. Bishop in English. Among those present in the sanctuary during the services were the Revs. J. D. Schwartzmeyer, of Cooperstown, and R. Scholter, rector of St. Mary's. The present officers of the parish incorporation are: George Henkel, Jr., secretary, and John Schmit, treasurer. Mr. Henkel succeeded himself and Mr. Schmit, to fill the vacancy made by the resignation of Mr. Joseph Mies, who had been treasurer

Rev. R. Scholter.

of the organization for a number of years. The present congregation of St. Mary's consists of about two hundred and forty families, two hundred of whom are Germans and the rest Polish. The parochial school has an attendance of two hundred and twenty-five children, and is conducted by one male teacher, Mr. Otto Rauch, and Sisters of St. Agnes, from Fond du Lac. Of societies in the congregation there are the following: St. Joseph's Benevolent Society, founded November 1, 1867; St. Aloysius Benevolent Society, organized January 7, 1872; Sodality of the Blessed Virgin Mary, for young ladies, organized February 8, 1883; Christian Mothers' Society, organized August 15, 1887; Catholic Knights of Wisconsin, branch No. 54, organized May 11, 1886. During the incumbency of the present pastor, St. Mary's Hospital was founded, in March, 1891. This

is in charge of Sisters of the Sorrowful Mother, of Marshfield, Wisconsin, of which order Sister Francisca is the foundress and Mother Superior.

The Rev. Roman Scholter, rector and dean of St. Mary's, was born on April 28, 1847, in the City of Rottweil, on the Neckar, Wuertemberg, Germany. He received his primary education in the parochial schools of his native town, after which he took a full collegiate course at the same place and then for some time assisted his father in the superintendence of his extensive milling business. He came to the United States and Wisconsin in 1867, and after teaching school for a term, entered the Seminary of St. Francis, near Milwaukee, where he remained until 1874. Here he completed a thorough course in philosophy and theology. He was appointed Professor of Music of the Catholic Normal School and Pio Nono College in the year 1872. He then entered St. Mary's University at Baltimore, Maryland, in September, 1874, where he completed his studies for the priesthood, and was ordained on August 10, 1875, by the Right Rev. F. X. Krautbauer, in the Cathedral at Green Bay, Wisconsin. His first appointment was as pastor of the congregation at Seymour, Outagamie County, with West Freedom, Black Creek and Angelica as missions. He labored hard and zealously in the interests of those congregations, leaving them much improved, when he was transferred to the pastorate at Center, in Outagamie County, in 1878. Here he paid off the debts of the congregation and bought land for a site for a parochial school. In March, 1879, he was appointed pastor of St. Patrick's Church at Maple Grove in Manitowoc County. Here, too, he paid off the accumulated debts of the congregation, improved and beautified the church, and reorganized the parochial school. He left this parish on September 17, 1881, to assume his present charge, as rector of St. Mary's.

St. Peter's Church, Oshkosh, Wis.

THE parish of St. Peter's at Oshkosh, Winnebago County, Wisconsin, was established about the year 1851. Since that time the pastors who have ministered to the spiritual wants of that congregation have been the Rev. Fathers Fusseder, Colton, Thomas Keenan, G. Riordan, Herman, Gleeson, Cornelius and the present pastor, the Rev. James O'Malley. The congregation of St. Peter's is now quite a large one, numbering fully eighteen hundred souls. The parochial school connected with St. Peter's is conducted by five Sisters of St. Dominic and has an attendance of two hundred and thirty-five scholars. Several different Catholic organizations, parochial or otherwise, are represented in this congregation, among them being an Altar Society, Young Ladies' Sodality, two branches of the Ancient Order of Hibernians and a Court of the Catholic Order of Foresters.

St. Peter's Church, Oshkosh, Wis.

Father James O'Malley, the present pastor of St. Peter's congregation, was born at Westport, County Mayo, Ireland, about fifty-seven years ago, and came to the Territory of Wisconsin, November 12, 1845,

Rev. James O'Malley.

being at that time about six years of age. He concluded his studies for the priesthood at the Seminary of Our Lady of Angels, Niagara County, N. Y., May 28, 1871, and was ordained priest June 3 following, by the

Rt. Rev. Joseph Melcher, first Bishop of Green Bay. Father O'Malley's first appointment was as pastor at Montello, Marquette County, Wisconsin, to which duties he was assigned on July 10, 1871. Here he remained until August 8, 1874, when he was placed in charge of St. Peter's congregation at Oshkosh, where he has remained ever since. Father O'Malley was one of the chief organizers of the Catholic Temperance Union which was established at Watertown, June 18, 1872. In this cause he has ever proved a sincere and consistent worker, and has never missed an annual session of the organization since its inception. He has been president of the Union during several different terms.

St. Mary's Church, Peshtigo, Wis.

THE congregation of St. Mary's at Peshtigo, Marinette County, Wisconsin, was established about fifty years ago. Prior to that time the Catholics residing in and around that locality received spiritual attendance from traveling missionaries, who came from both north and south, holding services there about once a month. The first resident pastor appointed to the charge of this congregation was the Rev. Father Fernin, who began the erection of the church at Peshtigo, but failed to witness its completion, owing to a disastrous fire in 1871, which destroyed the partially completed building as well as the parochial residence. Not to be deterred, however, this zealous pastor immediately began the erection of the present edifice, a modest sized and comfortable frame building, which was completed during his pastorate. His successor was the Rev. Father Mousson, who in turn was followed by the Rev. Fathers De Paradis, Buschle, John Seubert, who built a parochial residence, Father Reuter and A. B. Rinkes. The latter pastor established a parochial school at Peshtigo, erecting a building for that purpose, which unfortunately, owing to circumstances existing at that

Rev. J. B. Scheyer.

time, was shortly after closed. Father Rinkes died in Peshtigo on the 8th day of February, 1888, mourned by the entire community, and is buried in the cemetery in that place. The next pastor of St. Mary's was the Rev. A. O'Connor, who was followed by the Rev. A. P. Rogers, who remained until 1895, when the Rev. John Bernard Scheyer, the present rector, assumed the charge.

In the way of interior furnishings St. Mary's is equipped with three handsome altars and a commodious vestry which serves as a chapel during the summer months.

The oldest member of St. Mary's parish and congregation, one who has resided continuously there since the

St. Mary's Church, Peshtigo, Wis.

organization of the same, and who has witnessed all of the many changes which have transpired in that locality for over half a century, is Mrs. Emilie Brouette.

There is a little mission at Porterfield, Marinette County, Wisconsin, which is attended by the pastor from Peshtigo. The congregation, which is composed of Irish, French and German families, of whom there are some forty-four, is attended once a month on Sundays and once on week days. There is a nice frame church at Porterfield which was erected in 1893, finished in 1896, and blessed and dedicated under the patronage of St. Joseph, on the 25th of November of the latter year, by the Right Rev. S. G. Messmer, Bishop of Green Bay.

The Rev. John Bernard Scheyer, present rector of St. Mary's congregation, was born in Bavaria, in which country he was also partially educated. Having nearly completed his theological course, Father Scheyer came to the United States, entering the Catholic Seminary in Cincinnati during the month of September, 1894. On December 8 of the following year he was ordained to the priesthood, receiving his appointment almost immediately to the pastorate at Peshtigo.

St. Joseph's Church, Phlox, Wis.

ON October 25, 1897, the Catholic congregation of St. Joseph at Phlox was given a resident pastor in the person of the Rev. L. Ruessmann, who took up his residence in the new parsonage at that place on that date. For some years previous to that time, Father Ruessmann, as well as his predecessors, had resided at Aniwa, from whence Phlox was attended as a mission. Under the new arrangement Aniwa now becomes a mission and is attended as such from Phlox.

Although the year 1876 may properly be classed as pertaining to more modern times in the history of Wisconsin, even then the population had, to but very little extent, covered the vast area of forest lands lying at the head of those rivers which converge toward Lake Superior, Green Bay, Lake Winnebago and the Mississippi River. It is in fact of only quite recent years that the railroads have penetrated that section, for it seems but a short time since the Lake Shore System had its terminus at Clintonville, and the Northwestern at Menominee, Michigan. Beyond these points the advancement of civilization was slow, and the number of settlers extremely limited. In order to open up this vast territory, however, the Government made liberal concessions, donating free homesteads to those hardy spirits who were willing to put up with the almost countless difficulties it was necessary to overcome in establishing a satisfactory home on the frontier. Notable among the earlier pioneers of this section who were the means of locating and establishing several new counties in this undeveloped portion of the State, were Messrs. Frank Deleglise and Joseph St. Louis. The former, penetrating that region from Wausau where he had previously been established, made his way to a point several miles northeast, where is at present the city of Antigo. The year following Mr. St. Louis established a colony at Phlox, which is about the same distance from Wausau, but a few miles south-

St. Boniface's Church, Aniwa, St. Joseph's Church, Phlox, Wis.

east of Antigo. Mr. St. Louis was a devout Catholic, and it is largely owing to his zealous efforts in behalf of the Church that the Catholic colony in Langlade County was established at so early a date. Once started, improvement rapidly followed upon improvement, the hardy settlers associated with the undertaking clearing and settling the land for many miles around. They also cut a roadway through the heavy timber lands, to a point named Seven Mile Wood, making the matter of

ingress and egress for those who came to inspect the property much easier, and at the same time practical for the conveyance of large loads. Not satisfied with what he had already done, Mr. St. Louis carried his investigations for many miles beyond the furthest settler, cutting his way through the heavy growth of timber, and locating sites desirable for agriculture or other purposes. In 1877 matters had progressed so favorably that this little settlement had increased to twelve families, all of whom were Catholics. In the following spring a number of these people endeavored to reach Little Chute, a distance of eighty miles, for the purpose of attending Mass, but the roads were in such an execrable condition that the attempt proved unsuccessful, and they were compelled to return. A year from that date, the Rev. Father St. Louis, being on a visit to Little Chute, undertook a visit to the settlement at Phlox, where he administrated to the spiritual wants of the people. A year later he repeated the visit, although his experience in making the journey on that, as well as on the former occasion, was far from pleasant. Later, while Father St. Louis was stationed at Menasha, he occasionally attended Phlox as a mission from that place. During the year 1880, five acres of land were donated at Phlox for church purposes, and cleared during the same fall. The Catholic families in this settlement now numbered about twenty-four, all of whom, though earnestly interested in the progress of church affairs, were very poor. However, they brought together sufficient means for the erection of a log church, 34x50 feet. In 1881 the frame of this building was raised, a portion being finished and used during the winter of 1881 and 1882. At about that same time, an Altar Society, with a membership of twenty-five, was established. In 1882 Father St. Louis became resident pastor at Phlox, attending Antigo as a mission from that place. During the first year of his incumbency, he established a church library consisting of one hundred and thirty volumes, and also completed the building within and without. The next year the congregation had increased to twenty-eight families, and a school-house two stories in height, and occupying an area of 26x27 feet was erected. Five families were added to the congregation in 1884, and the year following it was increased to thirty-seven. During this year a parsonage 16x24 feet was built, and an eleven-hundred-pound bell and a small organ were purchased for the church. The year 1886 is made notable from the fact that the congregation purchased Stations of the Cross, and other furnishings for the interior of the church, built a two-story addition, 20x31 feet, to the school-house, the second floor of which was partitioned off and finished as a residence for the teachers. During the same year, a steeple was also added to the church. In 1887 a parochial school paper, a monthly publication, was established at Phlox, being conducted as such for a short time, when it was issued once a week. This paper remained in existence for several years. In 1889 a stone basement was built under the church, and a clock built for the tower. This period was also made notable by a successful mission which was held by Franciscan Fathers. In 1890 preparations were made for the enlargement of the church, the stone basement for which was built. In the following year, this addition, twenty-eight feet square, was completed, as well as a parochial hall. In 1892 the entire church structure was veneered and plastered at an expense of $2,200, and a large furnace was placed in the basement. The congregation at that time numbered fifty-four families. There are connected with St. Joseph's at the present time, a Young Ladies' Sodality of the Blessed Virgin Mary, an Altar Society and a branch of the Third Order of St. Francis.

The members of St. Boniface's congregation at Aniwa, Langlade County, Wisconsin, who are Germans from Bohemia and Steyermark, Austria, began to settle in that vicinity in 1885. At that time their spiritual wants were supplied by the pastors of the Catholic congregation at Antigo, services being held in the log house owned and occupied by Louis Kirschbaum. In 1890 these people began building a church in the newly incorporated village of Aniwa, the structure being completed and ready for occupancy in the following year. At this time, the Rev. W. De Haan took charge of the parish as resident pastor, having Phlox, Tigerton and Norrie as missions. Father De Haan was succeeded by the Rev. F. Vollebregt, who assumed the duties of this pastorate in June, 1895. He remained until January, 1897, when he was transferred to another field of labor and the Rev. L. Ruessmann was appointed to the charge. The congregation is at the present time composed of some forty-eight families.

Another account of the early history of Phlox includes among the names of the early settlers in that town Moses St. Louis, Frank St. Louis, John Bergeon, Aibert Menting, Paschal Langlois, Louis Mongeon and Henry St. Louis, all of whom came from Little Chute. This account further states that in 1873 the Rev. Father Masschelein, of Keshena, Shawano County, was called to visit a sick person in Phlox, and while there celebrated High Mass in the little log house of Henry St. Louis. The distance from Keshena to Phlox at that time was thirty miles, the journey being accomplished over Indian trails. This account also states that in the spring of 1880 the Rev. Father Manasses St. Louis, brother of Moses, Frank and Henry of that name, came from Chicago, where he lived in a convent of the Servites of Mary, to administer religious comfort to the settlers who had been afflicted with the epidemic of diphtheria. At that time, he remained for a period of four weeks saying Mass and administering the Sacraments in the house of John James. Father Ph. St. Louis returned to Phlox in 1888, began the erection of a church in honor of St. Joseph. At this time, there were twenty-seven families belonging to the congregation and during this period, there being no parochial residence, he lived with his father, Ephraim St. Louis. Father St. Louis closed his missionary labors at Phlox, September 12, 1889, being succeeded by the Rev. W. De Haan. This pastor took up his residence at Aniwa, from which place he visited Phlox, as did also his successor, Father Vollebregt. In the meantime, more Catholic families locating at Phlox, the need of a resident pastor became so apparent that Father Vollebregt had the school moved and remodeled into a parsonage, taking up his residence there until January, 1897. At the present time the congregation at Phlox is composed of people of French, Hollandish and German descent. The present trustees of the parish are Messrs. William Hendricks and George Jansen, who have held that position for several years.

Within the past few months the present pastor abandoned his residence at this place and established the resident pastorate at Phlox, from which parish Aniwa is now attended as a mission.

The German Mission of St. Anthony at Tigerton, Shawano County, is also attended by the resident pastor from Phlox. The first Catholic settlers in Tigerton were John McCormick, who came from Kaukauna, Michael Brahan from New London, John Maslann, M. Schumacher, John McDevitt and John Way. Divine services were first held at the home of M. Schumacher by the Rev. Father Richard of Wausau in 1881; then Father St. Louis came from Phlox, and after him the Rev. Peter Lochman from Clintonville in 1882. From that time until 1893, the pastors from Clintonville attended this mission, but in the latter year it was associated with the parish at Aniwa, and is now attended from Phlox. Father Lochman was succeeded as pastor of this congregation by the Rev. Fathers John Seubert, A. Belle and B. Hugenroth. In 1881 Father Richard made preparation for the erection of a church, which was completed in 1884, its area being 20x40 feet. The congregation now numbers thirty families, who attend services regularly at St. Anthony's on the first Sunday of each month.

The Rev. F. L. Ruessmann, pastor of St. Joseph's Church at Phlox, was born at Elspe, Province of Westphalia, Prussia. He acquired his earlier education at the local parochial school, and later at the local preparatory school for higher grades, and then at the Gymnasium at Paderborn. Having completed the latter studies he came to America, where he devoted some months to acquiring a knowledge of the English language. He then for one year was a student at St. Francis Seminary, near Milwaukee, after which, in the fall of 1885, he went to Rome, where he remained for five years as a student of philosophy and theology in the college of the Propaganda. Completing these courses, he was ordained to the priesthood on November 1, 1889, leaving Italy for the United States during the summer of the following year. Since again returning to this country he has labored as a missionary in various fields, being now pastor of the congregation of St. Joseph's at Phlox.

St. Ladislaus' Church, Pike Lake, Wis.

THE Polish congregation of St. Ladislaus at Pike Lake, Marathon County, Wisconsin, was organized on March 15, 1886, by the Rev. Father Grabowski. He was succeeded by the Rev. Fathers John Mosurynski, of Amherst Junction, Victor Lebjecki, A. Paston, Albert Pelzar of Wausau, Peter Podlecki, who assumed the pastorate for four years, and Father Romuald Magott, who came to Pike Lake pastorate in November, 1895, and has charge of same at the present time. The number of members in the congregation is estimated at seven hundred and ninety. No school is connected with this parish at the present time.

Rev. R. Magott.

The Rev. Romuald Magott was born in Wierusow, Poland, on the 26th of November, 1829, and was ordained to the priesthood at Warsaw in 1852. He came to America in 1884, locating at first in Texas, where he, however, stayed but a short time. He then removed to Wisconsin, where he became attached to the diocese of Green Bay. The new church at Pike Lake, which is fast reaching its completion, under the direction of Father Magott, has an area of 50x122 feet, and is adorned with a tower and cross.

St. Methodius' Church, Pilot Knob, Wis.

IN 1884 a small frame church, having a seating capacity for about one hundred persons, was erected at Pilot Knob, Adams County, Wisconsin, where for nine years past a mission had been conducted by the resident pastor from Briggsville, Wisconsin, who held divine services there on the first Sunday in every month. The first pastor to assume these duties was the Rev. Father Abb, who continued to visit Pilot Knob until 1896, during which year the Rev. Stephen Kasperski assumed the pastorate. When

he came to Pilot Knob, the place was not only without a parsonage, but the church stood badly in need of vestments as well as other articles required by the pastor in the observance of his sacred duties, The congregation being unable to contribute enough to furnish these things, as well as to build a residence, Father Kasperski was compelled to seek pecuniary assistance from other sources. He obtained donations from the Catholics of neighboring Polish congregations, and also from those in Milwaukee, Chicago, Illinois, Detroit, Michigan, and Buffalo, New York. With the means thus obtained at his disposal he built quite a large and comfortable parsonage, and furnished the church with the necessary vestments and utensils. Father Kasperski remained in charge of this congregation till the beginning of August, 1897. In September of the same year, the Rev. Peter Kurzejka, a graduate of the Salesianum, at St. Francis, Wisconsin, took charge of the parish, where divine services are now held once a month. At present there are twenty-six Bohemian and Polish families in regular attendance at the church.

At Friendship, also in Adams County, Wisconsin, is located St. Leo's Catholic congregation. In 1884, by permission of the Ordinary of the diocese, the Rev. John Schwartzmeyer, then pastor at Briggsville, Wisconsin, erected a handsome frame church, towards which many of the business men of the place, though non-Catholics, contributed generously. The church has a seating capacity for about two hundred persons, is adorned by a handsome and imposing high altar, and furnished with a few vestments and other paraphernalia necessary for the proper observance of the Mass. For about ten years, Friendship was a mission attached to Briggsville, Wisconsin. At first the Rev. John Schwartzmeyer conducted services there, he being succeeded by the Rev. Charles Beyerle, of Grand Rapids (deceased); then, for nine years, the Rev. Father Abb, of Briggsville, visited the mission once a month. In 1896 the congregation was affiliated with that of St. Methodius', at Pilot Knob, and attended by the Rev. Stephen Kasperski from the latter place. As successor to the last-named pastor, was appointed the Rev. Peter Kurzejka, present rector at Pilot Knob, who attends St. Leo's once a month. The congregation at Friendship consists of seventeen families, of Irish, Bohemian, Polish and German nationality. In spite of the limited membership, however, the congregation is entirely free from debt.

In 1896 a congregation of forty families was organized at Plover, Portage County, by the former Polish members of St. Peter's Church at Stevens Point. Here, the erection of a large frame structure, 40x60 feet, exclusive of the sanctuary (20x18 feet), was begun during the same year under the personal direction of Father Kasperski. This building is not yet completed, but arrangements have been made this year so that the work is now to all intents and purposes finished. In addition to the church, there will be a sacristy and an imposing tower some seventy feet in height. A large bell, weighing five hundred pounds, was also purchased for this tower, the same being in place and rung for the first time on Easter Sunday. Two-thirds of the cost of the bell has already been covered by donations made by members of the congregation. Other gifts, such as a pulpit, a large crucifix, a fine confessional, a set of stations, vestments, pictures, etc., were also made by liberal members of the congregation, who received much

Rev. P. Kurzejka.

and gratifying assistance from liberal-minded Catholics and non-Catholics living in the vicinity; especially is this true of the members of the Sacred Heart Church at Polonia, Wisconsin. In spite of this, there is a debt of several hundred dollars resting upon the property, which, however, will undoubtedly be lifted in the near future. The liberal and numerous donations of the people of this place towards the erection and completion of the church, their prompt offerings towards the support of the pastor, as well as their regular attendance at divine services, speaks more fully than could words of their great Christian zeal and charity which has been handed down to them as a blessing and benediction from a long and unvarying line of Christian ancestors. In this place the number of parishioners

increases gradually, there being at the present time about fifty-five families in all. The congregation at Plover is at the present time attended as a mission by Father Kurzejka from Pilot Knob, who conducts services there on the first and third Sunday of each month, and on some of the festivals.

On February 7, 1898, with the permission of the Ordinary of the diocese, the Catholics living in the neighborhood of Plainfield, Waushara County, Wisconsin, organized a congregation, the Board of Directors and Building Committee appointed by which, consisted of the Rev. Peter Kurzejka, from Pilot Knob, Wisconsin, as vice-president, Nicholas Fondel, of Oasis, as secretary, Martin Pronke, of Almond, Wisconsin, as treasurer, and John Soutowski, of Oasis, and Julian Prokopowicz, of Levala, Wisconsin, as consultors. At this meeting it was also decided to at once build a church in the village of Plainfield, the same to occupy an area of 32x60 feet. The contract for the erection of this structure was let on May 16, an entire block of eight lots having in the meantime been secured for a site for the edifice, $275 being paid for the same. The cost of the church, complete, will be $1,000. At this place, also, business men, though non-Catholics, have contributed and subscribed quite generously toward the undertaking. At the present time there are about thirty-five Catholic families connected with this mission, composed largely of people of German, Polish and Irish nationality.

The Rev. Peter Kurzejka, rector of St. Methodius' congregation of Pilot Knob, is a Pole by birth, having been born June 28, 1869, in Wissek, Province of Posen, Germany. At the age of eleven years, he came with his parents to America, settling in Cleveland and then in Berea, Ohio, where they remained for one year. From there, they removed to Wausau, Wisconsin, where for six years following his entire time was devoted to daily labor in a sash and door factory at that place. All of his spare moments, however, were devoted to study, and for seven months of the period mentioned he was also a student at the Wausau Business College, at which institution he took a course in book-keeping. When nineteen years of age, he had the satisfaction of commencing a regular course of study for the priesthood, the great and at all times overpowering ambition of his earlier life. Of this particular period he says: "Although I felt myself called to this holy state at an early age, still, owing to the want of pecuniary means, I was obliged to wait until some favorable opportunity presented itself. The long-expected opportunity of being sent to a seminary came at last, and God sent me one who was to assist and help me along as a true father who has the interest of his child deeply at heart. The person to whom I refer is the Rev. Theodore J. Richard, of Marinette, at that time the worthy, zealous and much-beloved pastor of St. Mary's at Wausau. Through his kind intervention with the Ordinary of Green Bay diocese, the present Most Rev. Archbishop of Milwaukee, Wisconsin, it was arranged that my parents were not compelled to carry the whole burden of defraying the expenses of my education."

On October 19, 1889, Father Kurzejka entered St. Francis Seminary, near Milwaukee, where he acquired a thorough course in the classics, philosophy and theology, and here, after a prolonged and zealous effort covering a period of nine years, he was ordained to the priesthood on June 20, 1897, by the Most Rev. Archbishop F. X. Katzer, of Milwaukee, the diocese of Green Bay being allotted as his future field of labor in the ministry. Of the obstacles met with in obtaining this end, the reverend father says:

"When I think of the many difficulties, hardships and trials with which I met before the completion of my studies, and, on the other hand, of the manner in which I was assisted by my poor parents, my good and lasting friends, and also my relatives in Milwaukee, I cannot help saying that truly the hand of God was ever with me, and I may cry out with St. Paul and say, 'By the grace of God, I am what I am.'" One week subsequent to ordination, Father Kurzejka celebrated his first Mass at Marinette, Wisconsin, where he acted as temporary assistant to the Rev. Theodore J. Richard for four weeks. He was then appointed to the parish at Montello as temporary pastor during the absence of the Rev. John Schwartzmeyer, where he remained for a period of seven weeks. He then, in September, 1897, became rector at St. Methodius' at Pilot Knob, with the missions of St. Leo's at Friendship, Adams County, Wisconsin, and St. Bronislawa's at Plover, Portage County, Wisconsin.

Holy Trinity Church, Pine Grove, Wis.

HOLY TRINITY congregation at Pine Grove, Brown County, Wisconsin, was established in June, 1880. The first pastor to make regular visits to this place was the Rev. Peter Chowaniec, he being followed in succession by the Rev. Fathers Victor Zarenczny, Leopoldus Garus, Joannes Gratza, Romualdus Magott, J. Starostzick, A. Lopatto, and the present incumbent, the Rev. T. Malkowski. At the time that the congregation was organized the members began the erection of a new church at New Denmark, the congregations at that place and Pine Grove combining in one, thus making the present membership for Holy Trinity Church eighty-eight families, eighty-one of whom

Holy Trinity Church, Pine Grove, Wis.

Rev. T. Malkowski.

are Polish and seven German. All of these people are farmers.

Father Malkowski, the latter part of whose education was acquired at the Seminary of St. Francis, near Milwaukee, was ordained to the priesthood in Chicago on the 19th of December, 1891. He first came to the diocese of Green Bay about three years ago.

Church of the Sacred Heart of Jesus, Polonia, Wis.

SOME time during the year 1855 there came to the northeastern part of Portage County, Wis., six Polish families, who bought land from the Fox River Company and settled there. These people, who are closely identified with the establishment of the Sacred Heart of Jesus congregation, were Jacob Werechowski, Michael Kozyczkowski, Adam Klesmit, Joseph Szulfer, Joseph Daczyk and John Zynda. They were drawn to this comparatively wild region from the fact that the Rev. John Polak, an emigrant priest of Polish nationality, was at that time rector of the combined Irish, French and German parish at Stevens Point. Soon after their arrival, there followed other families of German Catholics, who, together with the Poles, built at a place now known as Poland Corner, in the town of Sharon, a small church, which was dedicated to St. Martin. For the next eight years—that is, until 1863—Father Polak paid occasional visits to these people, saying Mass in the little church and otherwise attending to their spiritual wants. In 1863 the Polish contingent had increased to forty-four families, and as the church had become altogether too small for the accommodation of the entire congregation, they concluded to form a parish of their own. The undertaking was thoroughly approved by Bishop Henni, who in the following year sent the Rev. Bonaventura Buczynski to organize the congregation and superintend the erection of a church. These people, though poor, were very liberal, and before the end of the year St. Joseph's church stood complete, on a site not far removed from that of St. Martin's. From this time the population of Poland Corner began to increase rapidly, so that it soon assumed the proportions of a fair-sized town. At about this time, and quite unfortunately for the welfare of the parish, a bad element became paramount in its midst, so much so, in fact, that Father Buczynski, after a manful and prolonged struggle, gave up the fight and returned to Milwaukee. His successor, the Rev. T. Wenglikowski, who assumed the pastorate in 1867, also labored assiduously but in vain. So after three years of unsuccessful effort, he resigned, and then St. Joseph's Church was, from 1870 till the close of 1872, without a pastor. Early in the year 1873, the Rev. Joseph Dombrowski, present rector of the Polish Seminary at Detroit, assumed the charge, and a prolonged and determined fight was made, to subdue the evil. For five years this war was waged; then the Church triumphed, the greater portion of the congregation petitioning Bishop Melcher of Green Bay for permission to remove St. Joseph's church to a more suitable location and away from its unpleasant surroundings. So the building was

moved a mile and a half further to the east, towards Polonia, Mr. McAleer donating twenty acres of land for a site. Here a new frame church, 100x40x30 feet, and a parsonage were soon erected. In 1879 the latter building was totally destroyed by fire, but was at once replaced. Again in 1880 this congregation was overwhelmed with disaster, both church and parsonage being destroyed this time. With the money obtained from the insurance companies and numerous generous contributions, some $5,000 in all, Father Dombrowski immediately set about repairing this great loss. A new parsonage and handsome church edifice, the latter entirely of stone, were erected in 1881, and when completed an annex to the former which had been used for church purposes until the church was finished was arranged for a school, which was placed in charge of Felician Sisters, who had come from Krakow, Poland, some time before. The erection of a Convent and Orphan's Home was also begun about this time. In 1882, owing to increasing ill-health, Father Dombrowski resigned and was succeeded by the Rev. Ladislaw Grabowski, who came from Brazil, South America. He continued the labors of his predecessor, reseating the church throughout and adding many other desirable furnishings to the interior. In 1889, the Rev. Stanislaus Jeka, O. S. F., became pastor of the Sacred Heart. He also did much for the parish, completing the steeples on the church and laying the foundation for a large and stately school house. In 1891, the Rev. Thomas Grenbowski was appointed as rector of the parish. He completed the school house, put a new roof on the church, purchased a $2,500 pipe organ, renewed the side altars, erected new Stations and made numerous other improvements. It is a notable fact that, in spite of so many drawbacks and such a constant demand upon its treasury, this parish is entirely out of debt, and contemplates making numerous other advantageous changes in the property in the near future. At the present time the congregation of the Sacred Heart numbers four thousand souls, making one of the most important organizations in the diocese of Green Bay. The parochial school at Polonia is in a flourishing condition and has an enrollment of three hundred scholars. Of Catholic societies to which members of the Sacred Heart belong, there are the Sodality of the Holy Rosary, four hundred and twenty-five members; Society of the Virgin Mary, for young ladies, three hundred and fifty members, and the Society of the Guardian Angel, for boys. There have also been established two subordinate schools on the parish limits, which are for the use of children living at a considerable distance from the principal building.

Church of the Sacred Heart of Jesus, Polonia, Wis.

Rev. Thos. Grenbowski.

There is also a station at Alban, Portage County, which is quite regularly attended by the resident pastor at Polonia.

The Rev. Thomas Grenbowski, present rector of the Sacred Heart, was born in Glogow, Galicia, Poland, on the 28th of December, 1861. He was ordained to the

priesthood July 17, 1886, and came to America about two years later. Since 1891, he has occupied his present position.

St. Francis Xavier's Church, Portage, Wis.

THE congregation of St. Francis Xavier, which consists of sixty-five German families, was established about twenty years ago. But very little change has occurred in the affairs of this parish or in the size of the congregation since that time, as it is at the present but little, if any, larger than when

St. Francis Xavier's Church, Portage, Wis.

first organized. Since September, 1896, however, a valuable addition has been made in the establishment of a parochial school, which has been in active operation since that time. This is conducted by the Franciscan Sisters of Alverno, Wis., and has a regular attendance of sixty children. Since its organization, the church has been attended, successively, by the Rev. Fathers Panzer, Jasper, Privoznick, Schwartzmeyer, Seeber, Bastian and the present incumbent, the Rev. Father Pesch. The congregation has the credit of having given to the religious Order of Dominican Sisters of Racine two of its children: Sisters Regis and Laurentia; and to the clergy of Green Bay one priest, a cousin to the above named, Rev. H. Ehr, who said his first Mass in this church on July 1, 1897.

The Rev. George Joseph Hubert Pesch was born July 18, 1862, at Aix-la-Chapelle, Germany, frequented the gymnasium at Malmedy and spent his early years among the French-speaking German population on the Belgian frontier. He studied rhetoric and philosophy for four years at St. Trond, Belgium, with Msgr. Dr. Schroeder as professor, and theology for four years in All-Hallows Missionary College, Dublin, Ireland, where he was ordained to the priesthood on June 24, 1885, by the Right Rev. Woodlock, Bishop of Ardagh, Ireland. He landed in New York on September 4, 1885, and was given his first appointment as assistant at St. Boniface's Church, Quincy, Illinois, where he remained until July 1, 1890. He was then pastor of St. Aloysius Church at

Rev. G. Pesch.

Litchfield, Illinois, until July 1, 1894, and of St. Patrick's at Bloomfield and missions to January 1, 1896. On account of failing health, superinduced by overwork, he then changed both climate and diocese, selecting as the latter that of Green Bay, where he could make better use of the different languages he so fluently speaks, among which German, English and French are the most prominent. His first appointment in this new field was as assistant at Freedom, Outagamie County, where he took special charge of the Oneida Indian settlement, until June 8, 1896, at which time he was appointed to the English-speaking congregation at Briggsville in Marquette County. Since September 1, 1896, he has been pastor of the German Catholic Church at Portage. Once since coming to the United States, Father Pesch

has again visited the scenes of his earlier experiences in Europe. The occasion was in 1892, when he traveled extensively through Ireland, Scotland, France, Germany, Italy and Spain.

St. Mary's Church, Portage, Wis.

THE first church edifice in Portage, indeed in Central Wisconsin, was erected in 1833 by Peter Pauquette, the famous interpreter and Indian trader, in what is now the city of Portage, at a point near the present junction of Adams with Conant streets.

As early as 1831 Catholic missionaries came among the Indians in the vicinity of Fort Winnebago. The first

St. Mary's Church, Sisters' House and Parsonage, Portage, Wis.

priest of whose labors in this region any authentic record is given was the Rev. Samuel E. Mazzuchelli, a member of the Dominican Order, who was born in Milan, Italy. Mazzuchelli came to America while a mere boy, and was ordained to the priesthood at Cincinnati in 1829. "Pauquette's Church," as it was known to early settlers, was built for the use of Father Mazzuchelli, Pauquette's wife having espoused the Catholic faith. The structure was made of logs and was never fully completed. It was occupied only by Father Mazzuchelli at random intervals, and when some other "adventurous spirit, clothed with the authority of the Church, found his way to the portage."

Pauquette was killed in 1836 by an Indian named Manzemoneka, with whom he had had a quarrel, and his remains were interred under the rude building which he had erected as a place of worship three years before. The church was destroyed by fire in 1840,[1] and the exact spot where the remains of Pauquette repose can not now be located.

On the occasions of Father Mazzuchelli's first visits to this region religious services were conducted on the prairies between the Baraboo and Wisconsin Rivers, the white women of French extraction who resided in the vicinity, assisted by some of the Winnebago maidens, having erected arbors and appropriately decorated and festooned them in honor of his coming.

Mazzuchelli left the portage in 1835, and made his way by canoe to the Mississippi, not expecting to find a priest or parish before arriving at St. Louis, a distance of 600 miles.

By the Rock Island treaty, however, the whites had been permitted to settle in the "Dubuque Lead Mines," early in 1833, and here Mazzuchelli found a flourishing village, a large proportion of whose inhabitants were Irish Catholics, who had gone thither from the mines around Galena and Mineral Point. These people were without a priest, and implored him to remain with them. This parish, at that time, was under the jurisdiction of the Bishop of St. Louis, while Father Mazzuchelli was a member of the diocese governed by the Bishop of Detroit. In response to earnest petitions sent to both Bishops, however, arrangements were perfected by which he was allowed to remain. He immediately set to work to erect a house of worship, and in July following laid the corner stone of a large granite church which afterward became the Cathedral of the Diocese of Dubuque, a See being erected there a short time subsequent. Mazzuchelli afterwards built churches at Galena, Ill., Mineral Point, Shullsburg, Potosi and various other places in Wisconsin and at Burlington, Davenport and Iowa City, in the State of Iowa.

Mazzuchelli became famous as an architect, as well as a minister of the Gospel and founder of churches, and was employed by the First Iowa Legislature to

(1) Almost ten years elapsed after the burning of the old log church at Portage before anything like regularity was attained in the appointment of Catholic services. In the meantime Thomas Christopher, Patrick Lennon, Charles Moore, M. R. Keegan, James Collins, John Sweeney, Mrs. Ward and others who were adherents to the Roman Catholic faith had become permanent settlers and were desirous that the parish should be reorganized. A missionary priest, the Rev. Father Smith, was the first to preach to this small band. He was succeeded by Father Hobbs, who conducted services in an unoccupied house in the vicinity of the old fort. Late in 1850 Rev. Louis Godhardt, a Hollander, came as a missionary and held meetings at the home of Mrs. Ward, in the old town south of the canal. Early in 1851 a small frame church edifice was erected by five members of this reorganized parish, which has since been known as St. Mary's.

draw the plans for the new State Capitol, which cost $120,000, and at other points he was employed to supervise the erection of public buildings.

In 1841 he visited the historic city of his nativity, where he came into possession of a rich family legacy. With this money he returned and purchased Sinsinawa Mound, then the property of the late Hon. George W. Jones, Wisconsin's first territorial governor and Iowa's first representative in the United States Senate. His first work here was to erect a church. Later, upon an elevation more than five hundred feet above the surrounding country, he erected a college building of vast proportions. This school was incorporated with university privileges by special act of the State Legislature. The entire property was afterward transferred to the Catholic Church. At Benton, twelve miles from the college, he erected a church and located a female academy which was placed under control of the Order of the Sisters of St. Dominic. Father Mazzuchelli died at Benton, Lafayette County, Wisconsin, February 23, 1864, and his remains were interred in the cemetery at that place.

Father Godhardt was succeeded as pastor of this congregation by the Rev. James Roche, who remained as rector of St. Mary's for five years. At the end of that time he was succeeded by the Rev. J. Doyle, who continued the pastorate for a period of seven years. Father

Old Church Erected in Portage about 1831.

Doyle purchased a church from the Baptists at Portage, and that building, afterwards enlarged, is the one in which the congregation of St. Mary's at present worship. Following Father Doyle came the Rev. P. J. O'Niell, who remained but ten months, when he was succeeded by the Rev. F. Pettit, who remained in charge for two and one half years. Then came, successively, the Rev. Thomas Keenan, for thirteen years; the Rev. Joseph Keenan, for eight months; the Rev. John Brady, for two years; the Rev. J. A. Geissler, two and one half years; the Rev. G. W. Brady, for thirteen years—during the last year of Father Brady's pastorate, Father A. P. Desmond was his assistant—and then the present rector, the Rev. John D. Cummane.

The congregation of St. Mary's now consists of two hundred and seventy-five families, and the parochial school in this parish has a regular attendance of two

Rev. John D. Cummane.

hundred scholars, who are in charge of Sisters of St. Dominic, which Order has been located at Portage since 1866. The present school building was erected in 1880. A Court of the Catholic Order of Foresters was organized in this congregation November 7, 1892, with a membership of one hundred and twenty-five. Of this John C. Britt is chief ranger; B. J. McMahon, past chief ranger; H. J. Shaughnessy, vice chief ranger; A. J. Murphy, recording secretary; P. J. Lennon, financial secretary; M. J. Howard, J. E. O'Keefe and T. McMahon, trustees. The Catholic Knights of Wisconsin are also represented by Branch No. 27; H. Wiedecker, president; Jacob Clemens, vice-president; M. J. Walsh, financial secretary; Peter McMahon, recording secretary; it has fifty-eight members. Of other Catholic Societies connected with this congregation, there is that of the Sacred Heart with a membership of three hundred and thirty; Miss S. Walters, president; and St. Mary's Altar Society, two hundred members; Miss Susie Dowdell, secretary;

there is also a literary society, of which Mrs. H. L. Dougherty is president.

The Rev. John D. Cummane, pastor of St. Mary's congregation at Portage, Wisconsin, was born in Limerick County, Ireland, on January 10, 1858. He was educated at Limerick and Maynooth, and ordained to the priesthood in the former city on June 29, 1882. He celebrated his first Mass on July 4th of the same year. On August 26, 1882, he removed to Nova Scotia, remaining there until 1895, when he came to Oshkosh as assistant at St. Peter's. He was appointed rector of St. Augustine's congregation at Chilton, September 1, 1896, and of St. Mary's at Portage on April 22, 1897.

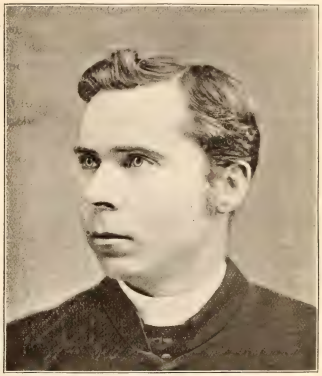
St. Thomas' Church, Poygan, Wis.

FOR a number of years previous to the year 1873, the Catholics of Poygan, Winnebago County, Wisconsin, were attended by the resident priests at Oshkosh. After that, however, they had their own resident pastor, the first being the

St. Thomas' Church, Poygan, Wis.

Rev. Arthur O'Connor. He was succeeded in turn by the Revs. H. J. Anen, B. Beldi, P. M. Honeyman, Lorenz Spitzlberger, Charles J. Gallagher and the present rector, Father M. Kelleher. The congregation now consists of some sixty families, or about three hundred people.

Two missions are attended from Poygan—St. Mary's at Winneconne, numbering thirty families, and St. Joseph's at Omro, twenty-five families.



Rev. M. Kelleher.

The Rev. M. Kelleher, pastor of St. Thomas' congregation, was born in County Kerry, Ireland, and was educated at Maynooth College, Ireland. In addition to his charge at Poygan, Wisconsin, Father Kelleher also attends missions at Omro and Winneconne.

Holy Martyrs of Gorcum Church, Preble, Wis.

THE congregation of the Holy Martyrs of Gorcum at Preble, Brown County, Wisconsin, was organized by the Rev. Father Van Grotel in 1869. He also built the parochial school at Preble, and remained as first pastor of the congregation at that place, from 1869 to 1876. His successor, the Rev. Edmund Gontyn, remained at Preble until 1879, when he was succeeded by the Rev. M. G. Smits. In 1882 Father Smits was succeeded by the Rev. T. J. Knegtel, who maintained the pastorate from October 28th of that year to 1890. This pastor built a brick church at Preble in 1883. The next appointed to this charge was the Rev. Matthew Bongers, the present incumbent, who came to Preble on February 6, 1890. He has been very energetic in behalf of the parish, and has done much towards improving the property. Under

his administration the interior furnishings and decorations of the church have been renewed and added to, while he has also built quite an addition to the parsonage.

One of the first settlers to locate in the vicinity of Preble at an early day was Peter Faenger. He was born at Brohl on the Rhine, Germany. He came to America in 1844, and died on December 31, 1887, at Preble, his remains being laid to rest in the cemetery at that place. As long ago as 1860 Mass was said in his little house, the Catholics in that vicinity numbering some thirty-seven families in all, of Flemish, Hollandish and German immigrants, attending there. Most of these people came to Preble during the years 1856 and 1857, and some years later they built a small log church 35x45 feet in dimensions, the site selected being on the

Interior of Holy Martyrs of Gorcum Church, Preble, Wis.

land of Peter Faenger, who donated ten acres for that purpose. This church was at first attended from Bay Settlement. In 1869 Father Van Grotel built a priest house in Preble, from which time the congregation increased, and in 1896 numbered fully one hundred families. The road leading directly to this church, and which is one of the main thoroughfares in that section, is called the Faenger Road, being named after the original settler, while the church is generally referred to as the Faenger Church.

The Rev. Matthew Bongers, present rector of Holy Martyrs of Gorcum Church, at Preble, is a native of Holland, in which country he was born December 27, 1832, the place of his nativity being Arnhem in the Province of Gelderland. After acquiring an ordinary common school education, he took a classical and philosophical course under the Jesuit Fathers at the Seminary in Culenborg, after which he studied theology at the Seminary Ryzenburg in the Archdiocese of Utrecht. He received minor orders in 1859 at the hands of Archbishop J. Zwyzen. He was ordained sub-deacon by the Right Rev. Bishop Ignatius Schaepman, and deacon by the same Bishop at St. Cathrina Church at Utrecht on February 24, 1861. During the month of May following he accompanied Bishop J. F. A. Kistemaker to the West Indies, and was ordained to the priesthood on June 25th of the same year at St. Joseph's Church, Curacao, by the same Bishop. After ordination he was appointed private secretary to the Bishop, and besides fulfilling those duties had charge of the Sisters of Charity, and also attended to the lepers for one year. Following

Rev. M. Bongers.

this, he labored earnestly as a missionary in six of the islands belonging to the Netherlands, continuing his duties among these missions until 1885. During this period he established two new parishes and built for each a church, school and pastoral residence, the islands of Eustatius and Aruba being the several locations where this most successful undertaking was accomplished. While a resident of that country, he also published three works in the native language on the education of children, entitled "Virtue and Duty of Parents," "Confession," and "A Complete Prayer Book." At about this time failing health compelled the reverend Missionary to leave the tropics, but he still receives a pension from the home government of Holland in recognition of his extraordinary efforts and the good work done by him in behalf of the Church. Having

recovered somewhat, he next came to America, ostensibly to visit his sisters, Mesdames A. L. de France, R. Campscheur, and F. Boerboom, of Oconto, Wisconsin, and to pay a tribute to the memory of his father, who was buried in the cemetery at that place on June 25, 1881, arriving at that place on June 5, 1885. On the 1st of September following, owing to the ill health of the Rev. Father Brown, he was appointed assistant pastor of St. Patrick's Church at Fort Howard, Wisconsin, and when in December the good rector passed away, he received the appointment as pastor of that congregation. In October, 1886, he was transferred to Green Bay to take charge of St. Willibrord Church, of which he remained pastor for over three years. During this period he established a free school in connection with the parish, at which there was an average attendance of two hundred children. Thus he remained in active duty at Green Bay until February 6, 1890, when he was appointed to his present pastorate. Father Bongers has the distinction of being the first priest in the Diocese of Green Bay to establish the free school system, the period of this enterprise being the year 1886.

St. John the Baptist's Church, Princeton, Wis.

THE Polish congregation of St. John the Baptist, the oldest congregation at Princeton, Green Lake County, Wis., had for its first pastor the Rev. Father Specht, who remained from February until September, 1875. Then followed

St. John the Baptist's Church, Princeton, Wis.

in succession the Revs. Januarius Czarnowski, September, 1875, to July, 1877; Adam Bukowski, July to September, 1877; John Faurtowski, September, 1877, to December, 1879; A. Rogozinski, who built the parsonage, from December, 1879, to June, 1884; E. Zlowikowski, June, 1884, to September, 1886; V. Zarenczny, who built the church, April, 1887, to January, 1892; Richard Frank, from January, 1892, until the time of his death, October, 21, 1892. He built the old church over into a dwelling for the school Sisters. The next pastors were the Revs. J. B. Froehlich, November, 1892, to December

Rev. Q. Zielinski.

10, 1892; V. Lebiecki, December 15, 1892, to January, 1894; A. Lopatto, January, 1894, to February, 1896, and the Rev. L. Starostzick, who remained until the succession of the present pastor, the Rev. Q. Zielinski, to the charge. Father Zielinski was born on June 3, 1844, in Poland, was ordained in France, in 1868, and came to the United States in 1882. Since then, he has been stationed at Milwaukee, Beaver Dam, Menasha and Stevens Point.

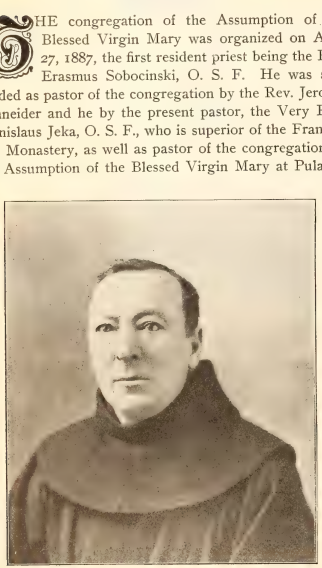
The congregation now numbers one hundred and eighty families. There is a parochial school connected with the parish of St. John, which is conducted by two Sisters of St. Francis and has an enrollment of one hundred and twenty scholars. Of Catholic organizations to which members of this congregation belong, there are, the Society of St. Isadore, whose officers are Messrs. W. Reginek, John Lontkowski, and Ant. Klappa; Society of the Holy Rosary, officers, Mmes. Mariana Hoppa, Johanna Kurkowska, and Theoph. Kostkowska; Society of St. Stanislaus Kostka, officers, J. Mackowski, T. Waszkowski and John Guderski, and the Society of St. Rose of Lima,

of which the Misses Rose Francikowska, Anast. Piasecka and Martha Lontkowska are the officers.

The Rev. L. Starostzick was born on October 6, 1853, at Kieferstaedtel (Sosnicowice), in Silesia, Prussia. He began his studies in the Gymnasium of Gleiwitz, in 1866, read philosophy and comparative science of languages in the Universities of Leipzig and Breslau, from 1874 to 1884; theology at the Universities of Cracow and Breslau, from 1890 to 1894, and at St. Marie's Seminarium, Cincinnati, Ohio, until his ordination to the priesthood, on June 19, 1894.

Church of the Assumption of the Blessed Virgin Mary, Pulaski, Wis.

THE congregation of the Assumption of the Blessed Virgin Mary was organized on April 27, 1887, the first resident priest being the Rev. Erasmus Sobocinski, O. S. F. He was succeeded as pastor of the congregation by the Rev. Jerome Schneider and he by the present pastor, the Very Rev. Stanislaus Jeka, O. S. F., who is superior of the Franciscan Monastery, as well as pastor of the congregation of the Assumption of the Blessed Virgin Mary at Pulaski.



Rev. Stanislaus Jeka.

The monastery of Pulaski was founded on the date given above. The Rev. Father Jeka is the present superior and rector, and has two assistant priests, the Revs. Francis Manel and Anthony Wisniewski, O. S. F., three clerics and two brothers. The congregation of the Blessed Virgin Mary now consists of about two hundred and fifty families. There are two schools, one parochial and one public school, in the parish, both of which are conducted by lay teachers. Connected with the congregation, there is also the Confraternity of the Holy Rosary, which has a membership of forty-five men and one hundred and twenty-four women.

The Very Rev. Stanislaus Jeka was born on May 10, 1844, in Prussia. After acquiring an ordinary education at the schools of his native country, he, on Sept. 12, 1868, entered the Order of St. Francis of Assissi. On September 21, 1873, he was ordained to the priesthood. Then, from 1875 to 1878, he was in France, and from 1878 until 1888, in Rome. In 1888 he came to the United States and was appointed rector of the Sacred Heart parish at Polonia, Portage County, where he remained until the end of 1891. From 1892 to 1895 he was rector of the congregation at Hofa Park and from 1895 until 1897 superior of the Franciscan Monastery, rector of Pulaski, as previously stated, and rector of the congregation of Hofa Park.

Church of the Assumption of the Blessed Virgin Mary, Reedsville, Wis.

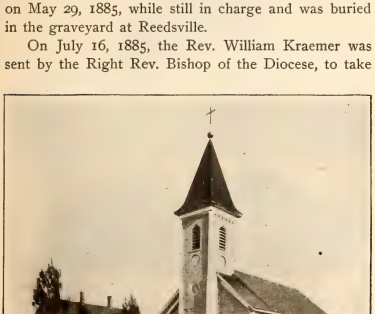
THE Church of the Assumption of the Blessed Virgin Mary at Reedsville, Manitowoc County, Wisconsin, was built by a settlement of Catholic Bohemians at that place in 1866. These people, consisting of twenty-five families, were earnest and zealous Catholics, and one of the first things they did after establishing themselves and providing what was absolutely necessary for the comfort of their families, was to build a little log church on the location where the present cemetery is situated. After its organization this congregation was attended by the Rev. Jos. Maly, who, while resident pastor at Francis Creek, visited the mission. Then for one year the Rev. G. Mazanek of Cooperstown attended to their spiritual wants, but at the end of that time Father Maly again assumed the charge, maintaining the same until 1876.

The first resident pastor at Reedsville was a Pole, who also spoke the Bohemian language, the Rev. Julius Stroelke. He built the first parsonage at this place, a small and unpretentious house, which, however, served its purpose for some considerable time. When he left Reedsville in 1877, Father Maly, then pastor at Kellnersville, again attended the mission. On October 6, 1878, the Rev. T. Spunar was appointed pastor of the congregation and its out-missions. During his administration St. Anna's Altar Society was founded with a membership of forty. A new bell was also bought and blessed by the Right Rev. Bishop F. X. Krautbauer,

on November 12, 1878. By this time the congregation had assumed such proportions that it was deemed advisable to erect a new church. The feelings of the congregation being unanimous in regard to that matter, work on the building was at once begun, and on the 9th of June, 1881, the corner-stone of a new brick church was blessed by the Bishop. The handsome main altar in this church was presented to the congregation by St. Anna's Society. Father Spunar left Reedsville March 21, 1882, and was succeeded as pastor by the Rev. John Videnka.

While Father Videnka was a resident of Reedsville, a St. Joseph's Benevolent Society was founded, and a side altar purchased for the church. The pastor died on May 29, 1885, while still in charge and was buried in the graveyard at Reedsville.

On July 16, 1885, the Rev. William Kraemer was sent by the Right Rev. Bishop of the Diocese, to take



Church of the Assumption of the Blessed Virgin Mary and Parsonage, Reedsville, Wis.

charge of the pastorate. Among other improvements made by this pastor to the property in general, were the erection of a Sisters' dwelling and changing the old church into a school. The latter undertaking completed, school was opened on the 30th of September, 1886, being placed at that time in charge of Sisters from the Convent at Silver Lake. During this same year a branch of the Catholic Knights of Wisconsin was established in the congregation. On April 10, 1889, a branch of the Third Order of St. Francis was also organized with forty members. Thus from time to time an increased interest was made manifest in the church, as well as numerous improvements and additions which were occasionally put upon the property. In 1891 the old priests' house was sold and removed, and a new large, comfortable and nice looking dwelling built. Four years later the school-house was torn down and replaced by a large and well arranged building. The parish was now in a most satisfactory condition, and, although a considerable amount of money had been spent in the erection of buildings, and constant improvements made upon them for a number of years, all of this had been effected without the necessity of incurring any debt whatsoever. At about this time the Rev. William Kraemer resigned the charge to accept the pastorate at Ahnapee (now Algoma), and he was succeeded on October 1, 1896, by the Rev. Adalbert Cipin, the present rector of the parish. The congregation at present consists of seventy-four Bohemian families.

The Rev. Adalbert Cipin was born in Bohemia, on the 13th of April, 1848, and was educated in Budweis, South Bohemia, where he was ordained to the priesthood on July 11, 1873. On the 17th of August following he came to the United States, and after remaining at St. Francis Seminary, near Milwaukee, for about five weeks, was sent by the Right Rev. Bishop Melcher, as first resident pastor, to St. Joseph's congregation at Carlton and its three missions. While maintaining that pastorate, he established St. Wenceslaus Bohemian Benevolent Society and St. Cecilia's Church Choir, each having a membership of eighteen. He also carved the main altar in the old church of St. Lawrence at Stangelville and the side altar in St. Joseph's at Carlton. On the 19th of October, 1878, he was sent by the Right Rev. Bishop Krautbauer to Ahnapee, Wisconsin. After working there and at the mission of St. Mary's for a period of sixteen years, during which time he repaired and embellished the church, built a Sisters' residence and brick school-house at the former, and finished the church at the latter place, and having spent all of his present means—about $3,000—for the church and school, reaping nothing but ingratitude from the congregation, he left. He was thereafter transferred by Bishop Messmer to the pastorate of St. Joseph's congregation at Kellnersville, on August 6, 1894, where he remained until October 1, 1896. During that period the church at Kellnersville, as well as those at the two missions, St. Augustin's and St. Wenceslaus', attached to that parish, were repaired. In addition to this, the choirs were reorganized, the debt existing on St. Joseph's Church paid, the parsonage at Kellnersville renovated, and the parochial school at St. Augustin's, which had been unused for a period of two years, again established and brought into active operation. On October 1, 1896, Father Cipin was again transferred, by the order of the Right

Rev. Bishop, to the charge of St. Mary's congregation in Reedsville, and missions at Brillion and Kasson.

St. Mary's congregation at Reedsville has now a paying membership of about seventy families. The school connected with this parish is conducted by Sisters from the Convent at Silver Lake, Wisconsin, and has a total enrollment of one hundred and ten, and an average attendance of ninety pupils.

Of Catholic organizations connected with the congregation, there are: A branch of the Third Order of St. Francis, forty members; Catholic Knights of Wisconsin, twenty-six members; Holy Rosary Society, dedicated to St. Anna, fifty members; St. Cecilia's Choir and Singing School, which is under the direction of the reverend pastor, and St. Joseph's Society, which has a membership of eighteen.

The congregation of the Holy Trinity at Kasson, Wisconsin, was organized in the year 1875, and at the same time a number of German Catholic families living in that vicinity built a small frame church, which was for some time subsequently attended by the resident pastor from Reedsville. This mission may be said to have prospered from the start, and soon under the benign administration of its successive pastors consisted of a congregation of about eighty families. In 1878 the mission was attended from Clark's Mills by the Rev. Clement Lau, and in the following year again by priests residing in Reedsville. During the pastorate of the Rev. W. Kraemer the church was enlarged and a steeple added to it. Since the erection of a new mission church in Brillion, the congregation has become somewhat reduced in numbers, there being now but thirty members (good people all), twenty-six of whom are of German and four of Irish nationality. In connection with this congregation there is a Holy Rosary Society, of twenty-seven members, which was organized in 1882, and a St. Cecilia Choir, of eleven members, which was established in 1896.

Soon after the completion of the Milwaukee and Lake Shore Railroad, a village grew up about three miles south of Kasson, to which the name of Brillion was given. The Catholics living in the immediate vicinity of this place soon came to the conclusion that it was advisable as well as necessary to have a church of their own, and to that end established a congregation and erected a frame structure which was dedicated and blessed by the Right Rev. Bishop F. X. Krautbauer, on November 9, 1881, there being also present at that time the Rev. Julius Rhode of Kaukauna.

The first pastor to administer to the spiritual wants of the mission was the Rev. Tobias Spunar of Reedsville. The next move on the part of the congregation was to establish a parochial school, and for that purpose the Rev. William Kraemer took up a collection, to which the members of Kasson congregation contributed liberally. This school is now attended by about seventy children from both missions, the total enrollment during the year 1896 being ninety-nine. Since the very commencement the school has been in a most healthful and progressive condition, a state of affairs largely owing to the thoughtful consideration given to

Rev. A. Cipin.

it by the Sisters of Silver Lake, in whose charge it has always been. Among numerous improvements made from time to time upon the church interior is a beautiful gothic altar, a gift of the congregation, the gilding on which was contributed by the present pastor.

The congregation of the Nativity of the Blessed Virgin now consists of forty-four paying and twenty non-paying members, six of Irish birth or descent. Of societies in the congregation there is a branch of the Catholic Knights of Wisconsin, having about thirty members; a Society of Christian Mothers, with twenty-five members, and a Church Choir.

St. Mary's Church, Rhinelander, Wis.

PREVIOUS to the year 1888, St. Mary's was occasionally visited by Fathers John Seubert and P. Lochman of Clintonville, and N. Buschle and W. Takken (Dean) of Antigo. During these visits divine services were held in private houses, there being no church, although towards the end of the period mentioned one was in course of con-

struction. This church was of frame, 60x48 feet, having a spacious sacristy, which served at that time as a parsonage, but is now used as a sacristy and winter chapel. The building was completed in 1888 by the Rev. N. July, who became the first resident pastor. At this time the congregation of St. Mary numbered but

St. Mary's Church and Parsonage, Rhinelander, Wis.

fifty families, between whom and the missions at Tomahawk, Parrish, Harrison, Monico, Eagle River and Minocqua, Father July divided his time. In 1889 a new parish was formed, of which Tomahawk became the headquarters. Of this parish the Rev. Charles Hoogstoel was appointed rector, with Parrish, Harrison and Minocqua as missions. Eagle River and Monico, remained as before and were attended from Rhinelander. In 1892 Father July built a commodious parsonage at a cost of $3,000, and furnished it throughout with the most desirable and modern improvements. Continued ill-health prevailing, Father July resigned in February, 1894, and was succeeded by the Rev. A. A. Gagnon, a Canadian priest, who remained, however, but a short time, being transferred to Rosiere on July 26 of the following year. He was succeeded as pastor of St. Mary's by the Rev. Father Van Roosmalen, who built an addition of thirty feet to the church, added a tower, and also renovated the building throughout at a cost of $3,400. On June 30, 1896, Father Van Roosmalen went to Sturgeon Bay, being succeeded at Rhinelander by the Rev. B. Hugenroth, at that time at Clintonville. The congregation of St. Mary's, which now numbers some two hundred families, is of a somewhat polyglot character, consisting, as it does, of a mixture of Irish, French, German, Polish and Bohemian nationalities. There is at present no educational institution in connection with the congregation, but it is hoped that better times will, before long, warrant the erection of a Catholic school.

The Hospital of St. Mary's, at Rhinelander, which is in charge of twelve Sisters of the Dolorous Mother, was erected in 1895.

Of Catholic organizations connected with St. Mary's parish there are the following: Catholic Knights of Wisconsin, forty-eight members: James G. Dunn, president; Patrick Gleason, vice-president; James Gleason, financial secretary; Adam Schliessmann, recording secretary, and C. Crusoe, treasurer. Catholic Order of Foresters, sixty members: John Didier, chief-ranger; Adam Schliessmann, vice-chief-ranger; John Beck, financial secretary; William T. Clifford, recording secretary; Felix Dolan, treasurer. Sacred Heart Society, one hundred and twenty members, and the Ancient Order of Hibernians, twenty members; Patrick Gleason, president; J. E. Bonnie, first vice-president; P. Ryan, second vice-president; James Gleason, financial secretary; William Dunn, corresponding secretary, and Felix Dolan, treasurer.

The Rev. B. Hugenroth, present rector of St. Mary's congregation, Rhinelander, Wisconsin, was born at Westbevern, near Münster, Westphalia, Germany, on September 23, 1856. He received his primary education

Rev. B. Hugenroth.

in the parochial schools of his native land, which, according to compulsory law, he frequented for seven years.

Being now too old to enter the Gymnasium, he, with the consent of his parents, left for America on February 15, 1880. Here he entered St. Vincent's College, Phil-

adelphia, on March 31, 1880. He then went to St. Lawrence College, Mt. Calvary, Wisconsin, where he completed his classical education and whence he was adopted for the Diocese of Green Bay by the Right Rev. F. X. Krautbauer in the year 1882. He next returned to Louvain to complete his studies in philosophy and theology at the American College.

Whilst at Louvain he received minor orders and subdeaconship. In 1886, with the consent of the Right Rev. F. X. Katzer, then Bishop of Green Bay, he went to the University of Innsbruck, Tyrol, Austria, where he was ordained to the priesthood January 23, 1887, and celebrated his first Holy Mass in the Franciscan church at that place on February 2d following.

In 1887 he returned to Green Bay and was at once sent to the Upper Peninsula missions in Door County. Here his work comprised the missions of Jacksonport, Bailey's Harbor, Egg Harbor, Sister Bay and Washington Island, together with Sevastopol. For nearly five years and a half, he labored in these missions, building a new church at Egg Harbor, constructing a new parsonage at Sevastopol, erecting and carving with his own hands the main and side altars in SS. Peter and Paul's Church, at Sevastopol, and superintending the building of St. Aloysius Institute, which stands as a lasting testimony of his lordship's love for poor missions and for Christian education. On December 28, 1892, he was transferred from the Upper Peninsula missions to Clintonville and missions, holding the first services at Clintonville in January, 1893. His new charge comprised the missions of Clintonville, with a Catholic school; Bear Creek, with a Catholic school —both schools being taught by Franciscan Sisters of Silver Lake, Wisconsin—Leopolis, Marion, Tigerton, Norrie and Aniwa. In 1895 Bishop Messmer sent a priest to Aniwa, with Phlox, Norrie and Tigerton as missions, also a resident priest for Bear Creek alone, Clintonville and Marion still belonging to Father Hugenroth. During the three years in Clintonville and missions, Father Hugenroth, with his people, built the new St. Rose's Church at Clintonville, at a cost of $12,000; a church tower at Tigerton, and commenced St. Boniface Church at Aniwa. The building of the new St. Rose's Church at Clintonville was commenced under the most favorable circumstances, which became very adverse before the structure was completed. For this the hard times, which prevailed in 1893, were largely the cause. The building, however, was completed, although a standing debt of $5,900 remains to be paid. Through the energy of Father B. Schmitz, Father Hugenroth's successor, and the good will of St. Rose's congregation, this debt has been reduced to $3,700. In July, 1897, Father Hugenroth was appointed rector of St. Mary's congregation at Rhinelander, Wisconsin, his present charge. He is now nearly forty-one years of age.

St. Hubert's Church, Rosiere, Wis.

THE congregation of St. Hubert's was organized somewhere about the year 1866. For ten years prior to that time it was served as a mission by pastors residing in adjacent localities, and also received occasional visits from priests who happened to be passing in that direction. The first pastor, however, to attend the congregation, and of whom any information is given as such, was the Rev.

St. Hubert's Church, Rosiere, Wis.

Father Vermare. His successors were the Rev. Fathers Contaigne, Vaillant, Roger, Jouaux, Gagnon, the latter's pastorate ending with his life, on January 6, 1896, and the present pastor, the Rev. S. C. Mickers.

The first church built at Rosiere was totally destroyed by fire in 1871, but was immediately rebuilt by the Rev. Father Contaigne, who was at that time in charge of the pastorate. The congregation of St. Hubert's now numbers some six hundred and sixty souls, nearly all Belgians. In the way of Catholic organizations, there are connected with St. Hubert's, a Dames of the Altar Society, with eighty members; League of St. Joseph, one hundred and five members, and Sodality of the Children of Mary, thirty-six members.

The little congregation of St. Michael's, in Door County, Wisconsin, Belgian, which was organized in 1881, is attender as a mission from St. Hubert's. The number of families attending St. Michael's, is thiry. They

are given an opportunity to attend Mass, which is regularly celebrated on two Sundays in every month.

The Rev. S. C. Mickers was born in Holland, on January 30, 1854, made his religious vows in the Order of St. Norbert in 1875, was ordained to the priesthood

Rev. S. C. Mickers.

in 1879, and, after having been assistant parish priest some twelve years, was called back by his abbot to be appointed master of novices and professor of moral theology in the monastery, from 1893 to 1896, when he left the old country to become a missionary priest. He became rector of St. Hubert's at Rosiere in 1896.

St. John the Baptist's Church, St. John, Wis.

ST. JOHN the Baptist is the name of the church which was built and dedicated in 1862. At that time the congregation consisted of eighteen families, all of whom were German. The church was a crude though comfortable structure, being built of logs, and the furnishings were, as may be supposed, well in keeping with the general condition of the structure. This little community, which was located at St. John's in Calumet County, was at first attended by the pastors at Hollandtown. The first of these to thus administer to the spiritual wants of these people, was the Rev. Father Luytelaar, who continued to do so from 1861 to 1864. He was succeeded in these duties by the Rev. B. DeGoey, who continued to visit St. John's until 1869. From the beginning of the latter year until 1870 the pastor serving this congregation was the Rev. Clement Duerr, who was resident pastor at Buchanan. He was the last of the visiting pastors, as in 1870 the Rev. Anthony Leitner was appointed as resident pastor. He remained at St. John's for a couple of years, during which time he managed to build the present church, a nice and spacious structure, in every way more suitable than its predecessor. From 1872 until 1874 the Rev. Father Lezno administered the pastorate, and from 1874 to 1875 the Rev. John Guenterscheid. Following him came the Rev. J. Jaster, who was succeeded in 1879 by the Rev. Charles Buschle. He was followed in 1879 by Father I. G. Ritter, who administered the duties of the pastorate until his death in 1896, when the Rev. John Westkamp, present rector of the parish, was appointed.

St. John the Baptist's Church, St. John, Wis.

The congregation of St. John now consists of eighty-three families. There are three Catholic organizations in the parish, all of which are very active and thoroughly well represented. One of these, a branch of the Catholic Knights of Wisconsin, has a membership of thirty-five. The Altar Society for Married Women, Mmes. Annie Jacobs and Gertrude Pscherra officers, has sixty-three members. A St. Mary's Sodality for Young Ladies, of which Miss Anna Fisch is president, has a

membership of forty-three. The educational interests in this parish are subserved by two parochial schools, which are in charge of school Sisters of St. Agnes from Fond du Lac. The number of children now in attendance at these schools averages nearly eighty.

The Rev. John Westkamp, present rector of St. John the Baptist congregation, is a native of Westphalia, Germany, where he was born in 1836. He was ordained to the priesthood in 1861.

SS. Peter and Paul's Church, Sevastopol, Wis.

AS early as the year 1883 the Catholic population of the town of Sevastopol, Door County, Wisconsin, especially those of the northern part of the township living remotest from the church at Sturgeon Bay, to which parish they belonged at that time, began to consider the advisability of forming a congregation of their own, and of building a church edifice in order to be better enabled to follow up their religious duties. At the request, therefore, of a number of these people, the Rev. E. Blum, at that time resident pastor of the Sturgeon Bay parish, called a meeting in the spring of the following year at the house of Mr. John Hocks, when preliminary steps were taken towards the erection of a new church. This arrangement was completed with the consent of some sixty families, who thus formed the new congregation of SS. Peter and Paul. In

SS. Peter and Paul's Church, Sevastopol, Wis.

the fall of 1884 Father Blum, having been transferred to another parish, the Rev. Father Pellegrin became his successor, and it was under his administration and personal direction that the congregation at Sevastopol was incorporated under the State laws of Wisconsin. Of this incorporation Messrs. John Meyer and Joseph Neusse were respectively elected treasurer and secretary. To further facilitate matters connected with the erection of the church, a building committee was also appointed

Rev. C. Ulrich.

which consisted of Messrs. Dominic Kemp, Michael Donovan and John Hocks, under whose direction active work was begun on the building during the summer of 1885. In the fall of that year the church was completed, blessed and placed as a mission in charge of Father Pellegrin. Thus for some time following the congregation was visited regularly on the third Sunday of each month. In September, 1887, the Rev. Alphons Broens was appointed rector of Sturgeon Bay, who continued to visit Sevastopol until early in the spring of 1889, when the Rev. B. Hugenroth was appointed pastor of the missions on the peninsula, among them being Sevastopol. At the suggestion of Father Hugenroth the people of this congregation built a parsonage in 1889. The residence being completed, Father Hugenroth removed from Jacksonport to Sevastopol, and thus also became the first resident pastor at that place, and from there he attended the five missions of Jacksonport, Bailey's Harbor, Egg Harbor and Sister Bay, located on the peninsula in Door county. The apparent difficulty in the administration of all these distant small communities, especially in regard to the most necessary spiritual work, the instruction of the children living so far apart from their churches, indicated to Father Hugenroth the great benefit which might be done by some institute for

the particular purpose of giving a short course of preparation for the reception of the Holy Sacraments to those who would be otherwise neglected and lost. Encouraged by many, he presented this idea to the Right Rev. Bishop Messmer, who not only sanctioned the furtherance of the project but furnished the means for building the present magnificent school, which stands near to the church edifice and is known as St. Aloysius Institute. This building was completed in 1892 and blessed by the Right Rev. Bishop on the 29th of November of that year. This institute and two beautiful gothic altars, built by Father Hugenroth and donated by him to the congregation, are certainly a standing monument of this priest's zealous work. In December, 1892, Father Hugenroth was transferred from Sevastopol to another charge, Bishop Messmer appointing the Rev. F. X. Steinbrecher as his successor. He was soon, however, called to other fields of labor, his place being taken by the Rev. J. Hennes, who was again succeeded by the Rev. A, Broens. Failing health, however, soon compelled him to give up this charge, which was transferred to the Rev. Father Kroll, resident pastor at Bailey's Harbor, who visited Sevastopol once a month until November, 1885. On the 9th day of that month the Rev. George Brunner assumed the pastorate, he being succeeded by Father C. Ulrich, who is still in charge of the congregation of SS. Peter and Paul's, which is now composed of five hundred and ten souls. The parochial school is in charge of the School Sisters of St. Francis, from the Bay Settlement, and has a regular attendance of seventy scholars.

On the 9th day of August, 1897, the missions of Jacksonport, Bailey's Harbor and Sister Bay were attached to the parish of Sevastopol to be administered from that place.

The Rev. Constantine Ulrich was born on the 19th of January, 1845, in Luzern, Switzerland, and after acquiring the necessary education was ordained to the priesthood in Feldkirch Vorarlberg, on April 11, 1871. for the diocese of Rochester. He arrived in America the 14th day of November, 1871, and entered the diocese of Green Bay in April, 1893, becoming rector of the pastorate at Luxemburg, Wisconsin, where he remained until August 30, 1896, when he was transferred to his present rectorate.

St. John's Church, Seymour, Wis.

THE village of Seymour is situated in the town of the same name in the County of Outagamie, State of Wisconsin. This village originated at the time when the Green Bay and Winona Railway was built, as before that the country was inhabited only by a few farmers, who on account of the great distance they had to travel to their nearest market place, Appleton, eked out a rather primitive as well as precarious existence. Nor was it their temporal condition which suffered alone from this state of affairs, as, being careless of the one, they were equally so of the other, and hence their spiritual condition suffered as well.

It was quite an undertaking for the people of that section to go to church in those days, as the nearest place of worship to them was then located at Little Chute. The settlement, therefore, became a neglected spot, which condition was more firmly established through the indifference of the people about going to the neighboring settlements to attend to their religious duties, and the inability of the pastors of the neighboring parishes to come to them. It was not, therefore,

St. John's Church, Seymour, Wis.

until the year 1873, after several Catholic families had established their homes in the town of Seymour, and the construction of the railway had brought a number of Catholic artisans into that vicinity, that the Catholic citizens came together and arranged for the erection of a frame church. At a meeting, a committee of six prominent Catholics was appointed, to whom was delegated full power to collect the necessary means and supervise the erection of the church. Work was at once begun on this building, which was finally completed during the year 1874, and dedicated under the patronage of St. John the Baptist, by the Rev. Father Walsh, of Green Bay, who was delegated to perform that service by the administrator of the diocese, the Rev. Edward Daems. From the time of dedication until December of

the same year, St. John's congregation was regularly visited by the Rev. Father Beyerle, then stationed at Duck Creek. Father Beyerle died at Milwaukee in the summer of 1897, being at the time pastor of the Catholic congregation at Grand Rapids. So poor was this community that they were unable to fulfill their obligations to the pastor, so that he was compelled to discontinue his visits to Seymour, and the little mission was thus left without a priest for several months. Another effort to establish regular services at Seymour was made in the summer of 1875, by Father Buschle, at that time pastor of Centre, who for six months attended the congregation as a mission. Once more the congregation was unable to fulfill its engagements, and so for a second time was left without a priest. In the following December, Father Scholter was sent to Seymour, his mission being to celebrate services there on two Sundays in the month, provided that the congregation would make an effort and show a disposition to carry out their obligations. This they managed to do, and the Right Rev. Bishop Krautbauer, becoming satisfied with the exertions made by these people and their evidently good intentions, nominated Father Scholter as resident pastor of the congregation, giving him also that of Black Creek as a mission. At the time of his coming, there was no residence provided for the priest, so Father Scholter built a new sacristy 24x16 feet, which at the same time served as a home for him. A good omen at this time was a desire on the part of the congregation of St. John's to establish a Catholic parochial school, and at a special meeting called for that purpose, it was unanimously resolved to begin work on one at once. As a result of this, a building with basement, two stories and attic was erected, and on the first of September, 1876, was ready for occupancy. This school was immediately put in charge of the Ursuline Sisters of Green Bay, who conducted it from the start with so much care, circumspection and solicitude, that within a few weeks they had a regular average attendance of not less than eighty scholars. In order to meet all of these expenses, however, and to make in addition suitable provision for the care and sustenance of the Sisters, Father Scholter was compelled to go outside of his immediate congregation to solicit aid in this undertaking. In this he was quite successful, obtaining altogether the sum of $692.67. He now made an additional improvement to the property by erecting a small chapel in the new school house for the Sisters, which he dedicated to the Sacred Heart of Jesus. Thus affairs passed quietly and satisfactorily along until the Ursulines were called back to the mother house at St. Louis, for which place, deeply regretted, they left Seymour on the 20th of June, 1877. The school was then placed in charge of Sisters Macaria, Synthiches and the candidate Mary Hass, of Notre Dame Convent, Milwaukee, who came to Seymour in October, 1877. In the interim, however, the public schools at Seymour had been reopened, and to these many of the children had already begun to go, so that the Sisters had great difficulty in gathering around them an attendance of forty pupils. At length, overcome by the many and unexpected difficulties which seemed constantly to assail the enterprise, the Right Rev. Bishop sold the school building to Mother Caroline for the sum of $1,700. With the sale of this building the pastor was obliged to seek a new residence, and he therefore built an addition to the sacristy 16x24 feet, which cost $307.53, and was arranged as a residence for him. On May 5, 1878, a mission was held in Seymour by the Rev. Father Steil, assistant pastor at St. John's Church in Green Bay. This mission was markedly successful, many luke-warm Catholics in the vicinity being brought to the consciousness of their condition, while many who had fallen away entirely from the church were reconciled to God.

On June 22 of the same year, Father Scholter was transferred from Seymour to Centre,. being succeeded as rector of St. John's by the Rev. A. Koetz, who took charge of the congregation on July 12, and remained until the time of his death (he was killed in a runaway), on the 16th of May, 1880. Father Koetz was succeeded by the Rev. N. Schoell, who remained at Seymour until August 7, 1884, when he was appointed rector of the Catholic congregation at New London. Father Schoell's successor was the Rev. Father Pescinski, during whose administration the Sisters left Seymour and the school was closed. The parish was then left vacant for a period until the coming of the Rev. Father Kristan, who in turn was succeeded by the Rev. Fathers Gessel and Bourgmeyer. Under the administration of Father Gessel, the Sisters' residence was bought back by the congregation and is used at the present time as a parsonage. The means on this occasion were furnished by a Sodality in Bavaria, although local institutions and individuals were not backward in rendering assistance, Bishop Messmer individually donating over $200. It was during this pastor's residence at Seymour that the congregation divided, the greater part organizing a parish by itself in the so-called Bavarian Settlement. Everything was done by Father Bourgmeyer to prevent this arrangement going into effect, but all of his efforts proved unavailing, the Right Rev. Bishop finally giving his permission for the separation and organization of a new parish, which is called Isaar or St. Sebastian's. Father Bourgmeyer worked hard at Seymour, especially to secure for his successor a suitable living. After the transfer of Father Bourgmeyer to Custer, the pas-

torate of Seymour remained vacant for a considerable time, during which the Rev. Father St. Louis administered to the congregation from Green Bay. The next pastor of St. John's was the Rev. Joseph Hemmer, who assumed the charge on the 16th of January, 1895, having in connection with the home parish the missions of Black Creek and Isaar. On March 9, 1896, Bishop Messmer incorporated the congregation of the mother parish under the title of St. John's congregation, of Seymour, Outagamie County, Wisconsin. The documents perfecting these arrangements were duly signed by the Right Rev. Bishop and Secretary N. F. Kitzinger in the presence of F. R. Dittmer, notary public. On September 2, 1896, the Rev. Joseph Bastian, formerly pastor of St. Francis' congregation at Portage City, was appointed rector of St. John's and of the missions attached, and is still maintaining that position. At the present time there are three Catholic societies connected with this parish, the Benevolent Legion of Brooklyn, whose purpose is for mutual life insurance, a Rosary Society for Married Ladies, and a society for the young ladies.

The outlook for Seymour is now more promising, although its growth is necessarily slow. According to the latest parochial report sent to the Right Rev. Bishop in 1896, the congregation now numbers some seventy families, seventeen of whom are English, eight French, forty-one German, one Bohemian, one Hollandish and one of Polish nationality. The estimated value of the parish property at this time is three thousand dollars. In connection with this brief history, it will certainly not prove amiss to mention some of those who have been actively and zealously interested in the promotion of St. John's congregation and the general welfare of the parish. Among such are Alois Gehling, Nicholas Kitzinger, Alois Lotter, Conrad Dilger, John Hughes, Joseph Hutchison, William Hutchison, William McDonald, Louis Metzner and Frank Huettl.

The mission at Black Creek, Outagamie County, which is attended from Seymour, is situated about nine miles west, on the Green Bay and Winona Railway. At this place there is a little frame church dedicated to the Dolorous Mother of God, which is supported by a congregation of about fifty-five families. There are Sodalities of the Sacred Heart and Blessed Virgin Mary in this congregation, both being in an active and flourishing condition. The church property belonging to this mission has an estimated value of $2,000.

St. Sebastian's congregation at Isaar is another mission which is attended from St. John's, and was established by sixty-three Catholic families who withdrew from the mother church for that purpose. The church at this place is a neat-looking brick-veneer structure and is situated in the town of Seymour. This property is valued at $2,000, while the entire indebtedness of the parish does not in all exceed $100.

The Rev. Joseph Bastian, present rector of St. John's and out-missions, was born September 6, 1860, at Kirweiler, Canton Buxweiler, Alsace. After acquiring an ordinary education, he completed his classical studies at the Gymnasium at Buxweiler Bitch (Lothringen) and Zillesheim. His theological and philosophical studies he acquired at the Priests' Seminary at Strassburg, and he was ordained at that same institution. He was then for some time engaged as a professor at Alsace, from whence he was afterwards sent with others to the diocese of Freiburg, Baden, to assist in the spiritual work there. In 1892 he came to America, the Right Rev. Otto Zardetti coming with him to St. Cloud, Minnesota, from whence he took charge of St. Nicholas congregation (Stearns County), with the missions Pearl Lake, St. Anna and Eden Valley. When the Right Rev. Father Zardetti became Archbishop of Bucharest, Father Bastian joined the Diocese of Green Bay, being given in charge of the congregation of the Precious Blood, at New London, where he remained for two months. In May, 1895, he was transferred to St. Francis Xavier's at Portage, where he erected a parochial school. In September, 1896, he became rector of the congregation at Seymour, where he is still located.

Rev. Joseph Bastian.

Sacred Heart Church, Shawano, Wis.

SHAWANO, the county seat of Shawano County, is situated near the eastern banks of the Wolf River, about forty miles northwest of Green Bay, and about sixteen miles north of Clintonville, Waupaca County, which was formerly a railroad terminus. Thirty-seven or thirty-eight years ago the population of this place consisted of about one thousand people.

One of the first among those to settle at Shawano, was Mr. Joseph Maurer, a Catholic, who came there from Rhenish Prussia, in 1850. For a number of years the few Catholics residing in the county had to travel a long distance over rough and often almost impassable ways to Keshena, in the Menominee Indian Reservation, where they attended the celebration of the Holy Mass, and received the Sacraments. In 1862 the Right Rev. John Martin Henni, afterwards Archbishop of Milwaukee, to which diocese Shawano County then belonged, celebrated the Holy Mass at the house of Mr. Ostroph, on Green Bay street, Shawano. He also, at the same time, baptized a child of Mr. Ostroph's, the first, as far as is known, to receive that Sacrament in Shawano. Somewhat later, the Rev. P. Antoine, of the Capuchin Order, who was then stationed at Keshena, also baptized a number at Shawano. In 1863 the Rev. P. Mignault visited the little settlement, saying Mass at various private houses, and administering generally to the spiritual wants of the people. From the statement of an Indian at Keshena, it appears that he labored in the mission for only one year. As to the length of his stay in that vicinity, nothing definite can be given, the records of Keshena, covering a period extending from 1855 to 1864, having been lost. It is of record, however, that his successor, the Rev. Father Mazeaud administered to these people from June 2, 1864, to May 14, 1865. After a lapse of a few months the Capuchin Fathers of Mt. Calvary, Wisconsin, took charge of these missions, maintaining the same from March, 1866, to January, 1870. The first of these to assume the active duties of the charge was the Rev. P. Cajetanus Krauthahn, who remained from March, 1866, to October, 1867. He was then followed by the Rev. P. Solanus, from October, 1867, to July, 1868. Father C. Krauthahn resumed the administration July, 1868, and administered the same until January, 1869, when he was succeeded by the Rev. P. Fidelis, who remained until 1870. The Capuchin Fathers were succeeded by the Rev. C. R. Vermare, then resident pastor at Oconto, who maintained the charge from 1870 to September, 1871. From that date, with the exception of a brief visit made by the Very Rev. Edward Daems, Vicar-General of Green Bay, during February, 1872, to the reservation, the Indians as well as their white neighbors were without a pastor until September, 1872. At that time the Rev. John Chebul, missionary among the Chippewa Indians of Northern Wisconsin, made a short visit to Keshena and Shawano. Then, for another year, the people were without a pastor, until the Rev. Charles Beyerle, from Duck Creek, came and administered the Holy Sacraments at Keshena. Father Chebul continued to visit these missions at rather uncertain intervals, until May, 1874. It is also of record that during the month of August and September in that year the Rev. Father C. Beyerle resided at Keshena, so that the Catholics at Shawano also had the benefit of his administration during the same time. From then, however, until July, 1875, the people were again left to their own devices. In that year, the late Rev. Amandus Masschelein was sent

Sacred Heart Church, Shawano, Wis.

to Keshena by the Right Rev. F. X. Krautbauer, Bishop of Green Bay, where he remained in charge of the reservation and surrounding country from July, 1875, to September, 1880. It was during his administration that the first separate records were kept of the mission at Shawano, and the several white stations in the vicinity of that place.

After repeated requests made by the Right Rev. Bishop of Green Bay, the Franciscan Fathers of the Province of the Sacred Heart of Jesus, at that time assumed spiritual charge of the Menominee Indian Reservation. Since the 1st of September, 1880, Shawano was visited regularly every second and fourth Sunday of the month by Fathers from the Reservation. Among those thus administering to the spiritual wants

of the congregation, was the Rev. Father Zephyrin Engelhardt, who performed the duties of pastor from September, 1880, to August, 1882, on which date he was appointed Superior at Keshena, which position he maintained until April 17, 1885.

He was succeeded as pastor of Shawano by the Rev. Father Blasius Krake, O. S. F., who remained for one year. Father Krake's experience as a missionary worker exemplified to a marked degree the untoward and disheartening conditions which, in so many instances, seemed to be the perfectly natural environment of the earlier settlements. Nor was it so much the lack of means as the callous indifference of the people to the friendly and tireless advances made by the missionaries, whose unselfish purpose was to improve and better their spiritual condition. In this particular instance, Father Krake experienced a state of affairs which might well have dismayed one even as loyal to the purpose of his calling as he. This will more readily be appreciated after a perusal of what follows.

Father Krake was succeeded by the Rev. Father Hugo Fessler, from 1883 to 1885. Towards the end of July, 1885, Father Fessler was transferred to the pastorate at Chillicothe, Missouri. The next pastor was the Rev. Father Norbert, of Teutopolis, Illinois. Another change made at this time was in the transfer of Father Zephyrin Engelhardt, to Superior City, his duties being assumed by the Rev. Oderic Derenthal, from that place. On July 5, 1887, the Rev. Father Norbert was sent to Harbor Springs, Michigan, his position as pastor of Shawano being assumed by the Rev. Pius Niermann, under whose administration the parish remained until the arrival of the Rev. F. X. Steinbrecher, July 19, 1888. Since that date, there has been no connection between Keshena and Shawano in the management of the latter parish.

On August 30, 1890, Father Steinbrecher was appointed private secretary of the Bishop of Green Bay, and in his place the Rev. J. Kaster, present incumbent, was appointed to the pastorate at Shawano. These duties he actively assumed on September 19th following.

The first attempt at forming a congregation and building a church at Shawano was made in the year 1863, at which time, however, the project was unsuccessful. There is, however, on record a document which states that, "by the grace of God, and the permission of the Right Rev. John Martin Henni, of Milwaukee, a station was established at Shawano by the Rev. A. Mignault, at which place divine services were to be held once every month, under the patronage of St. John Nepomucene." On the 11th of December, 1863, a Building Committee, consisting of Messrs. Joseph Maurer, M. Ostroph and John Wiley, was appointed to look after and regulate the affairs of the parish. For three and one-half years following that time, no further attempt was made towards the erection of the church, but the question was renewed and brought to a more successful issue on August 22, 1867. At that time Father Cajetanus Krauthahn was pastor of the Catholic church at Keshena and Shawano, and it was under his direction that the Board of Trustees were elected, and the subscription list circulated, which was signed for liberal amounts by Catholics and Protestants alike. In spite of every effort, however, of the pastor, and the unqualified and earnest desire of the people, this church was not completed for nearly three years. This building was first dedicated under the patronage of St. Odelia, but was afterwards (January 12, 1881) transferred by the Bishop to the protection of the Sacred Heart of

Rev. Joseph Kaster.

Jesus. It is recorded that the Rev. Father Fidelis, a Capuchin Father from Calvary, Wisconsin, was the first priest to celebrate the Holy Mass in this building.

Under the judicious administration of its pastors, the little congregation prospered and grew, until in January, 1889, it was decided to be both necessary and advisable to build a more spacious and substantial structure. Plans were, therefore, immediately drawn, and on April 1st, of the same year, the new building was under way. The corner-stone of the church was laid on May 8, 1889, by the Right Rev. F. X. Katzer, of Green Bay, who also returned and dedicated the build-

ing on July 31st. This neat little structure, which makes a very presentable appearance, is of brick veneer, and occupies an area of 40x90 feet. During the spring of 1895, the interior of the church was completely renovated, the walls and ceiling being handsomely frescoed, besides which other valuable additions and improvements were made to the furnishings.

The first record of a Society formed in Shawano dates back to 1867, at which time a Roman Catholic Mite Society was established. This organization accomplished much good, the decorations of the church interior, as well as a number of the vestments, having been purchased from funds procured by it. On June 10, 1881, the men of the congregation organized the St. Joseph's Benevolent Society. In October of the same year, the Bishop also granted permission for the organization of the Confraternity of the Sacred Heart of Jesus, and the Apostleship of Prayer. Two months later, through the influence of the Sisters of St. Joseph, a Young Ladies' Sodality of the Immaculate Conception was organized. Other Societies organized from time to time are the Sodality for Boys, established December 8, 1889, under the patronage of St. Aloysius; Branch 132, Catholic Knights of Wisconsin, 1892, and a Christian Mothers' Society, organized May, 1894.

The parochial school connected with the congregation of the Sacred Heart, is conducted by Sisters of St. Joseph, from the Convent at South St. Louis, Missouri. These Sisters arrived at Shawano October 28, 1881, having come at the request of the Rev. Provincial, Vincent Halbfas, O. S. F. The school was opened on November 7, following, the number of scholars at that time being limited to thirty-seven. There are now five Sisters in charge, and the attendance has increased to one hundred and twenty scholars. The congregation of the Sacred Heart at the present time numbers in the neighborhood of sixty-five families.

The Rev. John Kaster, pastor of Sacred Heart congregation at Shawano, and its attendant missions, is a native of Wisconsin, and was born on January 6, 1864, at Green Bay. He is the youngest of three brothers, and receivevd his elementary education at the Catholic parish school of his city. At the age of thirteen, he commenced taking lessons in Latin from his pastor, the Rev. F. X. Katzer, and finally entered the Seminary of St. Francis, near Milwaukee, in 1879. On April 3, 1888, he was ordained to the priesthood by his first instructor, then the Right Rev. F. X. Katzer, in the Cathedral at Green Bay. His first mission was among the Catholic families living in Waushara and Marquette Counties, where he labored from June 6, 1888, to September 19, 1890, on the latter date being transferred to Shawano, where he has remained until the present time.

Gresham, Leopolis, Waukechon, Gillet and Cecil were stations of what was formerly called the Keshena mission. These settlements were started, as far as known, during the 'seventies, although some few settlers may have come before that period. The missionaries, then, who were sent to Keshena mission, visited also the Catholics in those five settlements. That this could not be done very frequently before the year 1880, is evident from the history of the Keshena mission as given in extenso elsewhere. The first one who made regular visits to these places once a month was the Rev. Blasius Krake, O. S. F., who had charge of these stations from 1882 until 1888; he also attended Shawano for a period of one year (1882 to 1883), succeeding the Rev. Zephyrin Engelhardt as pastor of the parish there.

Up to 1883 the Catholics in the above-named five settlements had no befitting place where the Divine Mysteries could be celebrated, so that services were held in the private houses of the settlers. Soon after the arrival of Father Krake, a change for the better became quite apparent. He made the farmers understand how necessary it was to have a chapel, or little church, for divine services, and did not cease to urge them on to activity until he had the satisfaction of seeing three little chapels erected, one each at Gresham, Leopolis and Waukechon. At Gillet and Cecil, however, the Catholics were still too few to be able to follow the good example of their more fortunate fellows. But the erection of the chapels at Leopolis and Waukechon was not accomplished without difficulty, a great amount of stubbornness and reluctance on the part of the settlers having to be overcome by Father Krake, and it was entirely owing to the zeal, forbearance and patience of that zealous worker that the undertaking was not entirely abandoned. These two settlements are Bohemian, and the religious sentiments prevailing there at that time were almost anything but Catholic. How little there was of friendliness for the missionary, may be readily surmised from the following fact, which actually occurred during the pastorate of Father Masschelein (1875 and '80). As usual, the good pastor had come to Waukechon on one of his regular visits, for the purpose of celebrating Mass and administering the Sacraments.

The farmer with whom he stayed had furnished the priest some hay and oats for his horse. For these accommodations Father Masschelein was at that moment unable to pay, and, incredible as it may seem, the farmer unhesitatingly confiscated the reverend gentleman's horse to satisfy his claim. Father Krake was also made painfully aware of the indifference and apathy of these people, in his most ordinary associations with them. Some sect has a meeting house near

Leopolis, and "there they preach the Word of God, too," he was bluntly told by some of the Catholics. It needed a great deal of self-denial on the part of the Father, in fact, not to forsake these stray sheep altogether, and to his lasting credit, be it said, his labors were not in vain. Gradually a better spirit made itself felt, though very slowly, it is true, and the people became worthy and zealous supporters of their pastor and the church.

The settlers at Gresham, good old Bavarian Catholics, grounded in their faith with hearts that beat warm for their church and religion, found no difficulty in following the advice of their pastor. It is really wonderful what these hard-working people have accomplished within six years from the time the first of them settled at Gresham (about 1877 or '78). Besides clearing their land, all densely grown with various kinds of timber, and raising their crop, they prepared the necessary lumber and put up a neat little frame church 40x24 feet —large enough for the few families at Gresham in 1883 —and furnished it to the best of their ability, and as far as their means would allow. They really have brought sacrifices for their Lord and God. They also platted and cleared a graveyard. Before the year just mentioned, two children, who had died at Gresham, were interred at Keshena, but, if memory does not err, were afterwards taken back to Gresham and buried there.

Divine services were held at Gresham before the year 1884 in the house of Frank Rindel. On New Year's Day of that year, the first Holy Mass was celebrated in the new church. Frank Rindel, one of the very first settlers of Gresham, if not the very first, has during his lifetime always exhibited an extraordinary fervor for his faith, and he was ever the leading spirit at the devotions held by the people on Sundays and holydays, when the pastor was unavoidably absent.

Soon after the completion of the church at Gresham, Father Krake started a ladies' society for the purpose mentioned in the Menomonee missions. At that time there were of members belonging to this society some twenty-five, which number, however, has been largely augmented (now forty families) since that time. It was also Father Krake who first established separate church records at the stations mentioned, compiling the different statements and incidents pertaining to each as far back as the year 1880. He, furthermore, procured bells for the chapels at Leopolis and Waukechon, the same, through his efforts, being donated by the Rev. Father Hessoun, of St. Louis, Missouri, who has ever evinced a profound interest in the welfare of this Bohemian congregation. Gresham was also provided with a little bell, donated to the congregation by one of the settlers. Another bell was procured by Father Krake for the parish school at Shawano, half of the amount required being paid by a brother of Father Krake, a priest of the Diocese of Philadelphia. The chapels of Leopolis and Waukechon are log buildings plastered inside, their dimensions being 24x40 feet and 30x20 feet, respectively. The houses where Mass was first said in the other missions besides Gresham, there being then no church at either, were those of Mr. Kasda, at Leopolis, John Nemec, at Waukechon, John Warrington, at Cecil, and Mr. Finnegan, at Gillet.

Gresham, a mission attended by the resident pastor of Sacred Heart Church at Shawano, is located about thirteen miles from that parish and ten in a northwesterly direction from Keshena.

In 1891 a school house was built, 40x24 feet in dimensions, and the work of educating the children begun. The first teacher to take charge of this school was Miss E. Lenz, she being succeeded by the Misses Margaret Doyle, Mary Schemme and Mary Hagen. In the spring of 1896, an addition of twenty-four feet with a seventy-four foot tower, was built onto the church, the same being blessed by the Right Rev. S. G. Messmer on the Feast of St. Boniface, June 5 of that year.

Of Catholic societies connected with this parish, there are the following: St. Ann's Society for Married Ladies, affiliated with the Christian Mothers' Society of Shawano, and the Apostleship of Prayer Society. The number of scholars at the present time attending St. Francis Solanus parochial school is forty-five.

Leopolis lies about thirteen miles west of the mother parish, and is a little village of about one hundred inhabitants. The congregation consists at the present time of forty-five families, twelve of whom are German, thirty-two Bohemian and one French.

In 1889 this mission was transferred to the charge of Clintonville. Four years later, that is in 1893, it was again transferred to Shawano. There is a small church at that place, 24x35 feet, its location being on a hill overlooking the town. The people here are quite enthusiastic in the interests of their religion, and measures are already being taken for the erection of a more substantial and extensive church structure in the near future. The labor involved in attending to the needs of this congregation is especially arduous, owing to its long distance from Shawano and the extremely bad condition of the roads during the greater portion of the year. A couple of Catholic societies have recently been organized at Leopolis, one being a Bohemian Benevolent Society, which was established last June, and the other a League of the Sacred Heart, which has one hundred members.

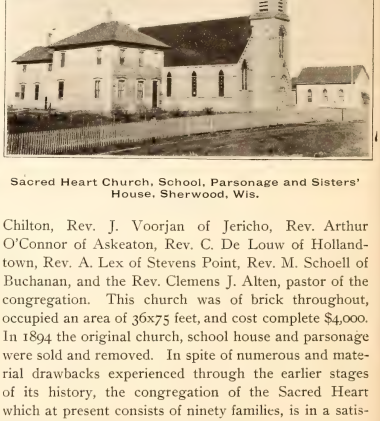
Waukechon, which is also attached to Shawano, lies about six miles to the southwest of that place. There are forty families in this parish, all of whom are Bohe-

mian. In September, 1896, the Right Rev. Bishop gave to this mission its own pastor in the person of the Rev. R. Lakomy, whose residence is at Shawano. Services are held at St. Wenzel's twice each month.

Of Catholic organizations, the Society of Christian Mothers was organized in 1896, and in June, 1897, a Branch of the Catholic Bohemian Benevolent Society was organized by the chaplain of the Order, the Rev. F. Kolar. The congregation at Waukechon is at the present time in a satisfactory condition, as evidenced in the numerous improvements which are cheerfully made to the property when any such are requested or deemed advisable. Not a little of the success of these people, however, is owing to the kindliness exhibited and good advice given to them by the Very Rev. Mgr. James Hessoun, of St. Louis, Missouri, to whom his countrymen are under obligations for a bell, stations of the Way of the Cross, and a library. They also owe a debt of gratitude to the resident priests of Kewaunee and Manitowoc Counties, who, until a Bohemian priest was sent to the mission, were always ready to devote whatever time they had to spare to the interests and well-being of this settlement.

Church of the Sacred Heart, Sherwood, Wis.

BETWEEN the years 1858 and 1860 services were held in Sherwood, Calumet County, Wisconsin, at rather long intervals by the resident priests from Manitowoc. Subsequently, that is during 1860 and 1861, regular services were held at the house of Mr. Peter Stuhser, in the parish of Woodville, by Father Spierings of Hollandtown. In 1866 a little log church was built in the town of Harrison and dedicated under the patronage of St. Anthony. During November, 1871, a new brick church was completed in Sherwood and dedicated to St. Stephen. This was done during the administration of the Rev. Anselm Leitner, who was then attending the congregation from St. John's. The building is now used altogether for school purposes. Up to the year 1875 the church at Sherwood had been attended by the following pastors: Rev. C. Schraudenbach, 1866 to 1869; Rev. P. Carl, O. M. C., 1869; Rev. P. Cajetan, 1869; Rev. P. Andolscheck, 1869 to 1870; Rev. A. Lezno, 1870 to 1874; Rev. Paul Moser, 1873 to 1874; Rev. Father Guenterscheid, 1874 to 1875. From 1875 to 1881 inclusive, occasional services were held by different pastors as follows: The Rev. J. A. Abb, 1875 to 1877; Rev. George Hormisch, 1877 to 1878; Rev. Jul. Hellweger, 1878 to 1879; Rev. Ferdinand Allgayer, 1879; Rev. Patrick Vincenz, O. M. C., 1879; Rev. Michael Schoell, 1879 to 1880; Rev. August Gardthaus, 1880 to 1881. On September 1, 1882, the Rev. C. J. Alten, now a Jesuit, was assigned to the missions at Stockbridge and Harrison, whose congregations numbered respectively seventy and twenty-five families. He built a parsonage at the former place, from whence he also attended the church at Sherwood for two years. The Rev. Peter Ensdorf, O. M .C., succeeded Father Alten, who left in 1888, when he was followed by the Rev. J. Reiser, who continued as pastor until September, 1893. During the month of May, 1886, the foundation for the new church of the Sacred Heart of Jesus was laid, and in October of the same year the building was blessed by the Right Rev. F. X. Katzer, assisted by the Very Rev, N. Kersten, V. G., Rev. A. Seubert of Menasha, Rev. Ignatz Ritter of Woodville, Rev. Edward Lorigan of Chilton, Rev. G. Noever of



Sacred Heart Church, School, Parsonage and Sisters' House, Sherwood, Wis.

Chilton, Rev. J. Voorjan of Jericho, Rev. Arthur O'Connor of Askeaton, Rev. C. De Louw of Hollandtown, Rev. A. Lex of Stevens Point, Rev. M. Schoell of Buchanan, and the Rev. Clemens J. Alten, pastor of the congregation. This church was of brick throughout, occupied an area of 36x75 feet, and cost complete $4,000. In 1894 the original church, school house and parsonage were sold and removed. In spite of numerous and material drawbacks experienced through the earlier stages of its history, the congregation of the Sacred Heart which at present consists of ninety families, is in a satisfactory and fairly prosperous condition. The new school, too, which was established in 1894 under the direction of Franciscan Sisters from the Convent at Alverno, Wisconsin, has a regular attendance of one hundred and twenty scholars. In addition to the improvements already mentioned, a new residence costing $800 was recently completed for the Sisters, new desks have been

placed in the school house and numerous additions made to the equipment of both school and parsonage. The principal Catholic societies with which the members of this congregation are associated are the Married Ladies' and Young Ladies' Sodalities, whose combined memberships amount to fifty.

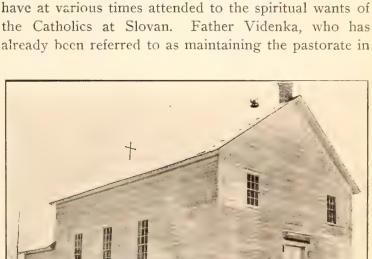
Rev. C. Krieger.

The very satisfactory condition of affairs which at the present time exists in this parish may in all fairness be said to have resulted from the energetic and zealous efforts of the Rev. L. Spitzlberger, who assumed the charge, as pastor, on October 22, 1893.

The Rev. C. Krieger, the present rector of the Sacred Heart congregation at Sherwood, was born August 11, 1862, at Trenton, New Jersey, and ordained to the priesthood at Evansville, Indiana, on December 19, 1886.

Holy Trinity Church, Slovan, Wis.

THE Bohemian and Irish Catholic congregation at Slovan, Kewaunee County, Wisconsin, was organized about the year 1856 or 1857 by a number of Bohemian, Irish and a few German Catholics who came to that locality and settled at that time. These people began at once to take an active interest in the spiritual condition of the settlement, and in 1858 their efforts were rewarded, and assumed a tangible form when John Stika donated one acre of ground to be plotted and arranged for a Catholic cemetery. Some time later, when the Catholic population had sustained a visible increase, August Repley, a German Catholic, presented five acres of land to the Catholic congregation upon which to erect the necessary buildings. During this time, occasional services were held in this settlement by the Rev. J. Maly, who came there as often as his numerous other duties would permit. In this condition matters continued until 1865, during which year the congregation began to erect a church. This building, a rough log structure, 40x40 and 20 feet high, was completed during the following year. A few years later it became necessary to enlarge the structure and an addition 40x12 feet was built on. A presbytery was also added to the church in 1876 during the administration of the Rev. J. E. Videnka, at that time resident pastor of Luxemburg. Since then the building has been sided over and its exterior appearance much improved, but the interior furnishings, always crude, are but little better at the present time than they were in the days of that zealous and saintly priest Father Kristan, during whose pastorate a 736-pound bell, purchased by the congregation, was blessed by the Very Rev. F. X. Katzer, at that time Vicar-General of the Diocese of Green Bay. The congregation of Holy Trinity at the present time consists of about eighty-two families, fifty-seven of whom are Bohemians and twenty-five Irish. In 1881 or '82, Alasca was given to Slovan as a mission and attended from there by the resident pastor at regular stated intervals. Eleven priests altogether, not, however, including those belonging to the "Belgian" settlement, have at various times attended to the spiritual wants of the Catholics at Slovan. Father Videnka, who has already been referred to as maintaining the pastorate in



Holy Trinity Church, Slovan, Wis.

1876, attended to the duties there until 1881. During that period he had for his assistant the Rev. J. Pellegrin. Father Videnka was succeeded as pastor by the Rev. A. Kristan, who twice served in that capacity, the first time from July, 1881, to October, 1882, and then again

from November, 1889, to the time of his death, which occurred at Slovan on March 9, 1890. Following the termination of Father Kristan's first pastorate, there was a vacancy until August, 1884, when the Rev. Ignatius Leitner took charge of the congregation. He was succeeded in June, 1885, by the Rev. J. Maly, who remained at Slovan until November, 1887; then the Rev. A. Cipin, resident pastor at Ahnapee, and the Rev. Father Privoznik occupied the period between November, 1887, and June, 1888. In June, 1889, Father Kozelka succeeded the latter priest, remaining at Slovan as resident pastor until July of the same year. Then there was a vacancy, during which the Holy Trinity parish was attended by the Rev. Joseph Kirpal from Kewaunee, from February, 1890, to November, 1891. Since the latter date the Catholics at Slovan have maintained their own resident pastor, the Rev. Francis Kolar having charge from November, 1891, to April, 1896, Father Windish from October, 1896, to June, 1897, and at present the Rev. Wenceslas Koerner, who assumed the charge on September 11, 1897.

It may truthfully be said that the general conditions surrounding this parish are not exactly what they should be. In the vicinity occupying an area for six miles around this place there are not less than sixty Bohemian families, formerly indifferent Catholics, who have been led into a state of gross indifference and religious torpor through the influence brought to bear upon them by a number of anti-religious Bohemian newspapers and other bad influences. Every effort has been made to induce these people to return to their former allegiance, and it is hoped that they will again be brought into the Catholic fold.

The Rev. Wenceslas Koerner was born in Trebon, Bohemia, on August 31, 1859. His earlier education was obtained at the educational institutions of his native country, after which he completed a course in the classics and philosophy at the college in Budweis. He then remained for three years at the priests' seminary. At the request of the Most Rev. P. Feehan, through the Rev. William Choka, he came to America and entered the seminary of St. Francis near Milwaukee, where after four months' studies he was ordained priest by the Most Rev. P. Feehan for the Diocese of Chicago. This was on February 16, 1883; two days later he celebrated his first Mass in St. Procopius Church, where he remained as assistant for a year and three months. At a later date, realizing the sad condition of the Bohemian congregation in Detroit, who had been without a priest for a period of eight years, he took charge of that parish, remaining there actively engaged in the duties of his calling for five years and three months. During his residence among these people, he made a number of noticeable improvements to the church property, among them being the renovation of the main edifice at an out-lay of four thousand dollars, the erection of the present substantial and roomy school building, costing six thousand dollars, of which over three thousand dollars was paid. Having brought this parish into a most satisfactory and promising condition, he next went to Kellnersville, Manitowoc County, Wisconsin, assuming charge of the Catholic congregation at that place. Here during a residence of three years he also effected many changes and improvements. Under his administration two missions were added to the charge,

Rev. W. Koerner.

the interior of St. Joseph's Church at Kellnersville was renovated throughout and decorated, a free school was established, the school building at the Mission of Kossuth completed and dedicated, and a school started in charge of Sisters of St. Francis, with an attendance of over forty children. At the same time, at the request of the Rt. Rev. F. X. Katzer, he attended many missions established in the Bohemian settlements which were scattered throughout the diocese. After that he went to Muscoda, Wisconsin, which place, after a three months' residence, he left to go to Cleveland, Ohio, where he assumed temporary charge of St. Procopius congregation. He remained in active service in Cleveland for nearly three years, during which time he purchased two school lots for twelve hundred dollars, stations for the church, for which one thousand dollars

was paid and built an addition to the Sisters' residence. In spite of the expense involved in these numerous undertakings, upon his departure from Cleveland there was still a fund of over five thousand dollars left in the treasury to apply on the new church.

After a few months' vacation, Father Koerner then took charge of the Catholic congregation at Streator, Illinois, but soon resigned that pastorate to assume the duties of his present charge.

St. Joseph's Church, Stevens Point, Wis.

PRIOR to the year 1836, Brown County, Wisconsin, constituted what is now comprised in Brown, Portage and Columbia Counties. In that year, however, Portage County was set apart from Brown. Ten years later Columbia County was created, the county seat of the former being Portage City, then known as Fort Winnebago. The first white man to visit this region was Louis Du Bay, an old Indian fur-trader, who came there in 1790. He was born in Montreal, Canada, and was engaged in the fur trade during the major portion of his active life. His trading post was established some twelve miles from Stevens Point, where his son, John Du Bay, was still living in 1881. During the Black Hawk war in 1832, John Du Bay was commissioned lieutenant colonel by the Governor, and took an active part in the settlement of those disturbances. He was a native of Wisconsin, having been born at Green Bay July 10, 1810. Thirty years later he was the owner of a fur-trading post at Fort Winnebago, which he actively maintained until 1851. At that time a Franciscan, the Rev. Father Godhardt, was rector of St. Bartholomew's Church at Fort Winnebago. This saintly priest labored as a pioneer missionary of the Upper Fox and Wisconsin Rivers, his territory extending from Berlin to St. Marie, and from there to Montello and thence to Kingston and Portage City. From that place his apostolic labors extended to Grand Rapids and finally to Stevens Point. In all of that region he planted the true faith, laboring assiduously and devotedly in the Master's cause. At Stevens Point he became acquainted with George Stevens, the first American settler in that locality, who came there in 1839, and it is probably owing to the great respect he felt and expressed for the founder of the settlement that he named his first church there St. Stephen's. This structure stands next to the present Catholic cemetery, at the city's extreme eastern limit. The present St. Stephen's Church was erected on Clark street, in the year 1863. At that time, Engelbert Stenger and Alexander and Charles Krembs were the only German Catholics residing at Stevens Point, the former having come there in 1856, and the two latter in 1858. However, in 1873 a number of Catholics from Treves—Kreis Trier—arrived there, among the principal ones of the colony being Mathias Adams, Nicolas Bungert and Louis Wollenschlaeger. In the following year there came also John Theiler from St. Peters, Hungary, who was the founder of the present German Catholic Church of St. Joseph at Stevens Point. It was he who induced a large number of his countrymen to come to America, among them being residents of St. Peter, St. Andrew, St. John and St. Joseph, in Wieselburg and Moenchhof, each of those places sending its contingent to swell this German Catholic congregation. Among later arrivals

St. Joseph's Church, School and Parsonage, Stevens Point, Wis.

from Hungary were Martin Neuberger, Albert Zinniel, John Ruppelt and Stephen Roth, who came in 1875, and Martin Gabler, John Huber, Josef and Martin Rischel, Ignace Kolby and John Hautzinger, who came in 1880. Until the latter year the original St. Stephen's Church had accommodated the Catholics of all nationalities, but so rapidly had the congregation increased and so mixed in nationality were its members, that the Rev. Nicolas July advised the Germans to form a congregation of their own. This was done and the erection of a new church begun in 1884. In the interim, and prior to the completion of the parsonage, the Rev. Fathers H. J. Abb and A. Dambacher attended the new congregation from St. Stephen's. On August 15, 1888, the Rev. Joseph Mayerhoefer assumed the duties as rector of the new parish, and took up his residence in the new parsonage. He remained until April 1890, when he

was succeeded by the Rev. F. X. Stemper, who labored ably and successfully until 1893. During his administration the present three-story brick school house was erected, and opened under the management of Sisters of St. Francis from the convent at Alverno. There are now in attendance at this school not less than one hundred and seventy-five scholars. Father Stemper's successor, the Rev. J. Westkamp, also did considerable for the parish, enlarging the parsonage and organizing the societies of the Apostleship of Prayer, June 5, 1893, St. Anne, for Married Ladies, the Immaculate Conception for Young Ladies, a Branch of the Catholic Knights of Wisconsin, and St. Joseph's Benevolent Society for Men.

On August 15, 1896, the Rev. J. A. Holzknecht began his ministry at St. Joseph's Church, during his pastorate establishing the Third Order of St. Francis. Since March 20, 1897, the Rev. L. Starostzick has maintained the rectorate of St. Joseph's congregation.

St. Peter's Polish Church, Stevens Point, Wis.

THIS congregation was established in the year 1876 by the Rev. A. Bukowski, who continued as pastor until 1877. The second resident pastor of St. Peter's was the Rev. J. Czarnowski, who was succeeded in the year 1878 by the Rev. J. Walun. He remained until 1881, when Father F. Slovikowski was appointed to the pastorate. He was replaced in 1884 by the Rev. A. Lex. The successor to Father Lex was the Rev. L. Grabowski, who was pastor from 1888 till 1891, when he was succeeded by the Rev. F. Wozny. The Rev. Q. Zielinski maintained the charge from May 1, 1894, to November 15, 1896. It was on October 18 of the latter year, that the church and parsonage were totally destroyed by fire. The present rector is the Rev. Lucas J. Pescinski. There are now about four hundred families in the congregation. There is also a parochial school in connection with St. Peter's, which is in charge of Sisters of St. Francis, from St. Joseph's Convent, Milwaukee, and has a regular enrollment of about three hundred scholars.

Among the Catholic societies actively represented in this congregation are those of the Holy Rosary, Sacred Heart of Jesus, St. Rose of Lima, Sodality for Young Ladies, St. Peter's Benevolent Society, St. Stanislaus' Catholic Union, and St. Stephen's Catholic Association of Polish Americans.

The Rev. Lucas J. Pescinski, who assumed this charge on December 3, 1896, was born October 10, 1859, in Biezum, Poland, and came to the United States in 1870. His earlier education was obtained in the Orphan Asylum at St. Francis, Milwaukee, and he was enrolled as a student in the Seminary of St. Francis in 1874. He was ordained priest June 24, 1884. His first appointment was as rector of the Seymour missions, by the Rt. Rev. Bishop Krautbauer, on July 25th of the same year. The missions at that time attended from Seymour were Black Creek, West Freedom and Hofa Park. From November 28, 1886, to April 15, 1895, he was rector of St. Casimir's Polish Church, at Hull, Portage County, Wisconsin.

In 1888, under the supervision of the Rev. L. Pescinski, a parochial school, together with Sisters' residence, was built at Casimir, at a cost of $3,500; also a district school was united with the parochial school, one

St. Peter's Church and Parsonage, Stevens Point, Wis.

Sister being engaged and paid by the district at an annual salary of $200, from 1889 to 1895.

During his pastorate at Stevens Point, he also attended the Polish mission at Wausau, Wisconsin, the Poles having separated from the German congregation at that place. At this time, he also purchased six lots at Wausau, and laid the foundation and built the basement of the present St. Michael's Church at that place. On April 15, 1895, he was appointed rector of St. John the Baptist Polish Church, at Menasha, Wisconsin. On December 23, 1896, he took charge of St. Peter's Polish congregation at Stevens Point, as successor to the Rev. Father Zielinski.

The new church of St. Peter's was built by contract for the sum of $15,150. The dimensions of this building

are 63x135 feet, including the tower, the specifications drawn by the architect calling for a foundation and basement of stone and solid brick walls. The style of architecture adopted is the Gothic. The stained windows in this structure represent an outlay of $700, all of them having been provided by individual donation. The members of the Benevolent Society connected with this congregation have also expressed their intention of furnishing a high altar, which will not cost less than $1,000. The two remaining altars will be furnished by John Bukolt and the ladies of the Holy Rosary Society. The carpeting of the sanctuary and other portions of the edifice has been taken in charge by the Young

Rev. L. J. Pescinski.

Ladies' Sodality, who will also purchase a statue of St. Rose of Lima. Among those who have been noticeably prominent in their efforts to carry forward this work by liberal donations and other assistance, are the reverend pastor, Father L. J. Pescinski, Michael Napiontek, Martin Kieliszewski, Joseph Gelinski, John Okray, Andrew Krol (he donated bell and window), Laurence Krol, Anton Kirsling, Theophil Krutza, Jacob Mania, John Schyppy, John Kuchnowski, John Bukolt, John Kaczmarek, Hedwig Pizenska, Julianna Michalska and Julianna Waisbrot.

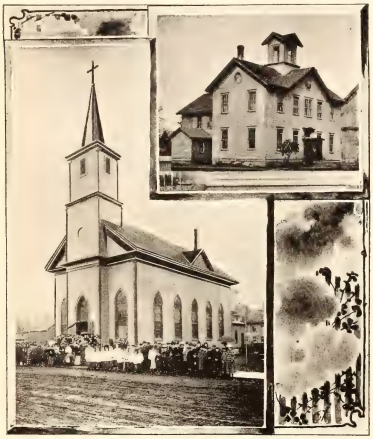
The corner-stone of the new church was laid and blessed July 11, 1897, by the Very Rev. J. J. Fox, Vicar-General of Green Bay. Others present on this occasion were the Rev. L. J. Pescinski, rector of St. Peter's Church, the Rev. W. J. Rice, of St. Stephen's English Catholic Church, the Rev. L. Starostzick, of St. Joseph's German Catholic Church, of Stevens Point, the Rev. Francis Jachimiak, of St. Bartholomew's Polish Catholic Church, Mill Creek, the Rev. Father Kasperski, of Pilot Knob and Plover, the Rev. Father Lebieski, administrator of Sacred Heart Polish Catholic Church at Sharon, and the Rev. J. A. Bourgmeyer, of St. Mary's English Church, also at Sharon.

The committee having the erection of this structure in charge, were Messrs. Joseph Glinski, Joseph Friday, August Kostka and Anton Kierchling. The present trustees of the congregation are the Rt. Rev. S. G. Messmer, president; Vicar-General J. J. Fox, director; the Rev. L. J. Pescinski, vice-president; Michael Friday, secretary; John Biesek, treasurer; Francis Lasecki and Adam, musical consultors.

St. Stephen's Church, Stevens Point, Wis.

AS far as it is possible to learn, Mass was celebrated for the first time at Stevens Point by Father Godthart, a German priest, in 1853, in a school house on Clark street. In the years which followed, Father Godfrey of St. Marie, Green Lake County, attended to the spiritual wants of the people. He was a man of indomitable energy, making this tedious journey of not less than sixty miles, between St. Marie and the Point, every sixty or ninety days. During these visits he would celebrate Mass in the homes of Mrs. James Bennett or Mr. Brabant, until, at a later date, the Catholics rented a shop which was used by them as a church for some considerable period. When the tide of immigration set in about 1856, the Catholics also bestirred themselves with a view to building a church of their own. With this purpose in view, William Collins, Patrick McCraith and William Leonard started out to collect a fund for the purchase of a site and the necessary materials. The site was finally located on the corner of Clark and Cross streets, on which the erection of a church was immediately begun. Father McGee was the first resident priest at Stevens Point, coming to that place some time during 1856. He, however, remained but a short time, being succeeded by the Rev. James Stehle, who performed the duties of that office from September, 1857, until September, 1858, being succeeded on the latter date by his brother, the Rev. Nicholas Stehle, who remained until 1860. On July 20, 1860, Father John Polack, the son of a Polish nobleman, became the pastor. Failing health, however, compelled him to resign in March, 1862, and two months later he died at the Sisters Hospital in Milwaukee. During his pastorate Bishop Henni visited St. Stephen's, celebrating the first confirmation services ever held at Stevens Point.

Father N. Hens was the next pastor, officiating during the year 1863. Then came the Rev. L. Lux, who in turn was succeeded by the Rev. M. Schwebach. On January 12, 1866, James Pollard and wife deeded to Bishop Henni two lots on the corner of Clark and Pine streets. To this spot Father Schwebach removed the parsonage and on it also erected the present church. The Rev. William Mahoney was pastor of St. Stephen's from Novem-



St. Stephen's Church and School, Stevens Point, Wis.

ber, 1869, until October, 1870. He was a man of brilliant attainments and an eloquent orator. From April, 1871, until July, 1873, the Rev. Louis Cornelis maintained the pastorate. He was a native of Belgium, and had been for some years previous to this appointment a professor at the Seminary of St. Francis, near Milwaukee. He was a very earnest and conscientious worker in behalf of education, and as a result of this one of his first great undertakings on becoming pastor of St. Stephen's was the establishment of a parochial school. He soon succeeded in collecting nearly $2,000, with which he erected a substantial and satisfactory school building. Father Cornelis finally removed to Minnesota, where he died. The school completed, Father Tanguay, who succeeded to the pastorate in July, 1873, at once placed it in charge of Sisters of Notre Dame. In September, 1874, Father N. July began a long and useful pastorate. Two years later Father Bogacki raised $800 for the erection of St. Peter's, thus separating the Poles from the congregation of St. Stephen's. Some nine years later Father July organized the Hungarians belonging to his congregation and established St. Joseph's Church on Center avenue. He also during his pastorate built the Catholic church at Custer and attended the congregations at Lanark, Knowlton, Sharon and Buena Vista. Besides, he established many of the churches along the line of the Wisconsin Central railroad, in the diocese of La Crosse. In addition to this he enlarged the church and built the present commodious parsonage. After thirteen years of faithful service, Father July resigned in December, 1887, and removed to Rhinelander. The next pastor was the Rev. C. J. Alten, who took possession in January, 1888. He remained until September, 1889, when he resigned to join the Jesuit Fathers with whom he had studied for a number of years in Europe. The Rev. E. P. Lorigan was pastor from September, 1889, until November, 1890. He was a native of Ireland, but studied for the priesthood in America. He is at present pastor of Lanark, Wis., where he is doing a great amount of good among the people. His successor was the Rev. M. J. O'Brien, who officiated from Novem-

Rev. W. J. Rice.

ber, 1890, until May, 1893. Father O'Brien did much good at Stevens Point, clearing off the church debt, besides building an excellent new residence for the Sisters. He proved a most popular pastor and his departure to Fort Howard, to which living he had been appointed, was greatly deplored.

The Rev. W. J. Rice, present pastor of St. Stephen's

congregation, was born in Wrightstown, Brown County, Wis., on January 18, 1855. After receiving the ordinary school education, he entered the Seminary at St. Francis, near Milwaukee, in January, 1872, and was ordained priest there on June 27, 1880. His first appointment was as pastor of the congregation at Kilbourn City, after which he served successively at Maple Grove and De Pere. On May 31, 1893, he became pastor of St. Stephen's congregation at Stevens Point, where he has been eminently successful in all of his undertakings. The congregation now consists of about one thousand members and the school connected with it has an attendance of one hundred and eighty-six scholars.

St. Patrick's Church, Stiles, Wis.

THE Catholics living at and around Stiles were visited as a mission in the early days by priests from Oconto and Duck Creek, among them being the Rev. A. Vermare and Father Schwebach from the former, and the Rev. E. F. Van Hootegem from the latter place. It is also of record that the first church was devised and constructed during the administration of Father Schwebach. It was on or about January 1, 1885, that the parish of St. Patrick's was really established, at which time also the Rev. Charles Hoogstoel became the first resident pastor of the congregation. During his residence at Stiles Father Hoogstoel made numerous improvements to the church

St. Patrick's Church, Stiles, Wis.

property, besides building a comfortable parsonage. He was succeeded by the Rev. E. E. Leccia, who built an addition to the church. Father Leccia was succeeded by the Rev. Father Vanier, who besides his parochial duties at Stiles attended to the out-missions at Gillet and Oconto Falls. The congregation of St. Patrick's numbers forty families.

The congregation of St. Anthony's at Oconto Falls is attended from Stiles. The mission, which is at the present time composed of some sixty Irish, German, French, Hollandish, Belgian and Swiss families, was established by the Rev. Father Vanier on January 1, 1896. There is a nice church at this mission built of

Rev. C. Vanier.

brick veneer, which cost $3,500. This building was dedicated on December 27, 1896, the Right Rev. S. G. Messmer, D. D., Bishop of Green Bay, conducting the services. The mission is visited regularly twice each month.

Another mission attended from Stiles is that of St. John the Baptist at Gillet. This mission was established about 1872 or 1873, and at present consists of sixteen families of Irish and German descent. Services are held here also twice each month.

The Rev. C. Vanier,[1] rector of St. Patrick's at Stiles, was born in 1865 at Paris, France, and is the son of Etienne and Melanie (Vivier) Vanier. His family was originally from Burgundy, settling in Paris in 1702. His father, a traveling salesman, was killed in a railroad accident in 1866. His mother continued to reside in Paris and in 1873 was married to J. Muller, a well-known composer of that city, by whom she had two children, George, an officer in the French army, and Jeanne, who is a student in the Conservatory of Music at Paris. The subject of this sketch was also reared in that city, his

(1) Now rector of the Catholic congregation at Coleman, Wisconsin.

earlier education being acquired in the college of Our Lady of the Sacred Heart, conducted by the Maristes Brothers. Later he entered the college of the Immaculate Conception, conducted by the Jesuit Fathers, from which institution he graduated in 1882. He then pursued the study of theology in the Seminary of the Holy Ghost, and after completing his course there came to the United States, arriving in New York City during the month of August, 1887. For two years following he remained there, being engaged as a teacher, and on August 25, 1889, was ordained to the priesthood by the Rt. Rev. Bishop Laughlin at Brooklyn. In September of the same year he removed West to Delwich, Uniontown, Door county, Wisconsin, remaining there as pastor of Our Lady of the Snow until October 20, 1893, when he was transferred to the parish at Florence, Wisconsin, where he remained as pastor of the church of the Immaculate Conception until October 8, 1895, on which date he was appointed to the pastorate of St. Patrick's at Stiles.

Rev. Victor Bally.

The Rev. Victor Bally, present rector of St. Peter's, was born on the 17th of March 1850, in Colmar, Alsace. After having completed a commercial course in the Imperial Lyceum of Colmar, he took a course in Latin at the Scholasticat of the Fathers of the Holy Ghost in Brittany, France.

In 1868 he entered the French army and served as a volunteer until after the Franco-Prussian war, of which he stood all the hardships, after having spent one year previously in Algeria. In 1872 he resumed his philosophical studies, and five years later those in theology. Having some time previously met Father F. X. Leroy, then Vicar-General of the Diocese of Natchez, he was received as a student for that diocese, arriving at that place on May 22, 1877. On September 8, following, he was ordained priest by Bishop W. H. Elder, and from that day until September 20, 1896, worked as a missionary in Mississippi. Finally, owing to increased ill health, and the absolute necessity of seeking a cooler climate, he removed to the diocese of Green Bay, where for some months following he was associated with Father Fitzmaurice. Latterly he was appointed to his present charge,

St. Mary's of the Seven Dolors Church, Stockbridge, Wis.

FOR a number of years prior to 1882, the Catholics residing at Stockbridge, Calumet County, Wisconsin, were attended as a mission from Chilton and Harrison, Wisconsin. On the 1st of November of that year, however, the congregation received its first resident pastor in the person of the

St. Mary's of the Seven Dolors Church and Parsonage, Stockbridge, Wis.

Rev. C. A. Alten, who remained with them until January, 1888, when he was transferred to the pastorate at Stevens Point. In July, 1888, the Rev. John Hummel assumed the pastorate, maintaining the same until November, 1890. During his administration the little parish prospered to a considerable extent, enlarging the church, which was also generally improved. The next pastor was the Rev. F. Deuermeyer, who remained at Stockbridge from November, 1890, until March, 1894. Then the Rev. James Schemmer assumed the pastorate, he being succeeded in August, 1896, by the Rev. N. July. In addition to a very comfortable and commodious church, there is also a handsome pastoral residence now at Stockbridge. The congregation at the present time numbers about five hundred souls. In the way of Catholic organizations in this congregation,

Rev. N. July.

there are a Christian Mothers' Society, Young Ladies' Sodality, Altar Society and St. Joseph's Society.

The little church dedicated to St. Elizabeth, which was established in the town of Stockbridge, Calumet County, nearly twenty years ago, is attended as a mission from St. Mary's every Sunday. The congregation consists of thirty-five families, all of whom are German. There is also a parochial school in connection with St. Elizabeth's parish, which is in charge of a lay teacher, and has an attendance of about thirty scholars.

The Rev. N. July was born in Green Bay, Wisconsin, May 4, 1847. He entered St. Francis Seminary near Milwaukee, when of a proper age, and after completing a thorough course in the necessary studies, was ordained to the priesthood on June 10, 1870. He was then appointed pastor of St. Francis Church in De Pere, Wisconsin, on the 29th of the same month, from which position he was transferred to St. Stephen's Church at Stevens Point, on August 15, 1874. Here he remained until January, 1888, when he was appointed to the charge of the congregation of St. Mary's at Rhinelander, Wisconsin, leaving there on August 15, 1896, to assume his present pastorate at Stockbridge.

St. Joseph's Church, Sturgeon Bay, Wis.

THE parish of St. Joseph at Sturgeon Bay, Door County, Wis., was established in 1865, and during the following year a church was built. The pastor who first ministered to the spiritual wants of the Catholics at this place was the Rev. George Adelaar. Then came successively the Revs. Engelbert Blume, G. J. Pellegrin and Alphonse Broens, the latter, during his pastorate, building a new church and school. The Rev. William Van Roosmalen, the present pastor, was appointed to that position in 1896. There are five hundred and twenty members in the congrega-

St. Joseph's Church, Sturgeon Bay, Wis.

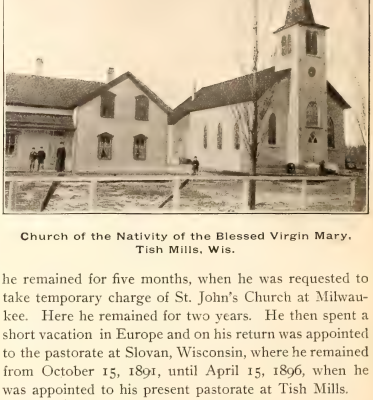
tion. The Holy Angels School, established at Sturgeon Bay, is in charge of Sisters of St. Dominic, from Racine, Wis., and has an enrollment of one hundred and six. There are represented in the congregation of St. Joseph the following Catholic societies: Catholic Knights of Wisconsin, John Beyer, president; Peter Simon, secretary, and William Burhard, treasurer. Catholic Order of Foresters, T. Sampson, chief ranger; Peter Simon, secretary and William Burhard, treasurer.

The Rev. William Francis Van Roosmalen, pastor of St. Joseph's, is a native of Holland, and was born February 13, 1857, in Hertogenbosch. He attended the schools of his native town and later the Gymnasium at Gemert, whence after two years he proceeded to Bruges, Belgium, where for four years he read in the classical course; the main object of his going there, however, was to become more familiar with the French language. On completing these studies he returned to Holland and from there, shortly after, emigrated to the United States. He arrived in New York December 1, 1881, and at once proceeded to Notre Dame, Indiana, where he studied philosophy under the Rev. Father Fitt, until June 16, 1883. During this time he also acted as professor of the Latin and French languages in the University. On September 7, 1883, he moved to Milwaukee, completing his course in theology at the Seminary of St. Francis. On June 24, 1886, he was ordained to the priesthood by the late Archbishop Michael Heiss, and was soon after appointed pastor of the Holy Cross Church in Mishicot, Manitowoc County, Wis., of which he remained in charge for three years and five months. On February 12, 1890, he was appointed by Bishop Katzer to St. Wilibrord's Church at Green Bay, where he remained until transferred to his present charge.

Church of the Nativity of the Blessed Virgin Mary, Tish Mills, Wis.

THE congregation of the Nativity of the Blessed Virgin Mary at Tish Mills, was established in 1860, the first pastor appointed to this congregation being the Rev. Joseph Maly. He was followed successively by the Rev. Fathers August Lang, A. Cipin, Joseph Kirpal, A. Vychodil, E. Kabat, F. Schimonek, F. Windish and the present incumbent, the Rev. Frank Kolar. A number of these pastors were non-residents of Tish Mills, as previous to the year 1893 the parish was a mission belonging to Carlton and attended from there. Since that time, however, it has become independent and self-supporting and has maintained its own pastorate. This congregation now consists of one hundred and forty-two families, one hundred and forty of whom are Bohemian and two German. There is associated with this congregation a St. Wenceslaus Society, which was organized in 1877 and is a branch of the Bohemian Roman Catholic Central Union of Wisconsin, of which the Rev. Frank Kolar is state chaplain. It has a membership of seventy-five. The officers of St. Wenceslaus Society are: Messrs. Marshalek, president; George Sladky, secretary, and F. W. Stangel, treasurer. There is also a Society of the Holy Rosary, organized in 1884 and with a present membership of fifty-two.

The Rev. Frank Kolar was born at Chrudim, Bohemia, in 1865. He acquired his collegiate education at his native city and later spent three years at the Theological Seminary at Prague. He then came to the United States, completing his studies for the priesthood at the Seminary at St. Francis, near Milwaukee, where he was ordained on March 3, 1889. He was then assigned to the congregation at St. Paul, Minn., where



Church of the Nativity of the Blessed Virgin Mary, Tish Mills, Wis.

he remained for five months, when he was requested to take temporary charge of St. John's Church at Milwaukee. Here he remained for two years. He then spent a short vacation in Europe and on his return was appointed to the pastorate at Slovan, Wisconsin, where he remained from October 15, 1891, until April 15, 1896, when he was appointed to his present pastorate at Tish Mills.

St. Mary's Church, Tomahawk, Wis.

ORIGINALLY a mission, St. Mary's congregation at Tomahawk, Wis., was attended from 1888 until November 1, 1889, by the Rev. Father July, at that time resident priest at Rhinelander. Services were held at stated intervals in a small church, erected in December, 1888. On May 23, 1892, the corner-stone of a new and more appropriate edifice was laid by the Rt. Rev. S. G. Messmer, of Green Bay. The site for the new church was donated to the parish by the Hon. W. H. Bradley, the only conditions being that suitable and substantial buildings should be erected thereon. The present church occupies an area of 50x115 feet and has a height, from floor to ceiling, of 32 feet. It is comfortably and substantially furnished throughout. In addition to the church, is the parsonage, a one and a half story frame building, 36x40 feet, with a

one story addition 18x22 feet, which was built at the same time. The total value of the church property at Tomahawk is now estimated at $15,000, of which amount $4,000 remains unpaid. This remarkable work of improvement and rapid accumulation is largely, in fact, almost entirely owing to the devoted and persistent labors of St. Mary's present pastor, the Rev. Father Hoogstoel, who, in spite of ill health, has worked continuously and tirelessly for the advancement and good of his people.

St. Mary's Church and Parsonage, Tomahawk, Wis.

Rev. Chas. Hoogstoel.

The congregation at present consists of about one hundred families. Another successful undertaking of the church at this point was the erection of a hospital by Sisters of the Sorrowful Mother, who came there on October 1, 1893. With the aid of Father Hoogstoel and his devoted parishioners, this building was completed and dedicated to the Sacred Heart in the spring of 1894.

Of Catholic societies represented in this parish there is the Altar Society, with fifty members, of which Mrs. Leboeuf is treasurer and Mrs. Thomas Sayers, secretary. Catholic Knights of Wisconsin, twenty-three members: Edward Houlehan, president; N. Leboeuf, vice-pres.; H. Venne, secretary, and Benjamin Gahan, treasurer. League of the Sacred Heart, one hundred and eighty-five members: promotors, Mrs. James McBride, Mrs. Kellaher, Mrs. H. A. Venne, Mrs. Dawsan, Mrs. McCarthy, Mrs. Talbot and Mrs. Doyle. Catholic Order of Foresters, St. Mary's Court, forty-five members: H. A. Venne, chief ranger; O. Hauer, secretary; M. Nick, treasurer. St. Joseph's Union, one hundred and five members: Mrs. H. A. Venne, treasurer. Confraternity of the Holy Face, twenty-five members, and Young Ladies' Sodality, fifteen members.

The Rev. Charles Hoogstoel was born in Flanders, Belgium, December 1, 1856. There he pursued his studies for the priesthood, taking courses in philosophy at the College of St. Troud, and theology in the American College at Louvain. He came to America in 1884, arriving at Green Bay in November of that year. His first appointment was to the mission at Stiles, Wisconsin, where he built a residence, enlarged the church and furnished the whole interior. He also built the church of St. Charles at Maple Valley, St. John's Church at Gillet, and St. John the Baptist's Church at Coleman, besides attending to out missions at Beaver, Ellis Junction, Wausaukee and Pembine.

Sacred Heart Church, Two Rivers, Wis.

THE Polish Church at Two Rivers, Wisconsin, which is dedicated to the Sacred Heart, was founded on May 10, 1889. The first pastor to attend the congregation of the Sacred Heart was the Rev. F. Luerycki, who was followed successively by the Rev. Fathers Chechocki, Bozniacki, Garus and the present rector, the Rev. Peter Podlecki. The congregation now consists of three hundred and seventy-three members. There is neither a school nor anything in the way of Catholic organizations connected with this congregation.

St. Luke's Church, Two Rivers, Wis.

THE organization of the parish of St. Luke occurred, to all intents and purposes, in 1851, when lots 1, 2 and 3, block 51, in the town of Two Rivers, were donated by Robert M. Eberts and wife, of Detroit, Michigan, to the Rt. Rev. Bishop Henni, of Milwaukee, for the erection of a

church and parish house. The first resident missionary at Two Rivers was the Rev. Joseph Brunner, who remained from 1851 to 1853. He, however, was preceded by Father H. J. Nuyteord S. Crucis, who made occasional visits from Manitowoc Rapids, where he was then stationed. During Father Brunner's pastorate the first church, a small frame structure, was built. In 1856 the Rev. W. de Jonge came to Two Rivers, and from 1857 to 1858, Father Peter Ménard was pastor. Then

St. Luke's Church, Two Rivers, Wis.

followed the Rev. J. C. Perrodin, 1858 to 1860; Rev. S. Sanner, 1860 to 1861; Rev. M. Peiffer, 1861 to 1863; Rev. E. Van Steenwyk, 1863 to 1864; Rev. Bonaventura de Goey, O. S. F., 1864 to May 24, 1865. In the meantime also the Revs. N. and James Stehle made occasional visits. The Rev. N. Hens became pastor of St. Luke's in 1866, and was succeeded the following year by Father Jacob Gauché, who remained until 1870. Then Father J. J. Zawistowski assumed the charge, remaining until 1873, when Father Gauché again took up his residence there. From 1877 to 1879 the Rev. A. Bogacki officiated as rector, and from 1879 to 1882 the Rev. George J. Veith filled the position, and from the latter date until 1890 the Rev. Mathias Welbes had charge of the congregation. During his administration the school building erected in 1877 was enlarged. From 1891 to 1893 the Rev. Joseph A. Geissler was pastor. During this period a new church was built, decorated and furnished at a cost of $25,000. The next incumbent, and successor to Father Geissler, was the Rev. John Q. Drees, who maintained the pastorate from January 20, 1893, until the time of his death, on March 16, 1897. Among other improvements made by Father Drees is a handsome and convenient parsonage erected

Rev. Jos. A. Geissler.

at a cost of over $4,000. The congregation of St. Luke numbers three hundred and seventy families, of which two hundred and thirty are German, ninety French, nineteen Bohemian, twenty Polish and six Irish. There are some fifteen hundred souls in all. The parochial school is graded, having four departments and a kindergarten, and has an average attendance of two hundred and seventy-five children, who are in charge of five Sisters of St. Agnes, of Fond du Lac. Of Catholic organizations in the parish there are: St. Joseph's Society, founded in 1872, membership, sixty; John Pulger, president; John Weber, secretary; Peter Gagnon, treasurer. Family Protective Society: Frank Moseler, president; Peter Muller, secretary; Anton Samz, treasurer. Catholic Knights, eighty-two members: Peter Gagnon, president; Albert Pilon, secretary; John Schmitt, treasurer. St. Peter's Society: Michael

Lafond, treasurer. Altar Society and Sodality for Young Ladies.

Father Drees was born July 6, 1853, in the Grand Duchy of Luxemburg, where he was also educated and finally ordained on August 24, 1876. Having worked in the ministry in the diocese of Luxemburg for seven years, he came to America and Green Bay, where he was appointed pastor at Humboldt, Brown County, remaining there for five months. He next went to Luxemburg, Kewaunee County. While there he effected many notable improvements, among them being the

Rev. John Drees.
(DECEASED.)

erection of three new and handsome altars, an addition to the school building and a Sisters' house, besides paying off all debts accumulated on the new church. Father Drees left Luxemburg for the pastorate at Two Rivers in January, 1893. Here, too, he accomplished much in the way of general improvements. In 1895 a new parsonage was built under his direction, and the old church was remodeled and arranged as a hall which is used for kindergarten purposes as well as for meetings and reunions of the numerous Catholic societies to which the members of the congregation belong. Regretted by all who knew him, his life's work well and faithfully accomplished, all that remains of Father Drees lies buried in the cemetery at Milwaukee, Wisconsin.

The pastor of this progressive congregation, the Rev. Joseph Augustine Geissler, was born in Patterson, N. J., April 4, 1854. At this place he also received his earlier education, after which, in 1870, he proceeded to Belgium, where he took the classical and theological courses completing his studies at Louvain, in the American College, in 1879. He was ordained at Mechlin in the same year, and returning at once to his native town, commenced his pastoral duties in 1881. Having the permission of his Ordinary, the Rt. Rev. W. Wigger, Bishop of Newark, N. J., he proceeded to the diocese of Green Bay, taking charge of the parish of Freedom, Outagamie County, Wisconsin, where he remained for six months. On the death of the priest at Portage he was appointed to that charge. A year later he accepted the pastorate of St. John's at Green Bay, remaining for two years and a half. He next was engaged in establishing two parishes out of four missions in Portage County, and was for four years and a half stationed at Stockton, where he built the parsonage, and a church in another mission named Lanark. He then removed to Two Rivers, Manitowoc County, where during a residence of less than two years he built St. Luke's Church, costing $24,000. From Two Rivers Father Geissler was appointed to the rectorate at South Kaukauna, from which after four years' labor he was reappointed rector of St. Luke's Church at Two Rivers, Wisconsin, assuming charge on January 12, 1897.

St. Mary's Church, Wausau, Wis.

THE origin of St. Mary's congregation at Wausau reaches back as far as the year 1851, at which period the spiritual wants of Catholics residing in that locality were first administered to by visiting priests. At the time mentioned there were some fifteen Catholic families living in and around Wausau, all of whom had been long debarred the privileges of spiritual aid. But though far on the borders of what was then recognized as the civilized West, and consequently remote from everything pertaining to the comfort and safety afforded by the larger settlements, the missionary fathers, though beset with hardships and privation, sought out this distant spot, bearing many a draught of spiritual consolation with them, thus adding one more to the almost innumerable list of works wrought by them in behalf of Christian charity.

First among these devoted Fathers came the Rev. L. Dale, who visited Wausau in the fall of 1851, at which time he held divine service in the house of W. D. McIndoe. Again in 1852-3 Father F. X. Etschmann, of Madison, made a couple of visits to Wausau, after which, however, the people were unattended until October, 1857, when the Rev. James Stehle, then resident pastor at Stevens Point, celebrated Mass in C. Single's hall, every second month. He was succeeded, in 1858, by his brother, Father N. Stehle, who also conducted services at similar periods in W. D. McIndoe's storehouse until the summer of 1860, when the Rev. J. Polack took

charge of the mission. During the incumbency of Father Polack an effort was made to secure permanent quarters, resulting in the purchase of a church site, on July 20, 1861. The Rev. G. Lux succeeded to the pastorate in the fall of 1863, but remained only a short time, the Rev. M. Schwebach assuming the duties of visiting pastor the following year. Services now became more frequent, being held in the engine house once every month. In 1866 the mission was placed in charge of the Rev. Ch. Hengen, at that time resident priest at Marathon City. He remained until 1869, holding regular monthly services during that period in the house of L.

St. Mary's Church, Wausau, Wis.

Genet. It was during Father Hengen's pastorate that the congregation, now increased to thirty families, took steps towards the erection of a church, the corner-stone of which was laid in July, 1867. During October, 1869, Father John Zawistowski became the first resident priest of St. Mary's parish, which, however, once more became a mission of Stevens Point in February of the following year. The charge was then visited by the Rev. L. Cornelis, who celebrated Mass for the first time in the new church in March, 1871. In January, 1872, the Rev. L. Spitzlberger of Marathon City commenced holding regular monthly services, continuing to do so until 1874, when on the petition of the congregation, now increased to forty families, a resident pastor was again given to the parish, the Rev. W. Gundelack assuming the duties as such in August of that year. Again the effort proved a failure, although Father Gundelack remained long enough to complete the parsonage which had already been begun by his predecessor. Once more the parish became a mission of Stevens Point, being visited occasionally from that place by the Rev. N. July until March 22, 1875, when the Rev. Theodore Richard assumed the resident pastorate. From this time the affairs of the parish became more prosperous, many noticeable improvements and additions being made to the church property. Among other things, land was bought for a cemetery, a thousand pound bell was blessed by the Rt. Rev. Krautbauer in honor of St. Joseph, on August 27, 1876, and in 1883 the erection of a school house was begun, completed and the building blessed. On September 14, 1890, the corner-stone for a new church was laid by the Rt. Rev. F. X. Katzer, and July 17, 1892, the same was blessed by the Rt. Rev. Bishop Messmer. The new church is a grand structure, Gothic in style and of solid brick. It has a seating capacity of six hundred, and cost in the neighborhood of $25,000. Father Richard left Wausau on August 15, 1894, and was succeeded by the present pastor, the Rev. Peter L. Gasper. During his residence at Wausau Father Gasper has accomplished much towards furthering the interests and condition of the parish. It was through his energetic efforts that a Christian Mothers' Confraternity was founded, the same being organized and one hundred and fifty mothers invested with their medals by the Rt. Rev. Bishop Messmer on December 8, 1894. He also devised means by which an indebtedness of $12,000, drawing 6 per cent. interest, was liquidated, 4 per cent. bonds being issued by the congregation in lieu thereof. The congregation now consists of some three hundred and fifty families, and the parochial school, established November 4, 1883, has an enrollment of three hundred scholars.

Of Catholic societies represented in this parish there are five, each of which has a large and active membership. They are as follows: Catholic Knights of Wisconsin, organized October 5, 1885; eighty-nine members; Martin Hahn, president; Charles Frydeslund, vice-president; Joseph Muckerheide, secretary; Joseph Ripezinske, treasurer; trustees, Emil Meyer, Henry Goebel and Chas. Weisbrod. St. Joseph's Sick Relief Society, organized February 8, 1891; forty members; Henry Goebel, president; Joseph Boss, vice-president; Emil Meyer, secretary; Fred M. Deutsch, financial secretary; John Theisen, treasurer; Joseph Ripczinske, Wenzel

Hirsch and Raphael Dalnodar, trustees. Catholic Foresters, organized April 26, 1890; one hundred members; Anthony Fox, chief ranger; Isaias Lacerte, vice-chief ranger; W. J. Farrell, secretary; Charles Mayer, financial secretary, and George Jalley, treasurer. Christian Mothers' Confraternity, organized December 8, 1894; one hundred and fifty members; Mrs. B. Conlin, president; Mrs. Henry Goebel, secretary, and Mrs. George Jalley, treasurer. Sacret Heart League, membership six hundred.

The Rev. Peter L. Gasper, pastor of the Immaculate Conception of Wausau, Marathon County, Wis., is a native of Prussia, born May 16, 1850, in Schoenecken, Kreis Pruem, Reg. Bez. Treves, a son of Peter and Cath-

Rev. Peter L. Gasper.

erine (Lochen) Gasper, also natives of Prussia. They were the parents of six children, namely: Henry, still living in Prussia; Margaret, wife of Michael Linden of Chicago; Peter L., and three deceased. The father, who was a locksmith by trade, died in 1851, the mother in 1859.

The subject of this sketch received his elementary education at the parochial schools of his native land, afterward learning the trade of locksmith with his elder brothers. In 1869 he came to the United States and for about a year worked at his trade at Pittsburg, Pa., at the end of which time he entered St. Vincent's college, Westmoreland County, Pa., where he commenced studying for the priesthood. In that institution he remained until 1878, at which time he went to St. Francis Seminary near Milwaukee, Wis., where he completed his studies and was ordained priest in 1880 by the late Rt. Rev. Bishop Heiss. Father Gasper's first charge was as assistant priest in the cathedral of Green Bay, Wis., where he remained seven months, then for a time was assistant priest to Rev. Father Gaelweiller at Chilton, Calumet County, after which he was transferred to West Brothertown, same county, remaining there two years, during which time he erected a new church building. In 1893 he was again transferred, this time to Lebanon township, Waupaca County, his stay there covering six years, during which time he attended as well to the spiritual welfare of the Catholics of Northport, Manawa and Weyauwega, also making numerous improvements in the church edifices in those localities. In 1889 he was transferred to New London, where he erected the handsome and commodious church of the Most Precious Blood, the corner-stone of which was laid June 24, 1890, by the Rt. Rev. Bishop Katzer of Green Bay, and consecrated to the worship of God, February 12, 1891. It is a large and imposing edifice of solid brick, 126 x 52 feet, with a bell tower 140 feet high, and having a seating capacity for six hundred people. During his administration in New London, Father Gasper also erected a fine church at Hortonville, the building of which was commenced in 1893, and dedicated with imposing ceremonies by the Rt. Rev. Bishop Messmer, June 18, 1893. In August, 1894, the Rt. Rev. Bishop Messmer, of Green Bay, transferred him to the city of Wausau, Marathon County, Wis., appointing him rector of St. Mary's Church in that city, the congregation of which numbered some three hundred and fifty families. There was also a large parochial school connected with St. Mary's which was conducted by six Sisters of the Order of Notre Dame, of Milwaukee, and had a regular attendance of about three hundred scholars. In January, 1895, Father Gasper was also appointed by the Rt. Rev. Bishop Messmer of Green Bay dean for the counties of Lincoln, Marathon, Portage and Wood, as far as they are situated within the limits of the diocese of Green Bay. As rector of St. Mary's congregation he has an extensive and important field to cover, which, however, will prosper if the Lord favors him in the future as He has in the past.

St. Michael's Church, Wausau, Wis.

THE Polish Catholics forming the congregation of St. Michael's at Wausau, Marathon County, Wisconsin, at one time were members of St. Mary's, also of that city. In September, 1887, however, with the approval of the Right Rev. Bishop Katzer, Father L. Pescinski of Hull, Portage County, Wisconsin, organized a Polish parish at Wausau. From

that time the congregation was attended part of the time by Father Pescinski and sometimes by the Rev. A. Gara of Poniatowski. In 1888 these people began the erection of a church, occupying the basement as soon as completed for divine services, which were held under the direction of the Rev. Victor Lebecki. The church, a substantial frame building, was finished and dedicated by Bishop Katzer. The first pastor was the Rev. Constantine Marszatowicz, who remained for two months,

St. Michael's Church, Wausau, Wis.

when he was compelled to resign. Soon after the Rev. Adelbert Pelezav took charge of the congregation, remaining at Wausau from August, 1890, until the beginning of 1891, when he died, and according to his last wishes, was buried in the German Catholic cemetery at that place. His successor was the Rev. V. Lebecki, who remained until May, 1892. After three months' vacancy the congregation again received a pastor in the person of the Rev. L. Garus, who assumed the pastorate on August 18, 1892. He resigned on April 5, 1894, and was succeeded after a four months' vacancy by the Rev. Theophil Malkowski. On December 26, 1894, St. Stephen's day, St. Michael's Church was totally destroyed by fire. This was a severe blow to the congregation, the debts on the old building having not as yet been fully paid. For a short time, then, being unable to at once begin the erection of a new building, the Polish Catholics at Wausau attended services at St. Mary's, Father Malkowski making a tour of the entire surrounding country during that time with the view to gaining assistance towards the erection of the new church. As a result of his efforts in this direction a new brick-veneered structure was erected on the site of the former building and was dedicated on the third of October, 1895, by Bishop Messmer. The dimensions of this structure are 100x45 feet, and its total cost, complete, was $6,134.68. The Rev. L. Garus, the present incumbent of St. Michael's, took charge of the parish on February 4, 1897. The congregation at the present time consists of sixty-five families or about four hundred and fifty souls. There is but one Catholic organization in this parish, that being the Holy Rosary Confraternity.

The Rev. Leo. Garus, present rector of St. Michael's, was born on the 15th of November, 1833, at Beuthen, Upper Silesia in the District of Oppeln, kingdom of Prussia. Having obtained a rudimentary education at the parochial schools of his native place he took a

Rev. Leo. Garus.

classical course in the Gymnasium of Gleiwitz and subsequently read philosophy and theology at Paris, under the personal supervision and direction of the Lazarist Fathers, and was ordained to the priesthood in that city on July 26, 1866. He came to America January 1, 1886, and since August 18 of that year has worked as priest in the Diocese of Green Bay.

The little station at Norrie, Marathon County, was regularly attended by the pastor from Aniwa until October 25, 1897, when it was transferred to the charge of the Catholic pastor at Wausau.

St. Augustine's Church, Wausaukee, Wis.

THIS congregation was established August 22, 1889, by the Rev. J. A. Selbach, who soon after his arrival built a small frame church, 32x60 feet, which was dedicated in the following year under the patronage of St. Augustine. Father Selbach ministered at Wausaukee for two years after which the mission was attended for a short period by the Rev. Charles Hoogstoel, at that time resident priest at Stiles. From 1892 until October 15, 1895, Father P. Pele, of Coleman, had charge of the congregation, and subsequently the Rev. P. S. Dagnault, present resident pastor, assumed the duties. The church is now incorporated, the present trustees being Martin

St. Augustine's Church, Wausaukee, Wis.

McDonough and Amest Christ. The congregation consists of one hundred and twenty-five families. In connection with this church there is an Altar Society, of which Mrs. John Hoff is president, and Mrs. C. Clark secretary, and a Guard of Honor Society, with Mrs. T. Pluff as president and Mrs. H. Shallow, secretary and treasurer.

The mission of St. Elizabeth at Amberg, Marinette County, Wisconsin, consists of fifteen Irish and seven Belgian families, who are attended by the resident pastor from Wausaukee, was established in 1892. The services at this mission are held regularly once each month.

Two stations are also attended by the pastor from Wausaukee, those at Dunbar and Ellis Junction. At the former place, there are twenty-three Catholic families, sixteen of whom are French and seven Irish. The name of the town at Ellis Junction is Crivitz, where a church 40x80 is shortly to be built. The congregation here

Rev. P. S. Dagnault.

consists now of fifty-five families, eight of whom are Irish, five German, seven French and thirty-five Polish. A large addition has lately been made to the Polish contingent at Crivitz, many of whom have buildings in the course of erection on land purchased by them.

The Rev. P. S. Dagnault, present pastor of St. Augustine's congregation, is a native of St. Francis parish, Montmagny County, Canada, Province of Quebec. He was ordained by the Rt. Rev. F. L. Lafleche, present Bishop of Three Rivers, Canada. Shortly after ordination he came to the United States where he has for the last twenty-three years successfully exercised his ministry in the Dioceses of Newark, New Jersey, St. Paul, Minnesota, Denver, Colorado, and Green Bay, Wisconsin.

St. Michael's Church, Whitelaw, Wis.

THE Catholic parish at Whitelaw, Manitowoc County, Wisconsin, was established in the spring of 1872. At this time the people forming the congregation of St. Michael's had, for the purpose of so doing, withdrawn from the church of the Immaculate Conception, at Clark's Mills. At this

particular time the Clark's Mills people were attended as a congregation by the Rev. Andrew Seubert, resident pastor at Maple Grove. In the month of November, 1873, the church, which had been in course of erection during the summer months, was completed. This building was dedicated to St. Michael on February 2, 1874, by the Very Rev. Father Daems, Administrator of the Diocese. Not until 1876 was any regular service held in this church, the only attendance available being that offered, at regular intervals, by pastors located in adjacent parishes. In 1876 a regular pastor was appointed to the congregation in the person of the Rev. Godfrey Noever, for some time previous stationed at Rapids, Wisconsin, the congregation at which place has been recently divided among those of neighboring churches. The next pastor of St. Mich-

St. Michael's Church, Whitelaw, Wis.

ael's was the Rev. J. Rhode, who, in 1881, attended it as a mission from Clark's Mills. In 1883 he took up his abode in Whitelaw, becoming at that time first resident pastor of the parish. This really pleasing condition of affairs was entirely owing to the earnestness and zealousness exhibited by the congregation, which has thus become strong enough to be independent, and maintain its own resident pastor. On August 20, 1896, the Rev. Joseph Hemmer was appointed to the charge.

The congregation of St. Michael's now consists of ninety-one families. In the way of Catholic organizations in this parish there is a branch of the Catholic Knights of Wisconsin, established July 11, 1894, with a present membership of twenty-eight. The officers of this organization are: Frank Baum, president; Michael Wellner, secretary, and George Whitmann, treasurer. There are, also, three Sodalities, one for married ladies, with fifty-nine members, one for boys, with seven, and one for girls, with thirty-nine members.

A small parochial school was first established at Whitelaw during the pastorate of Father Rhode, in the year 1881. For five years following, this school was taught by lay teachers, but after that time it was placed in charge of Sisters of St. Francis, from Silver Lake Convent. The attendance at this school, which is sup-

Rev. Jos. Mack.

ported by a graduate family tax, has gradually increased, the average number of scholars now being about sixty-five.

There has also recently been organized St. Stephen's D. R. K. Unterstuetzungs-Verein, with a membership of fifty men; St. Anna's Christian Mothers' Society, and Young Ladies' Altar Society. The above societies have been united to the Association of Perpetual Adoration of the Blessed Sacrament.

The present pastor, the Rev. Joseph Mack, is a native of Württemberg, Germany. He came to America in 1881, and was ordained December 4, 1885. He was transferred from Francis Creek to Whitelaw, Wisconsin, on December 15, 1897.

St. Paul's Church, Wrightstown, Wis.

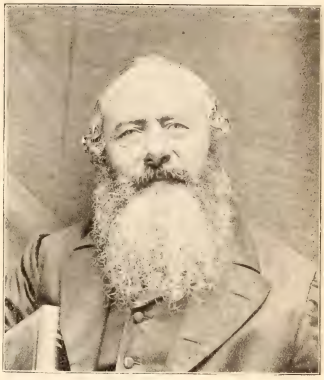
THE first frame mission church was built at Wrightstown, Brown County, Wisconsin, in in 1868, the Revs. A. Verberk and Elzear De Wilt, then pastors of Little Chute, visiting the mission, the latter continuing to do so until February, 1872, when the Rev. C. De Louw became the resi-

dent pastor. He remained until June, 1873, when Father L. Adelaar took charge of the parish. He left in July, 1874. Father C. De Louw came again and remained at Wrightstown until October, 1875, the next pastor being the Rev. A. Verberk, who came during December of the same year. For the month of March, 1876, Father A. Buschle was pastor, being succeeded in April by the Rev. Elzear De Wilt. Finding the congregation small and of limited means, this energetic and zealous priest applied for the incorporation of the

St. Paul's Church, Wrightstown, Wis.

parish and erection of a parsonage. He also, in 1886, applied his personal means towards the erection of a brick church, which when completed was regarded as a handsome and most substantial structure. Under Father De Wilt's administration, a parochial school was established in June of the same year. This is, as it always has been, in charge of Sisters of St. Dominic from Racine, for whom a comfortable and substantial brick residence was built in 1889. There are at present over a thousand members in the congregation of St. Paul's, composed of French, Germans, Irish, Belgians and Hollanders. The school enrollment numbers one hundred and forty. The Catholic organizations connected with St. Paul's are as follows: Altar Society, officers, Mmes. Hughes Freeman, J. Kettenhofen and G. McCabe; Catholic Knights of Wisconsin, Catholic Order of Foresters and Young Ladies' Sodality, Miss Mary Mueller being president of the latter.

The Rev. Elzear De Wilt was born at Uden, North Brabant, in the Netherlands, July 8, 1827. He obtained his earlier education at the College of Uden, where he remained from the age of 12 until 18 years of age. The next three years were spent with the Canons of the Holy Cross, also at Uden. He then entered the Franciscan Convent at Bruges, Belgium, and was ordained



Rev. Elzear De Wilt.

priest at Tournay, in the spring of 1852. He then for eight years taught philosophy and theology in the convents of his native land, and for a similar period conducted missions throughout Belgium, Holland and France. He was then for two years pastor of a church at Flint, in Wales, and afterwards resided for a period in Antwerp and Brussels. In 1868 he came to America and at once joined the Diocese of Green Bay, which had but just been erected. He then served as pastor of the Duck Creek Congregation for one year, at Little Chute for five years, Montello for two years and has been resident pastor of St. Paul's at Wrightstown for the past twenty years.

History of the Catholic Church in Wisconsin.

PART VII.

The Diocese of La Crosse and City of La Crosse.

CHAPTER I.

Papal Brief for the Erection of the See of La Crosse. Pope Pius XIV.

BE it known to Future Times: 1. The office of the Supreme Apostlate bestowed by God on our Humble person demands that We zealously work for what ever will serve the Catholic cause and eternal salvation of souls. As soon, therefore, as We understand that the erection of new dioceses all over the Catholic world will benefit the spiritual governments and security of the faithful, Our full intention is given to what We deem the most opportune and wholesome means towards establishing new Episcopal Sees. Now, the Holy Fathers assembled at the Second Plenary Council of the United States of North America, held in Baltimore during the month of October, 1866, have informed Us that the interests of the Catholic Religion would be greatly furthered by the erection of a new Episcopal See in the city of La Crosse. Having laid the matter before Our venerable brothers, the Cardinals of the Holy Roman Church belonging to the Congregation for the Propagation of Faith, and having seriously considered it with them, We have decided to found, without further delay, the proposed new See.

2. Now, therefore, by the advice of the aforesaid Cardinals and in the fullness of Our Apostolic authority, do We erect and establish, by these letters, a new Episcopal See in the city of La Crosse, to be governed by its own Bishop. The diocese of this See, henceforth to be called La Crosse, shall be limited in the East by the Wisconsin River, in the West by the Mississippi, in the South by the Wisconsin, where it empties into the Mississippi, and in the North by Lake Superior and the part of Michigan stretching from Lake Superior to Lake Kahakihaken.[1] Further, We grant and bestow upon said Church of La Crosse all the honors, rights, privileges which other Episcopal Sees have and enjoy.

3. Such is Our will and command. We also decree that these, Our present letters, shall forever be in force, valid and effective, and obtain their full and entire effects, etc.[2]

Given at St. Peter's in Rome, under the Fisherman's ring,[3] the 3d day of March, 1868, in the 22d year of Our Pontificate.

1. This lake is at present called Lac Vieux Desert, and is located in the northeast corner of Vilas County, Wisconsin, near State Line village.

(2) Here follows a series of legal clauses usual on all such pontifical documents.

3. Referring to the seal attached, which represents St. Peter fishing on a lake.

Diocese of La Crosse.

IN 1868 Pope Pius IX. of blessed memory erected the Diocese of La Crosse, by document dated March 3d of that year. The first Bishop appointed to the new See was the Right Rev. Michael Heiss, who was consecrated on September 6, 1868, and solemnly installed on the 29th of the same month. When Bishop Heiss arrived at La Crosse, he found a field rich in possibilities, yet in the crude and uncultivated condition towards which so vast a territory must necessarily tend when far from the guiding and controlling influence of a central power. Of Catholics there were many and of churches not a few, but the former, scattered far and near, were from sheer lack of concentrated effort made unable to obtain to a full extent those religious privileges which could under other and more favorable circumstances have been easily obtained. But the priests who had attended to the spiritual wants of the various communities and settlements throughout that region had been untiringly zealous in the cause of the religion that they preached, leaving many marked evidences of the sincerity as well as the success of their labors in the ardent and earnest desire of the settlers for better and more permanent ecclesiastical advantages. In this condition, then, anxious for the preferment of that faith in which from earliest youth their moral as well as spiritual instincts had been trained;

desirous above all things for the building up and extending of these principles so firmly and irrevocably inculcated, but wanting sadly in methods by means of which to bring about this result, these people waited

Bishop Kilian Caspar Flasch.

anxiously for the time when, with an episcopacy of their own, they might look forward to, aye, feel assured of a full and lasting fruition of their most cherished hopes.

At the time of its erection, as now, the Diocese of La Crosse, which is, geographically speaking, the largest in Wisconsin, comprised that portion of territory which lies north and west of the Wisconsin River. The limits of the Diocese more particularly described are as follows: North—Lake Superior and part of the state of Michigan which is between that lake and Lake Kattakittaken; South—Wisconsin River, Mississippi River. East—The Wisconsin River, commencing at Lake Kattakittaken. West—The Mississippi River and State of Minnesota. This comprises in all an area of 2,800 square miles.

Upon his arrival at La Crosse, Bishop Heiss found but one Catholic Church in the whole city, that being a moderate-sized, ordinarily constructed frame building in which a congregation of five different nationalities and numerically far in excess of its seating capacity was compelled to worship. This was St. Mary's. He also discovered that there were over a thousand Catholic Indians located in the northern part of the Diocese needing the ministrations of priests familiar with the Chippewa dialect, and to this end a number of Franciscan fathers were called upon to attend Missions in that section. In all probability, no man could have been found with better qualifications for the development and advancement of the interests of the Catholic Church in this fertile and promising territory than Bishop Heiss, whose great love for the work, strength of purpose and many other eminent personal qualifications, made him an altogether desirable acquisition to the devoted and tireless spirits who had made this the field of their endeavor for years preceding. During the twelve years in which Bishop Heiss administered the Diocese of La Crosse, the strengthening and extension of spiritual in-

Bishop James Schwebach.

fluences was markedly apparent, while the general financial condition of the Diocese was also much improved. This most satisfactory condition of affairs may readily be gleaned from the fact that during the period referred to—that is, from 1869 to 1881—the number of officiating priests in the Diocese was increased from 15 to 59, churches from 47 to 101, and parish schools from 2 to 24. Among the more prominent improvements made, which

are directly traceable to the energy, zeal and tireless devotion of Bishop Heiss, were the establishment of the Franciscan Sisters at La Crosse and the erection of the St. Rose de Viterbo's Convent; St. Joseph's Cathedral Church; St. Wenceslaus Church; St. Michael's Orphan Asylum and the Bishop's residence with adjacent public oratory, on the corner of South Eleventh and Ferry Streets. Nor was this work of progress by any means confined to the episcopal city of La Crosse, for we find that during the same period the Sacred Heart of Jesus

Bishop's Residence, La Crosse, Wis.

College was started by the Jesuit Fathers of the German Mission, at Prairie du Chien, where also St. Mary's Institute was erected and placed in charge of School Sisters of Notre Dame from Milwaukee. The parochial school system also attained a rapid and healthy growth during this administration, a majority of the schools established being conducted by Franciscan Sisters from the La Crosse Convent, and the School Sisters of Notre Dame, Milwaukee. It was also during the residence of Bishop Heiss at La Crosse, that the first Diocesan Synod was held in the Sacred Heart College at Prairie du Chien, on July 25-26, 1871.

After the Bishop's promotion to the Archbishopric of Milwaukee, a successor was consecrated in the person of the Right Rev. Kilian Caspar Flasch, who assumed the duties of the Episcopate on August 24, 1881. He died on August 3, 1891, after a long and painful illness, universally regretted. The remains of this saintly prelate lie in a vault beneath the altar of the new Catholic Cemetery Chapel, which was dedicated to the Blessed Virgin Mary of the Seven Dolors, on November 1, 1891.

Bishop Flasch was born at Retzstadt, Bavaria, in the Diocese of Wuerzburg, on July 9, 1831, and came to America with his parents in 1847. Soon after arriving he entered the College at Notre Dame, Indiana, which he left to become a student in the Seminary of St. Francis, near Milwaukee, at its opening in 1856. After pursuing a solid course of divinity studies in that celebrated institution, he was ordained to the priesthood on December 16, 1859, and at once assigned to Mission work. His first appointment was to Laketown, where he remained for ten months, being then recalled to St. Francis, where he became master of discipline and professor, which office he filled until failing health compelled him to resign. After a brief rest he was again assigned to active duty in the ministry, being placed in charge of St. Mary's congregation at Elm Grove. In 1875 he again returned to St. Francis to fill the chair of moral theology, and in 1879 succeeded the Very Rev. Father Wapelhorst as rector of the Seminary. When Bishop Heiss was made Coadjutor of Milwaukee, this learned and experienced priest was elected to the Bishopric of La Crosse, being consecrated by his predecessor.

Rev. John N. Rapp, Bishop's Secretary.

Under the direction of Bishop Flasch the interests of the Church and its adherents expanded and grew to an altogether satisfactory degree. A man of great wisdom and prudence, he administered the duties of his office with a deliberate precision which brooked neither hesitancy nor delay. Thus, year by year, the

prosperity of the Church became more satisfactorily evident in the increased number of priests, churches, schools and Missions accumulated in the Diocese. Of the many notable as well as valuable improvements made in church property during the period extending from 1881 to 1891, we find that in La Crosse the Church of the Holy Cross, St. Nicholas Church, St. James Church, St. Francis Hospital and St. Ann's Orphan Asylum were built. Besides these there were erected in different parts of the Diocese seven new Catholic Hospitals, all of which were placed in charge of Sisters belonging to one or another of the numerous religious Orders now represented or established in the State. Altogether there were in the Diocese in 1891 one hundred and two priests, nineteen of whom were regular and eighty-three secular, one hundred and sixty-two churches and sixty parochial schools.

In 1883 Bishop Flasch paid his official visit "*ad limina*" to Rome, where he remained during the entire winter. In November of the following year he attended the Third Plenary Council of Baltimore. On August 24-25, 1887, he presided at the Second Diocesan Synod, for the Diocese of La Crosse, which was held at the Sacred Heart College of the Jesuit Fathers in Prairie du Chien, Wis. It was at this place that the Jesuits opened the Sacred Heart Novitiate and Scholasticate during the following year. On November 4, 1889, Bishop Flasch consecrated St. Joseph's Cathedral Church and its principal "*altare fixum.*" The second Catholic State Convention was held in the city of La Crosse May 19-21, 1891. As regards the regular clergy in the Diocese many new priests were received at that time, so that, in addition to the Jesuit and Franciscan Fathers already established, there were now others of the Order of the Holy Ghost from Pittsburg, Pa., who were placed in charge of Notre Dame parish, at Chippewa Falls, and some Mission stations.

After the death of Bishop Flasch, the very Rev. James Schwebach, who had held the position of Vicar-General of the Diocese of La Crosse since 1882, was made Administrator, continuing as such until February 25, 1892, at which time he was consecrated third Bishop of the Diocese. The official papers appointing him to that position were signed by the late Cardinal Simeoni at Rome November 30, 1891. Shortly after the Pontifical document of His Holiness Pope Leo XIII., signed by Cardinal Ledochowski, and dated December 14, 1891, was received. The consecration took place at St. Joseph's Cathedral, La Crosse, on the Feast of the Holy Apostle Mathias, the Most Rev. Archbishop Frederic Xavier Katzer, D. D., of Milwaukee, acting as consecrator.

The Right Rev. James Schwebach was born at Platen, parish of Bettborn, Grand Duchy of Luxemburg, August 15, 1847, where he obtained his elementary education. There he had private teachers for two years. He next entered the College at Diekirch, came to America in the spring of 1864, and at once entered the famous Seminary at St. Francis, near Milwaukee, where he completed a five years' course in philosophy and theology, his two predecessors in the See of La Crosse being among his professors. Being still too young for ordination, he was called by Bishop Heiss to La Crosse, where he was ordained a deacon on July 24, 1869. He then officiated in St. Mary's Church in that city, preaching in English, German and French, and instructing the school children in the Christian doc-

Catholic Cemetery Chapel, La Crosse, Wis.

trine. On June 16, 1870, the Feast of "Corpus Christi," he was ordained to the priesthood, for the diocese of La Crosse, by the Right Rev. T. L. Grace, at St. Paul, Minn. Soon after his ordination, he was appointed by Bishop Heiss to the rectorship of St. Mary's. Here he labored well and faithfully for nearly a quarter of a century, when he was raised to the Episcopate. During his pastorate at St. Mary's, Bishop Schwebach had, besides attending to the spiritual wants of a large congregation, found time to arrange for and superintend the erection of a new church, a parochial school building and a pastoral residence. He also built the church of St. James at North La Crosse. In 1894 Bishop Schwebach paid a visit to

His Holiness the Pope, being absent from April 1 until August 3 of that year. During that period the Very Rev. Vicar-General Paul Geyer, of Chippewa Falls, was Acting Administrator of the Diocese. The Catholic population of the Diocese of La Crosse at present amounts to nearly, if not fully, 80,000 souls, which is about 10,000 more than were reported in 1891. The present condition of the diocese as to the number of clergy, churches, schools, etc., is as follows:

La Crosse Diocese: Bishop, one; secular priests, one hundred and one; priests of religious orders, twenty-three; total, one hundred and twenty-four; ecclesiastical students, twelve; churches in the city of La Crosse, seven; churches with resident priests, ninety-four; missions with churches, one hundred and sixteen; stations, thirty-three; chapels, twenty-five; seminary of religious order, one; academies for young ladies, two; pupils, one hundred and fifty-one; high schools, six; parishes with parochial schools, sixty-seven; pupils, nine thousand seven hundred and forty-four; orphan asylums, two; orphans, one hundred and eighty-one; industrial school, one; inmates, thirty-one; total of young people under Catholic care, nine thousand eight hundred and forty-one; hospitals, eight; patients during the year, two thousand eight hundred and fifty-one; Catholic population (including twenty-one hundred Indians), eighty thousand one hundred.

St. Joseph's Cathedral, La Crosse, Wis.

NEARLY half a century of time has elapsed since that portion of the State which now marks Wisconsin's western border line first echoed to the teachings of the Word. It was during the year 1855 that the Rev. Father Tappert first entered La Crosse, a struggling little settlement located barely within the pale of civilization, and where dangers the most imminent were the daily companions of those whose hardihood, as well as desire for accumulation, had brought them there. The place had been settled but a few years when Father Tappert, in the interests of that sacred cause which ever marches side by side with Progress and with Peace took up his residence among them. And here for some considerable period he labored, sowing the seed from which was to spring forth an abundant harvest of churchly triumphs. Here, too, in the year of his arrival did he hold the first services in a small and unpretentious building. The parish of La Crosse was established in April, 1863, and the corner-stone of the present church was laid in 1869.

The great work thus started and established by Father Tappert was carried on towards its final and altogether successful issue by Fathers F. X. Etschmann and C. J. Schraudenbach, who, for a considerable period, worked earnestly and zealously in the cause. These in turn were followed by Fathers Marco, Kampschroer,

Rev. G. Sluyter.

F. X. Pfaller and the Benedictine Fathers, L. Lay, P. Geyer and Jos. B. Wiedmann, who did valiant service in strengthening and promoting the work.

St. Joseph's Cathedral School, La Crosse, Wis.

Of the efforts thus involved, those of the Rev. Kampschroer were particularly efficacious. He came to La Crosse in 1869, and it was through his unbounded enterprise that the structure now known as St. Joseph's

St. Joseph's Cathedral, La Crosse, Wis.

Church was erected. Another equally noted in his endeavors to further the interests of religion was Father J. B. Wiedmann, who built the tower on this church in 1883. The year following he raised sufficient funds to purchase a tower clock and bells, as well as to build a parochial school.

In 1887 owing to its rapid increase the congregation was divided, those living in North La Crosse forming St. John's parish, whilst those residing to the south formed that of Trinity. The parochial school at La Crosse, known as St. Joseph's, is under the management of the Franciscan Sisters and has a regular attendance of two hundred and seventy-five pupils.

Of Catholic societies in St. Joseph's parish the following can be mentioned: St. Joseph's Society, of which J. Fries is president, Charles Fries, secretary, and Wm. Imhoff, treasurer; St. Boniface Society, E. Hackner, president, J. J. Roth, secretary, and Henry Ritter, treasurer; Catholic Knights, J. Malin, president, B. Volz, secretary, and Christ. Miller, treasurer; Catholic Foresters, M. Hayes, president, P. Bott, secretary, and Lawrence Gautsch, treasurer; Casino Society, G. Hagmann, president, Chas. Nielke, secretary, and Gust. Keller, treasurer; also the Young Men's Society, Altar Society and Young Ladies' Sodality.

The present rector of St. Joseph's is the Rev. G. Sluyter, who was born in Cleve, Rhenish Prussia, February 20, 1860. He studied for the ministry at St. Francis, Wisconsin, and was ordained June 24, 1885.

Holy Cross Church, La Crosse, Wis.

Holy Cross Church, La Crosse, Wis.

THE Polish congregation of the church of the Holy Cross was established and the building dedicated on September 13, 1885, by the Rt. Rev. Bishop K. Flasch, who was assisted by the Rev. Fathers Schwebach, Wiedmann, Obermüller, Fitzpatrick, Blaschke, Byzewski, and Harrier. The first resident pastor of this parish was the Rev. John A. Blaschke, rector of the Bohemian St. Wenceslaus Church, who continued in charge until October, 1897. He was followed by Father R. L. Guzowski, of Pine Creek and Independence, who remained for about a year. Then followed the Rev. Louis Kaluza, from January 1888, to September of the same year; Rev. Stanislaus Baranowski, from January to June, 1889; Rev. Joseph Horbarzewski, June, 1889, to March, 1891; Rev. John Prucha, April, 1891, to July, 1892, and the Rev. Joseph Miller, from July to August, 1892, when the present pastor, Father Anselm Kroll, was appointed to the pastorate.

There are about eighty-five families in the congregation. The parochial school connected with this church

Rev. A. Kroll.

has an attendance of ninety-six pupils, and is conducted by Sisters Margareth and Bernadette, the former having taught there continuously since 1885. Of Catholic societies organized at different times in the parish, there are the Holy Cross Society for Men, Rosary Society for Married Ladies, Children of Mary Society for Young Ladies, St. Casimir's Society for Young Men, and the Holy Childhood Society.

The pastor, Father Anselm Kroll, was born in Prussian Poland, in which country his earlier studies were pursued. He came to America in 1886, completed his theological course and was ordained priest January 25, 1890. His first pastorate was at North Creek near Arcadia, where he remained until 1892. He then moved to La Crosse. St. John's Church at Fairchild, Wis., is also attended by Father Kroll. This congregation consists of thirty-eight families, nearly all of whom are Polish.

St. James' Church, La Crosse, Wis.

THE congregation of St. James' at La Crosse was established prior to the year 1887, the new church in that parish being completed and dedicated in honor of its patron saint, by the Right Rev. Bishop Flasch, on January 9th of that year. The congregation was first attended by its founder, the Very Rev. James Schwebach, Vicar-General of the Diocese, who attended it from St. Mary's. He was succeeded as rector by the Rev. P. J. Lavin, who conducted the pastorate from the latter part of August, 1887, until March 14, 1888, during which period he resided in the parish. Father Lavin was succeeded by the present incumbent, the Rev. Ambrose Murphy, who assumed the active duties of his appointment on March 14, 1888. Father Murphy has made numerous and valuable improvements to the parish property, among other things having had the church brick veneered and a similar class of building erected for a pastoral residence. This building is located directly opposite to the church. The congregation, which consists of about two hundred and fifty families, is regarded as both enterprising and prosperous. This opinion was naturally obtained from the present condition of its affairs, which shows that, in spite of the backward times, the fact that while the church alone cost fully $15,000 still but $2,700 remains as an outstanding debt against the entire property. There is also a flourishing parochial school connected with this congregation, which at one time was in charge of four teachers; lack of means, however, compelled a reduction in the expenses and as a result there are but three teachers in charge at the present time. This number, however, will be increased just as soon as the condition of affairs will warrant the addition being made. Of Catholic organizations in connection with St. James' there are an Altar Society, Young Ladies' Sodality, a Court of the Catholic Order of Foresters, Branch of the Catholic Knights of Wisconsin, the Ancient Order of Hibernians, and the Sacred Heart League,

Among those of the laity who will be lastingly remembered for the zealous interest which they have taken in the growth and prosperity of this congregation, are Arthur Maguire, an old soldier, and Margaret

St. James' Church, La Crosse, Wis.

Kennedy, the former donating four lots to the parish as sites for the church and parsonage, while the latter made personal gifts during life, and a final bequest amounting to $2,000.

The Rev. Ambrose Murphy was born September 2, 1862, at Belledune, New Brunswick, He came with his people to Chippewa Falls, Wisconsin, on August 5, 1866, and attended the school there until the month of September, 1877, when he entered the Seminary of St. Francis, near Milwaukee. In September, 1880, he went to Floreffe, Belgium, where he completed his classical course, and in October, 1882, entered the University of Innsbruck, Austria, where he studied philosophy and theology. He received minor orders January 10, 1886; sub-deaconship July 18, deaconship July 25, and was

ordained to the priesthood on October 28th of the same year. Three days later he said his first Mass, after which he entered the Catholic University of Paris, where he continued his studies for some time. He returned to Chippewa Falls on Pentecost Sunday, 1887, and was appointed assistant to Father Goldsmith, attending various outside missions until called to La Crosse on January 19, 1888, when he was appointed assistant to

Rev. A. Murphy.

Father Lavin, but resided at the Bishop's house. He was appointed to his present pastorate March 14, 1888. Father Murphy is a member of the Catholic Total Abstinence Union, Ancient Order of Hibernians, Catholic Order of Foresters, and Catholic Knights of Wisconsin. Father Murphy has just been appointed director of the League of the Sacred Heart for the Diocese of La Crosse.

St. John's Church, La Crosse, Wis.

THE congregation of St. John's was first organized by Father E. Wilms, former assistant priest at the Cathedral, with eighty families. At the outset Mass was said in the schoolhouse, on the corner of Avon and St. James streets, where services were regularly held for some time following. In 1890 Father Wilms was succeeded by the Rev. J. W. Ritz, formerly of Medford, Taylor County, Wis., under whose administration the affairs of the congregation began to show a marked improvement. Lots were secured in a desireable locality, and at a meeting held in May, 1890, it was decided to build a church. This structure, covering an area of 48x122 feet, was completed and dedicated during March, 1894. The interior of the church is finished in a comfortable and substantial manner, furnishing ample accommodations for the hundred and twelve families which at the present time comprise the congregation. There is also a parochial school in connection with St. John's, which is in charge of two Franciscan Sisters of the Perpetual Adoration. The number of scholars enrolled is one hundred and thirty-two. There are also six Catholic societies in the parish, the membership of which are as follows:

St. John's Church, La Crosse, Wis.

St. Ann's Society, fifty-six; St. John's Aid Society, seventy-four; Catholic Knights of Wisconsin, thirty; St. Aloy's Society, thirty-two; Young Ladies' Society, twenty-eight, and Childhood of Jesus Society, twenty-eight.

The Rev. J. W. Ritz, present incumbent of the pastorate of St. John's, was born in Bamberg, Bavaria, August, 1859. His education was wholly obtained in his native country, and after graduating in classics and theology he was ordained to the priesthood at Luxemburg, May 19, 1883. In the same year he came to America,

and was at once assigned to the pastorate at Medford, in Taylor County. Here, although attending the congregations of six missions, he found time to build a new church and establish a parochial school. Besides this he was instrumental in building other churches, and infusing new life into many of the congregations to which

Rev. J. W. Ritz.

he ministered. In August, 1890, he repaired to La Crosse, where he had been appointed pastor of St. John's Church. Here his ministrations have also been successful, his devotion to the work assigned gaining for him the absolute confidence of his superiors and congregation.

St. Mary's Church, La Crosse, Wis.

ST. MARY'S CHURCH, or according to its full title, the Church of the Immaculate Conception of the Blessed Virgin Mary, was the first structure of its kind erected in the city and county of La Crosse, Wis. This was some period prior to the incorporation of La Crosse as a city. It was on the 24th day of August, 1855, that the Rev. William Tappert, first resident pastor at La Crosse, arrived there, holding divine services for the first time on that date. No church having been erected up to that time, services were held in private buildings and later on in the old court house. Previous to the coming of Father Tappert, the Rev. Father Galtier, of Prairie du Chien, had visited the place occasionally and administered to the religious wants of the few Catholics then living on the "Prairie de La Crosse."

Father Tappert commenced at once to erect a church and in spite of poverty and other adverse circumstances he finished it in 1856 on the 24th day of August. The building was of frame, some 60x35 feet in dimensions, and situated on the northeast corner of Seventh street and Cameron avenue. It was called St. Mary's and intended for all the Catholics of the county of La Crosse. What is now the city of La Crosse had then about twenty-five Catholic families.

As early as 1856 a Catholic school was opened in a building contiguous to the church. This school, started with a small number and taught by the Sisters of Notre Dame, has been kept up ever since. In 1863 the num-

St. Mary's Church, La Crosse, Wis.

ber of Catholics having largely increased, the congregation of St. Mary's was divided; St. Mary's congregation retaining all of the English and French speaking and St. Joseph's all the German and Bohemian speaking families. The latter congregation bought several lots on the southwest corner of Sixth and Main streets and at once began the erection of a two-story brick building for school purposes, in which school was taught for both congregations.

Father Tappert was followed by the Rev. F. X. Etschmann in the pastorate of St. Mary's Church. The

Rev. F. X. Etschmann was also a very zealous, pious and hard-working priest, who, like his predecessor, not only attended the Catholics of the city and county of La Crosse, but of at least six other counties in Wisconsin and Minnesota. The two congregations of La Crosse still worshiped in the same building. Father Etschmann was succeeded in 1863 by the Rev. Charles Schraudenbach, who remained until 1863. From that time until 1868 the Rev. M. Marco was pastor of the congregation.

In 1868 the Rt. Rev. Michael Heiss was appointed first bishop of La Crosse and took up his residence in the same wooden building attached to the old residence at St. Mary's, where he continued to reside until the year 1876. From 1868 to the spring of 1869 a number of professors from St. Francis Seminary, especially the Rev. Joseph Moder, assisted by the Rev. Father Nicholas, attended to the two congregations. In May, 1869, the Rev. P. M. Abbelen came from Chippewa Falls and took charge of St. Mary's congregation and the Rev. H. Kampschroer from Eau Claire, a very zealous and energetic priest, became pastor of St. Joseph's. Under the latter's pastorate the large and beautiful St. Joseph's Church was built and dedicated.

The Rev. Father Abbelen could remain at St. Mary's for only a short time on account of failing health. Father Kampschroer, therefore, who resided with the Bishop, also attended to St. Mary's congregation until the ordination of the Rev. James Schwebach. Father Schwebach came to La Cross in March, 1869, at the age of 21, as sub-deacon and took charge of the school of St. Mary's congregation as spiritual instructor. In this capacity he won the affection of all the children and members of the whole parish, who would not listen to his removal after he was ordained priest and appointed pastor of Prairie du Chien. Father Schwebach took charge of St. Mary's in the summer of 1870. The church edifice at that time had become old and dilapidated and there was a debt of $1,500 upon the property besides. The members of the congregation were mostly poor, and after a few years' determined struggle the debt was paid and in 1872 three more lots were purchased, and the erection of a beautiful two-story school house, of brick and stone, was begun on the corner opposite the church. This school was opened on September 1st of the same year by the Sisters of St. Francis, of La Crosse. Early in the spring of 1874 work was begun on the new church, to take the place of the old building, which had become entirely inadequate for the purpose. The new church was completed as far as it is now in 1875 and was solemnly dedicated by Bishop Heiss on the 7th day of October in that year. The church retained the old familiar name, "St. Mary's." It is built of brick in the Roman style, occupies an area 45x115 feet, cost $16,000, and is one of the neatest buildings for public worship in the city. In 1886 St. Mary's parish was again divided; this time for the formation of the St. James' parish in North La Crosse. This division took away from St. Mary's all the French speaking Catholics with a few exceptions, so that the congregation retained only about one hundred families. In 1888 the congregation erected a large and commodious priest's house of brick and stone, at a cost of $6,000. This placed them in possession of all of the buildings necessary for parochial purposes, each one of the number being solidly and substantially constructed of brick. During all this time the spiritual interests of the people had in no way been neglected, and the congregation which had been for many

Rev. Wm. White.

years one of the very poorest of the whole diocese has become one of the most flourishing and successful, its people being whole-souled, generous and affectionate—good practical Catholics. On the 1st day of January, 1892, the Very Rev. Father Schwebach gave into the charge of his successor an intelligent congregation of eight hundred souls.

The Rev. William White, present pastor of St. Mary's Church, was born in Addison County, Vermont, October 9, 1850, and is a son of Owen and Elizabeth (McDonough) White. His parents were from Ireland, and on emigrating to the United States, settled in Vermont, the possibilities of the Western frontier not then being developed. In 1853, however, they came to Wisconsin, and settled in Sauk County, near the little town

of Sandusky. There were nine children in the family, only four of whom are now living. Two of the sons entered the priesthood, one of whom died in 1877. The other, Matthew, was a graduate of Milton College, Wisconsin, after which he for a time practiced law in Milwaukee. Convinced, however, that the ministry was his true calling, he abandoned his profession and entered the Seminary at St. Francis, where he was ordained priest in 1870.

Father William White received his elementary education in the public schools of Sauk County, and at the age of sixteen engaged in teaching, devoting himself to the profession for four years. At the age of 21, he entered the State University at Madison, graduating from that institution in 1873. Soon after this he decided to fit himself for the priesthood, and went to Niagara Falls, New York, where he began a four years' course of study in philosophy and theology in the Seminary of Our Lady of Angels. These were years of close application and diligent and earnest study, the fitting end of which was his ordination as priest, the late Bishop Ryan, of Buffalo, officiating. The first parish of which he had charge was at Ettrick, Trempealeau County, Wisconsin. He entered upon his duties there in July, 1877, remaining in charge until February 1st, 1880. During his pastorate there he built a church and regularly visited the outmissions of Trempealeau and Roaring Creek. In February, 1880, he was sent to Hammond, St. Croix County, Wisconsin, to which the mission of Wilson was attached. At Hammond he had charge of the Church of the Immaculate Conception, which prospered and grew in numbers under his care. These parishes numbered, when he left them, about one thousand souls. In January, 1892, he was appointed to succeed Bishop Schwebach at St. Mary's Church, La Crosse.

Holy Trinity Church, La Crosse, Wis.

THE German congregation of Holy Trinity in the city of La Crosse, Wisconsin, was originally composed of a number of German families belonging to St. Joseph's Cathedral Congregation, from which they separated in 1887. This departure was the result of a meeting held during May of that year, at which it was decided to organize a congregation from those German Catholic families living in the southern part of the city. It was also decided at that time to purchase six lots, upon which to erect a church and school-house. Under the direction then, of the Rev. J. B. Wiedmann, who had presided over their former deliberations, Mr. Nic. Gilles, the treasurer, and James Arenz, secretary of the organization, a building 24x64 feet was erected. This building was completed in the fall of the same year, at which time it was dedicated in honor of St. Nicholas, by the Right Rev. Bishop Kilian Flasch. For a short period following its dedication, the congregation was attended by the Rev. F. X.

Holy Trinity Church, La Crosse, Wis.

Willms, assistant at the Cathedral. In January, 1888, however, the Rev. Louis Kaluza became his successor, dividing his time between St. Nicolas' and the Polish congregation of Holy Cross. In spite of many difficulties arising in the arrangement of parish boundaries and other matters pretaining to their completion, the interests of the congregation progressed and prospered in a most satisfactory manner. The people, in fact, were very alert to the interest of their church, and though many among them were poor each one strove to contribute as much as his means would permit towards the improvement and beautifying of the property. Among those thus making liberal donations were the Schwartz brothers, who gave the Stations of the Cross, a Monstrance and a Shrine for the sacristy, and Nic. Birnbaum, Sr., who did much valuable work, without accepting anything in the way of compensation.

In July, 1885, the Rev. Peter Alfes became the first resident rector of Holy Trinity. He was born at Schoenau, diocese of Paderborn, Germany, on the 29th day of June, 1849. He came to America on August 28, 1884, and four years later, having completed the necessary studies, was ordained to the priesthood at St. Francis Seminary, near Milwaukee. Under his administration the new boundary lines of the parish were drawn, but unfortunately proved unsatisfactory. It was about the time of his coming, also, that the Sisters donated to the

congregation a house, which was moved from near St. Joseph's Church on to the new church property, where it was used as a temporary parsonage. A collection was also taken up at St. Joseph's for the benefit of the young and struggling congregation.

After three years of vigorous service in behalf of these people, Father Alfes resigned the charge in 1891, to assume that of St. Boniface Congregation at Waumandee. He died at Medford, March 14, 1894, and is buried

Interior of Holy Trinity Church, La Crosse, Wis.

in the cemetery at that place. A memorial window in Holy Trinity Church perpetuates the memory of Father Alfes among the people for whom he labored so unselfishly for many years.

In May, 1891, the Rev. A. J. Joerres was appointed pastor of Holy Trinity. He came from Cologne, Germany, to this country, October 1, 1881, and was ordained to the priesthood on June 29, 1885, at St. Francis. At the present time he is rector of the congregation at Menomonie, Wisconsin. During his residence at La Crosse, the question of a new church had been mooted by the congregation, but of this nothing came, owing to the difficulties still experienced in regard to the boundary lines of the parish. However, under the administration of Father Joerres' successor, the Rev. Paul Geyer, Vicar-General of the diocese, a new church was built and dedicated December 4, 1892. To his efforts is also due the final settlement in regard to the boundary lines, which were at his request definitely fixed by Bishop Schwebach. Father Geyer was succeeded by the Rev. Hermann Joseph Untraut. At this time the congregation was not in very good financial condition—over $10,000 laid as a heavy burden on the people. Father Untraut took an active interest in embellishing the church, in which effort he was laudably sustained by many members of his congregation. It was under his administration that the interior of the church was greatly improved and handsomely decorated. Among other donations to this laudable enterprise were two handsome altars, a pulpit and three lamps. In 1894 Father Untraut erected a new parsonage at a cost of $2,800, and the following year a benefactor donated the sum of $1,250 towards the decoration of the church. The same party in the year 1896 gave $1,100 to be applied to the purchase of three altars. These were blest on the feast of Holy Trinity, by Bishop Schwebach, who afterwards celebrated the first Pontificial Mass on the high altar. Of other liberal donations made were the Stations of the Cross, in bas-relief, by a widow lady, Mrs. Mary Koller, and an electric light plant, by the Young Men's St. Aloysius Society and the Young Ladies' St. Rose's Sodality.

Under Father Untraut's administration the interests of the Catholic societies and organizations were greatly promoted, the statutes of the Holy Trinity Society were revised, and others promulgated for the Order of the Knights of St. George, St. Anna Ladies' and St. Rose Young Ladies' Societies. The St. Leo Casino was also erected, as well as the Young Men's St. Aloysius Society,

Rev. H. J. Untraut.

and a Branch of the Family Protective Association was organized in 1896. At the present time the congregation of Holy Trinity consists of one hundred and ninety families, and the school, which is in charge of Franciscan Sisters of the Perpetual Adoration, is attended by one hundred and seventy children.

The Rev. Hermann Joseph Untraut was born at Meckenbeuren, diocese of Rottenburg, Germany, on July 28, 1854. He studied at the Mehrerau, near Bregenz, Austria, and at Eichstaett, Bavaria. In June, 1882, he came to the United States and was ordained to the priesthood on September 25, following, at St. Francis Seminary. After ordination he was for five years rector of the parish at Edson, Chippewa County, where he erected a school-house and parsonage. He was also for a time at Arcadia, Trempealeau County, where, in spite of the unfortunate financial condition of the congregation, he also succeeded in establishing a school and building a parsonage. After five years' pastorate at Arcadia he was transferred to that of Holy Trinity Congregation at La Crosse.

St. Wenceslas' Church, La Crosse, Wis.

THIS parish was founded in the year 1873, by the Rev. Leo Suchy, O. S. F., who was a native of Hrachovteinitz, Bohemia, where he was born July 20, 1841. He was ordained to the priesthood at Prague, Bohemia, in 1867, removing to this country soon after. Having organized the parish, he remained as its pastor until September, 1875, when he was transferred to St. John's Congregation at Milwaukee, where he died in 1894. The second pastor appointed to St. Wenceslas' was the Rev. G. J. Weidlich, who remained from December, 1875, until April of the following year. His successor was the Rev. Fidelis Bannwarth, who remained until November, 1877, when he died suddenly from a stroke of apoplexy. In the following month the charge was assumed by the Rev. Alois Heller, who remained until the April following. The next pastor was the Rev. August Lang, who remained until October, 1881. He died in 1885 in New York. His successor was the Rev. John A. Blaschke, who was succeeded by the Rev. John Prucha, he remaining from August, 1888, until May, 1892, when he was transferred to Union Center. Then the Rev. Joseph Mueller took charge, being transferred to Bloomer in February, 1894, at which time Father Blaschke again became pastor of the congregation. The families at present belonging to St. Wenceslas' number one hundred and seventy. Three Franciscan Sisters of the Perpetual Adoration, of La Crosse, have charge of the parochial school belonging to this parish, the attendance at which is estimated at one hundred and sixty scholars. Of Catholic organizations connected with St. Wenceslas', there are: Holy Rosary Society; Society of the Infant Jesus of Prague; Branch of the Bohemian Central Association of St. Wenceslas', and still another Branch of the Wis-

St. Wenceslas' Church, La Crosse, Wis.

Rev. John A. Blaschke.

consin Central Association; a branch of the Catholic Knights of Wisconsin; Catholic Bohemian Workmen; St. John's Society; Uniformed Knights of St. George; St. Stanislaus' Society, for young men; St. Agnes' Young Ladies' Sodality; St. Anne's Ladies' Society, and St. Mary's Society.

The Rev. John Aloysius Blaschke, present pastor of St. Wenceslas' Bohemian congregation, at La Crosse, Wisconsin, was born January 15, 1844, at Dittersbach, near Landskron, Bohemia. After acquiring his rudimentary education at the Gymnasium at Koeniggraetz, Bohemia, he pursued a course of theology at that place. He came to the United States July 10, 1877, and was ordained to the priesthood in Chicago on the 17th of the following month. Father Blaschke has the distinction of being the pioneer priest of Nebraska, where he remained and faithfully ministered to the spiritual wants of the Bohemian and German Catholics located there, until October 1, 1881. His headquarters while in that State were at Olean, in Colfax County, from which point he branched out, organizing congregations and building churches in almost every direction. On October 1, 1881, he was enlisted among the clergy of La Crosse Diocese, his first charge being that of St. Wenceslas' Bohemian Catholic congregation, at La Crosse City, where he worked faithfully until January 15, 1888. He was then transferred to Bloomer Mission, in Chippewa County, but on the special request of the Right Rev. Bishop Schwebach, resumed his position as pastor of St. Wenceslas', as successor to the Rev. Joseph Mueller.

The Diocese of La Crosse—State of Wisconsin.

CHAPTER II.

Our Lady of Perpetual Help Church, Arcadia, Wis.

THE congregation of Our Lady of Perpetual Help was first established in Meyers' Valley, two miles south of the village of Arcadia, by the Rev. Father Joerger, then pastor at Fountain City, Wisconsin, in 1864. Services were at that time held in the house of Mr. Nicholas Meyers. From 1864 to 1865, the congregation was occasionally attended from La Crosse. During 1866, and until 1868, the pastors residing at Pine Creek ministered to the spiritual wants of these people. It was during this period that one of these, Father Florentine, built the first church in Meyers' Valley. From 1868 until 1870 the church was also attended from the same place by Father Theodore. After that the congregation was attended as a mission in turn by the Revs. L. Lay of Waumandee, from 1870 to 1875; A. Mendl of Glencoe, Buffalo County, from 1875 to 1876; P. Schmidt, Glencoe, from 1876 to 1880; J. Baur, Glencoe, 1880 to 1881; N. Flammang of Glencoe, 1881 to 1882, and the Revs. W. Hackner from Glencoe and L. Lay of Waumandee, from 1882 to 1883. The Rev. B. Klein, also from Glencoe, built the first church in Arcadia, and from the date of its completion the Meyers' Valley building was no longer used. From 1885 to 1888 the Arcadia people were attended by the Rev. A. Weckes from Glencoe, and from April 1, 1888, to June 9, 1888, by the Rev. H. J. Untraut, from Glencoe. On June 9, 1888, the Rev. H. J. Untraut removed to Arcadia. From this date Arcadia became the parish, and Glencoe the mission. During his pastorate Father Untraut also established a parochial school in connection with the church of Our Lady of Perpetual Help. From September, 1893, until 1896 the Rev. A. Birsner was pastor and since the latter year the Rev. J. B. Hauck. Among other improvements made by Father Birsner during his administration was a new, substantial school-house. The congregation at Arcadia now consists of about ninety families, and the school, which has a regular attendance of one hundred and twenty-three pupils, is conducted by three Sisters and one Candidate from the convent of Notre Dame, Milwaukee. In the congregation of Our Lady of Perpetual Help, the following Catholic Societies are represented: Apostleship of Prayer, one hundred and eighteen members; St. Ann's Society of Christian Mothers, eighty-eight members; Mrs. Thomas Barry, president; Association of the Holy Childhood, one hundred and forty members; Holy Souls Society, one hundred and eighty-two members; St. Joseph's Men's Society, twenty-three members; Mr. Joseph Bischof, president.

Our Lady of Perpetual Help Church, Arcadia, Wis.

St. Joseph's congregation at Glencoe, Buffalo County, is a mission attended by the pastor of Our Lady of Perpetual Help at Arcadia. This congregation was first established in 1857, by the Rev. Father Tappert of La Crosse, from which place it was attended twice a year. After its organization services were held in the house of Cornelius Gleason, until the following year, when a small

church was erected. This was in use until 1868, when the present structure was built by the Rev. L. Spitzlberger. Services are now held on every second Sunday. The church had a regular pastor from 1875 to June 9, 1888, since which time it has been attended from Arcadia. St. Ann's Ladies' Society is the only Catholic organization connected with this congregation.

The Rev. J. B. Hauck, present pastor of the congregation at Arcadia, is a native of Cresco, Iowa, and was born in 1868. After attending the public schools at his native place, there being no Catholic school there

Rev. J. B. Hauck.

at that time, he in 1882 entered the Sacred Heart College at Prairie du Chien, Wisconsin, a novitiate of the Jesuits, and graduated from there in 1888. He then went to Europe, where he remained until 1893 as a student at the University of Innsbruck, Tyrol, Austria. In the year 1893, however, having then returned to the United States, Father Hauck was assigned to the charge of the Catholic congregation at Phillips, Wisconsin. He continued his ministerial duties with gratifying success until the time of the terrible conflagration which destroyed the entire settlement on July 27, 1894. This, of course, ended his connection with the pastorate, and in the following year (1895), he was assigned to the assistant pastorate of St. Mary's congregation at St. Mary's, Monroe County, Wisconsin, which, unfortunately, owing to failing health he was soon after compelled to resign. Having somewhat recovered, he was assigned as assistant at St. Joseph's Cathedral, La Crosse, and since July 5, 1896, has been resident pastor at Arcadia.

Early History of the Ashland Church, Ashland, Wis.

ASHLAND is situated very near the old Jesuit Mission of 1665-71, called "Mission du Saint Esprit" (Mission of the Holy Ghost). We learn from the Jesuit Relations of 1667, that Father Claude Allouez, S. J., established his mission at the head of Chequamegon or Ashland Bay. He called it "La Baie de Chagouamigong," from the Indian name Shagawamikong, which they apply to a long point of land, starting from the east shore of said bay and running westward towards Houghton Point, separating Ashland Bay from Lake Superior. It is now an island, as the lake has broken through the barrier, or narrow strip of land, near its junction with the mainland, making of the former narrow peninsula an island.

The narrow point of land some ten miles east of Ashland is first spoken of by Radisson in the account of his fourth voyage, in 1659-60. The Indians resided there for some months during the summer, it providing an excellent point at which to secure their winter supply of fish. These fishing grounds are still proving of considerable value to a number of white men who live along the margin of the lake. A lighthouse is built on the western extremity of Chequamegon Point, as it is now called. In the ancient Relation, the name Chagouamigong is applied to the Bay and to the whole Bayfield Peninsula, i. e., that tract of land situated between Ashland Bay and Lake Superior.

Father Allouez arrived at this settlement on the 1st of October, 1665. He took up his "ordinary" abode between two large Indian villages at the head of Chequamegon Bay. One of these villages, the larger one, was inhabited chiefly by Ottawas who had fled to the western extremity of the lake in order to escape the victorious Iroquois. This Ottawa village was situated about one and a half miles from the mouth of Fish Creek, on the eastern bank of said creek, and about half way between Ashland and Ashland Junction. The place is but a short distance west of the present city. Father Chrysostom Verwyst, O. S. F., through whose writings and personal courtesies we are under obligations for a large amount of valuable information, investigated the site of the ancient Ottawa village eight or nine years ago, at which time he noticed particularly the young growth of timber on that side of the creek, as well as the struggling growth of sward between the trees, whereas, on the opposite bank, he found the regular virginal forest. The ground in this section is of a rich loam, deposited by the annual overflowing of the creek, and is well adapted to the raising of corn, which, we are told, was done there by the Ottawas, who were cultivators of the soil to some considerable extent. This

village, as previously stated, was the larger of the two between which Father Allouez had taken up his abode. In Charlevoix's history of New France, an Indian village is marked on the confines of Fish Creek, although, by some unaccountable mistake, the location is placed on the western side of the stream, whereas, it should have been placed on the eastern bank. On the margin of the map upon which this site is diagrammed, is the following note in French: "Ici etait un bourg considerable" (here was a considerable village).

On the opposite side of the mission, and on the western bank of Chequamegon Bay, was the other village which was occupied by the Hurons, who dwelt there in numbers amounting to about five hundred souls, between the years 1661 and 1671. During the latter year, they left this place and went to live at St. Ignace, near Mackinac Island, Michigan. Between these two Indian villages was the "ordinary" abode of the missionary, where he had erected a temporary chapel of birch bark, which afterwards was probably replaced by one made of logs. For some time prior to this, however, it is certain that he resided for a while at the Ottawa village, which he was finally compelled to leave, owing to the brutal and insulting behavior of the people. As we have it on his authority that this abode was about three-fourths of a league from said village, we may safely conclude that he ordinarily resided somewhere near the northwest boundary of the bay, and near to the place where the village of Nash is now situated. He also resided for some time among the Hurons, and for a month with the Chippewas at Fond du Lac, Minnesota, about fifteen miles west of Duluth. In fact, he was roaming about considerably among the Indians, and most probably was, also, at La Pointe Island and the many Indian hamlets strung along the western shore of Chequamegon Bay. He even extended his visits as far as Nipigon, on the north shore of Lake Superior, to which place he went in 1667, to visit some scattering Christians there.

Father Allouez labored with great zeal in his mission of the Holy Ghost from October 1, 1665, to 1669, when he went to Green Bay and founded the mission of St. Francis Xavier, at the head of those waters. In 1671 the mission of St. Francis Xavier was removed to where De Pere now stands, whence its name from the French appellation, "Rapide des Peres." In 1667 Father Allouez went from the mission of the Holy Ghost to Quebec, returning somewhat later with Father Louis Nicholas, S. J., who, however, left in 1668, during which year Father Marquette came to reside at Sault Ste. Marie. As previously stated, Father Allouez stayed still another winter at the head of the bay, and then went, first to Quebec and afterwards to Green Bay, where he arrived on the evening of September 2, 1669. On the following day, which was the feast of St. Francis Xavier, he celebrated Mass there, and dedicated the mission in honor of that great saint.

In 1669 Father James Marquette was sent to Chequamegon Bay and continued the mission begun by Father Allouez. He arrived there on the 19th of September, and found the Indians residing in five clearings or villages, busy gathering their winter supply of corn. He was well received, and labored there until the early part of 1671, at which time he was obliged to leave, together with his people, to avoid the depredations of the Sioux, who had threatened to destroy them in order to avenge the cruelty perpetrated upon five of their people, who had been killed and devoured by the Hurons and Ottawas at their village. During his residence of some three and a half years at the Bay Settlement, Father Allouez baptized five hundred Indians, adults and children included.

As we are informed by the Relations, these saintly Jesuit missionaries did not confine their labors to one village or tribe, but accompanied them upon their hunting and fishing expeditions, and visited their various hamlets upon the shores of the bay. Hence, we may safely conclude that these "Evangelizers of peace, evangelizers of good things," trod the soil where Ashland is now located, though the principal villages were located on the opposite side of the bay where now are situated Washburn, Houghton, Bayfield, and Buffalo Bay Settlement.

The next missionary in the Lake Superior country was the Rev. Frederic Baraga, who afterwards became first Bishop of Marquette, Michigan. He came to La Pointe in 1835, and labored there zealously with great success until 1843, when he went to reside at L'Anse, Michigan. He never said Mass in Ashland, from the very fact that in those days that place had not come into existence, but, as Bishop of Marquette, he paid occasional visits to La Pointe, Superior, Fond du Lac, and the Bad River Reservation, in order that he might administer the Holy Sacrament of Confirmation. The first priest to say Mass in Ashland was the Rev. Bernard July, who for many years was pastor of Stevens Point, from which place he visited the various stations on the Wisconsin Central Railway, at the time when that road was being built. He also said Mass at Medford, Phillips, Fifield, and many other places in that locality. This must have been twenty years ago. After him, Father A. Thomas Schüttelhofer attended Ashland from Medford, continuing to do so until 1878. He began the erection of the first Catholic Church in Ashland, the same being completed at a later date by the Franciscan Fathers.

St. Agnes' Church, Ashland, Wis.

THERE can be found a bit of unrivaled interest connected with the tact, growth and perseverance of the Catholic Church and parochial school in the city of Ashland; a noted display of characteristic energy, persistence and true work of the Catholic population of that place in the erection and growth of St. Agnes' congregation.

The beginning of a Catholic parish at Ashland dates nearly as far back as the beginning of the city. The Rev. J. Chebul, at that time missionary at Bayfield, and now in the diocese of Marquette, Michigan, and his successors, the Rev. H. Quigley, D. D., and the Rev. F. Pfaller ministering occasionally to the spiritual wants of the few Catholics of Ashland, saying Mass in private houses and in the hall over Bardon and Kellogg's store. About the year 1874 the erection of a frame church building 22x40 feet, was begun, on two lots on Third avenue east, donated by Dr. Edwin Ellis, a pioneer of Ashland. The building, standing yet, is occupied by Mr. Bernard Hoppenyan as an undertaking establishment. At this time the work on this building was necessarily slow, for, while the people were intensely anxious to have a structure of their own in which to conduct their religious services, sufficient means were not available, and, as a consequence, the services were continued to be held in the private houses of the different members of the congregation. In the winter of 1878, the Rev. A. T. Schüttelhofer attended this parish from Medford, Wisconsin, there being no stationary priest at Bayfield at that time. During his pastorate a fair was held and funds raised to pay the old debt accumulated, and to place windows in the side of the building. In the fall of 1878 the mission at Bayfield was given in charge of the Franciscan Fathers, together with the adjacent missions of Ashland, Odanah and La Pointe. In the summer of 1879 the church was plastered and provided with pews, and in the year following a steeple was added to the structure and a bell procured, the first bell in the city. All this occurred during the administration of Father Casimir Vogt, O. S. F., who had charge of the congregation for two years, during which time he endured many hardships, difficulties and privations. In the meanwhile, the growth of the Catholic congregation keeping pace with that of the city, the church accommodations becoming too small, an addition 22x30 feet had to be built during the summer of 1882, under the direction of that zealous priest, the Rev. Eustace Vollmer, O. S. F., now stationed at Superior. Scarcely had this new addition been completed when the rapid increase in members of the Catholic population made it necessary for the congregation to secure the present church and school property. The original church, with its additions, had become too small, so that steps were immediately taken to build a large and substantial structure, 60x135 feet, of Lake Superior stone, the first and only up-to-date church built of that material in the city. The parish was now becoming so large and of such importance as to require more direct attention than that which had been heretofore furnished from Bayfield by the Rev. Paulinus Tolksdorf, O. S. F., pastor of the congregation, at that time was capable of giving, and the Rev. Maximilian Klein, O. S. F., was therefore sent as an assistant to him. Later the declining health of Father Paulinus demanded a change of climate, so the parish was placed in charge of

St. Agnes' Church and School, Ashland, Wis.

Father Maximilian Klein. In 1886 Father Maximilian Klein began operations for the erection of the present church, and also for that of a residence for the Franciscan Fathers, and since that time the sons of St. Francis of Assissi have made their home in that city. The lateness of the season prevented Father Maximilian Klein from finishing the church the same year, but in the following spring operations were resumed and the building brought under roof. As soon as this was done, the commodious basement was finished, and from November, 1887, used for church purposes. During the early

summer of 1888 the main building was completed, being solemnly blessed by the Right Rev. Kilian C. Flasch, Bishop of La Crosse, on the 22d day of July of that year. During the fall of 1888 the present pastor of St. Agnes' church, the Rev. Fabian Rechtiene, O. S. F., was appointed to continue the work, for which his predecessors had laid a good and solid foundation for him to build upon, looking after the spiritual needs of his congregation. Under his careful administration, the parish grew in strength and numbers, and many valuable outside improvements were made to the church property, the parishioners possessing and manifesting much zealous interest in its behalf. Among such improvements were a handsome pulpit, costing over $500, altar rail and two new confessionals, all of which were artistically finished, corresponding to the Gothic style of architecture observed in the structure. In May, 1892, a beautiful high altar costing $1,500 was placed in the spacious sanctuary and solemnly blessed. This was a donation from the Altar Society connected with this parish, to which most married ladies of the congregation belong. All that is now needed to make St. Agnes' one of the finest and most imposing structures on Lake Superior is a steeple, which it is hoped and anticipated will be built in the near future.

The congregation of St. Agnes consists of a number of different nationalities, the greater part of whom speak and understand the English language. The total membership at the present time is over six hundred families.

Of Catholic organizations in the parish, there are the following: Catholic Knights of Wisconsin, Branch No. 20, organized in 1885, one hundred and three members: President, J. P. Murphy; Vice-President, William Stenz; Recording Secretary, Adam Stenz; Financial Secretary, Edward Stahl; Treasurer, J. Manch; this society meets on every second and fourth Sunday in the month in St. Agnes' Hall. Ancient Order of Hibernians, Division No. 1, organized July, 1891, ninety members: President, J. P. Murphy; Vice-President, D. F. O'Keefe; Recording Secretary, J. W. Mahoney; Treasurer, W. B. Brown; meetings are held in St. Agnes' Hall on every first and third Thursday in the month. Catholic Order of Foresters, St. Agnes' Court, organized June, 1893, one hundred and sixteen members: Chief Ranger, C. M. Fitzgerald; Vice Chief Ranger, J. P. Fitzgerald; Past Chief Ranger, George Stenz; Recording Secretary, Henry Lafreniere; Financial Secretary, William J. Coan; meetings in St. Agnes' Hall every second and fourth Tuesday of the month. Society of St. Michael, for Polish people, organized September, 1891, thirty members: President, Albert Ash; Vice-President, Joseph Pufall; Secretary, Alexander Mrotek; Treasurer, Frank Zasada. Society of the Third Order of St. Francis, ninety-five members: Meets every second Sunday in the month. Society of Christian Mothers and Altar Society for Married Ladies, one hundred and sixty members: President, Mrs. B. Hoppenyan; Vice-President, Mrs. H. Crowley; Secretary, Mrs. J. H. Welsh; Treasurer, Mrs. T. Martin; this Society meets on the third Sunday in each month. Young Ladies' Sodality of the Blessed Virgin Mary, eighty members: President, Miss Nellie Kane; Vice-President, Miss Nellie Brown; Secretary, Miss Anna Young; Treasurer, Miss Linda Rice; meetings are held every fourth Sunday in the month. Society of the Sacred Heart of Jesus for Boys and Girls having received their First Holy Communion: President, Daniel McDonald; Vice-President, Sandy McDonald; Secretary, Miss Eugene Shea; Treasurer, Father Fabian.

Rev. Fabian Rechtiene.

To furnish a somewhat more correct idea of the continuous and prosperous growth of St. Agnes' parish, the following may prove of interest: During the year 1882, prior to which time the records of this congregation were kept in connection with those of the church at Bayfield, the accompanying statistics are given for the parish of St. Agnes: Baptisms, twenty-five; marriages, six; in 1895 the number of baptisms in this parish had increased to two hundred and twenty-five, while of marriages recorded there were twenty-eight.

The Catholic parochial school connected with St. Agnes' Church dates back to the year 1881, at which time the congregation, under the Rev. Casimir Vogt,

O. S. F., had bought four lots and erected thereon a frame school building. At first the parochial school was placed in charge of School Sisters from Joliet, Illinois, who, however, were after one term succeeded by the Franciscan Sisters of Perpetual Adoration, of La Crosse, under whose skillful management it has been conducted up to the present time. The result of Father Paulinus', O. S. F., self-sacrificing and untiring labors was that, while his church grew and prospered, so likewise did his school, which at first consisted of several departments and had an attendance of one hundred and forty pupils. This number was soon duly increased so that another room in addition to the two already in use became necessary, and for that purpose a small building near by was fitted up and occupied. This addition was afterwards sold and removed from the property, and the original building was since adapted to residence purposes, and as such occupied by the Sisters, but was later used by the primary grade of St. Agnes' School. In 1888 the regular attendance numbered about one hundred and eighty pupils, and the accommodations having become inadequate, a new frame building was erected. Thus the school interests prospered and progressed, until in 1893 the seven classes numbered about four hundred and fifty pupils, with many more who were liable at some future date to come under its domination. It now having become evident that a new school was absolutely necessary, a meeting consisting of the secretary, Martin Schrank; treasurer, Bernard Hoppenyan, and the four consultors, Donald A. Kennedy, Patrick Keenan, Jeremiah Sullivan and Charles Brisley, with the zealous pastor, Father Fabian, at the head, was held for the purpose of discussing the now familiar school problem. After a long and serious consideration of the subject, and with the consent and approval of the Right Rev. James Schwebach, Bishop of La Crosse, it was decided to erect a handsome and substantial building, which is at present the pride of the Catholic clergy and laity of Northern Wisconsin. Five lots, costing $6,000, were purchased for the purpose, and on July 18, 1894, the Ashlanders had the pleasure of witnessing the first steps taken toward the erection of their own ideal school. The new building was completed and ready for occupancy by September, 1895. The structure is built of brick, the foundation and trimmings being of Lake Superior brown stone. Its dimensions are 100x62 feet, the height of the walls are fifty-three feet, and the height from the ground to the top of the cupola is one hundred and sixteen feet. The front of the building is adorned by a handsome life-size statue of the Guardian Angel. The cost of the building complete was $31,000. On May 5, 1895, the occasion of a visit by the Right Rev. Bishop Schwebach to Ashland, this building was solemnly blessed and dedicated. The building is a model of convenience, being supplied with all the newest and approved modern appliances for lighting, heating and ventilation. The first and second floors are each divided off into four airy and well-lighted apartments. The third floor constitutes the commodious hall with a fully equipped stage. This hall and the four apartments in the basement are arranged for the special use of the various societies belonging to the congregation and for the benefit of St. Agnes' Church and School. There are eight grades in this school and nine departments, all of the branches usual to common and high school education being taught. The present attendance, according to the school register, numbers six hundred and twenty-five pupils.

The Rev. Fabian Rechtiene, O. S. F., who was born November 15, 1853, acquired his classical education at St. Joseph's College, Teutopolis, Illinois; received the habit of St. Francis in the same town on December 8, 1870; studied philosophy at Quincy, Illinois; theology at St. Louis, Missouri, and was ordained to the priesthood in the latter State, June 22, 1879, by the Right Rev. Patrick John Ryan, now Archbishop of Philadelphia.

Indian Missions of Lac du Flambeau Reservation, Vilas County, Wis., served from Ashland.

The Odanah Indian Mission, Ashland, Wis.

THE Odanah Indian Mission consists of about one hundred and five Indian half-breeds, besides some white Catholic families. The entire Indian population numbers about five hundred and fifty souls, including the children at the Sisters' Indian Boarding School. The first priest to visit these people with any regularity was the Rev. Angelus Van Paemel, a very pious and zealous Belgian priest, who traveled through that section of the country between the years 1857 and 1860. Bishop Baraga also visited Odanah, saying Mass there during the time that it was under the direct charge of the Rev. John Chebul, a Slavonian. This pastor had charge of the mission from 1860 to 1873, during which time he caused the erection of a small frame church, which was in continuous use for a period of about thirty years. This building is at present used as an Indian council house, and services are, for the time being, held in the Sisters' chapel, pending the completion of arrangements for a new and commodious church structure. It is greatly to be hoped that the erection of this new building will not be much longer delayed, as the chapel is only capable

of supplying seating capacity for about one-half of the congregation.

When Father Chebul resigned charge of this mission, it was attended from Bayfield by the Rev. Francis Pfaller, who continued in charge for two years. It then came under the administration of the Rev. Chrysostom Verwyst, who assumed the duties in June, 1878, and continued to administer them until November of the same year, when he was transferred to Superior, Wisconsin. From 1878 to 1884 the mission was attended by the Rev. John Gafron, O. S. F., now in the Franciscan Monastery at St. Louis, Missouri. At the conclusion of his pastorate, Father Verwyst again took charge, continuing to serve this mission until 1893, when, for the second time, Father Gafron was appointed. After attending these people for nearly three years, he was succeeded by the Rev. Servatius Altmicks, O. S. F., now deceased, who remained for but a short time. Again, and for the third time, Father Verwyst took charge of the mission, this time remaining as pastor for three years. He was succeeded by the Rev. Bartholomew Feldman, O. S. F., who has been in charge for about a year.

There is also a Protestant Indian mission (Presbyterian) at Odanah, with a small church attached. The minister in charge of this is the Rev. Henry Blatchford, who is now verging on eighty-seven years of age. It is also occasionally visited by a white minister from Ashland.

There are still numerous indications of paganism among the Indians of the Bad River Reservation, some of whom maintain a place of worship or dancing house, where they hold Sioux and Medicine dances, which are religious performances and expressions of their belief. The church now, it is pleasant to remark, has made steady inroads upon all such outlandish beliefs, and through the unwearying and zealous efforts of the pastors who have visited the Reservations for a number of years, the Catholic congregation now outnumbers the pagan and Protestant combined. The Catholic school established on this Reservation is conducted by Franciscan Sisters from the Convent at La Crosse, Wisconsin. The number of regular boarders attending this institution, boys and girls together, is estimated at from eighty to ninety, besides which, however, there are quite a number of day scholars. This is what is known as a contract school.

Lac du Flambeau Mission.

THIS mission has two small frame churches, which were built by Father Verwyst. They are located about four miles apart, one, St. Anthony de Padua, being in the old Indian village of Flambeau (Wasswaganing), and is attended entirely by Indians, the other, St. Joseph's, is at the new village near Stearns and Herrick's saw-mill, the congregation attending it being composed of both Indians and whites. The mission of Lac du Flambeau was first visited by the Rev. Father Chebul about thirty-five years ago. On this occasion, and it is the only time that he was ever known to visit that place, he baptized a number of Indians. His successor, the Rev. John Gafron, O. S. F., also called at the place but once, the date of the occurrence being some fourteen or fifteen years ago. After him, Father Verwyst again took charge of the mission, maintaining the same for four years. Here his labors proved, for a considerable period, a most ungrateful task, the people, hardened in their pagan beliefs, being totally averse to any attempts to inculcate the principles of Christianity into their midst. To them the rights surrounding their paganish beliefs, the fanatical furor aroused by those wild and abandoned dances which pertain to their peculiar style of worship, all seemed to carry a greater force of conviction to their untutored minds than the simple and unostentatious manner in which truths of the Christian religion are conveyed to the human heart. It was against the undisputed teachings and beliefs of centuries that the Missionary Fathers were called to labor, and that, too, among a people who had been taught to defend their religion as they did their homes, entirely by force of arms. Argument with such people was, of course, an unknown factor, and, therefore, entirely out of the question, the only practical means of convincing them being to live among them, in such a manner as to demonstrate, as far as possible by one's very life, the truths of the teachings it was desired to impress upon them.

After Father Verwyst had labored with these people for a period of four years, Father Gafron again took charge of the mission, during which time he baptized a number of the Indians, mostly women. At the end of three years he was again followed by Father Verwyst, who remained for a similar period. The mission then fell to the charge of the Rev. Father Buschkühler, O. S. F., who, since taking charge, has baptized quite a number of the Indians, both adults and children. There is also a large Indian boarding school on this reservation, which was built at a cost of $50,000, and is in charge of about fifteen people. The attendance at his school numbers about ninety boarders of both sexes, the majority of whom are Catholics.

The little settlement at Lac du Flambeau consists of from forty to fifty families, about one-half of whom are Indian half-breeds.

Though, as previously stated, the task of converting these people seemed herculean and almost impossible, the labors of the several pastors attending them have

resulted most satisfactorily, so that, at the present time, the cause of Christianty may be said to have obtained a firm foothold in their midst.

Lac Courtes Oreilles Mission.

THE mission on the Lac Courtes Oreilles Reservation is located about sixteen miles from Harvard, seat of Sawyer County, Wisconsin. This mission was first visited by Father Chebul about the year 1865. Thirteen years later Father Verwyst also said Mass at that place. From 1878 it was visited but few times, always on foot, from Bayfield, Wisconsin, which was about one hundred miles distant. These visits were made by the Rev. Fathers Casimir Vogt, O. S. F., and John Gafron, O. S. F., who baptized a great number of the pagans, both adults and children. At such times Mass was said in the house of Charles Oshoge, a "good" Indian, who is still alive.

About the year 1885 Father Vogt began the erection of the present church at this mission, on the completion of which Fathers Verwyst and Odorick Derenthal, O. S. F., now in Keshena, also labored. The building, which was completed some years ago, is neat in appearance, and is well furnished interiorly, having a nice altar and several handsome statues. The mission at the present time consists of some fifty Indian families, or about two hundred and fifty souls. There is a contract day school at this place which has an enrollment of some sixty scholars, from forty to fifty of whom are regular in attendance. This school is in charge of four Franciscan Sisters, of the convent at Greenfield Park, Milwaukee. The conduct of this mission, which also belongs to the La Pointe Agency, has been similar to that of those already mentioned, as regards its pastoral attendance, it being attended from 1882 to 1884 by the Rev. Odorick Derenthal, O. S. F., then by the Rev. Casimir Vogt, Father Verwyst three years, the Rev. Sylvester Buschkühler and at present by Father Verwyst. A number of the residents on this Reservation still adhere to their pagan beliefs, although the work of the church, since the organization of the mission, has been eminently satisfactory.

Pakwewang, or "Post," is another small Indian mission located on Lac Courtes Oreilles Reservation, and consists of about twenty families, or eighty souls. It is about twenty miles distant from the other mission, and has always been visited by the same Fathers who attend there. The church at this place, which is a large and commodious building, was partially erected by the Rev. Casimir Vogt, O. S. F., and completed during the pastorate of the Rev. Sylvester Buschkühler, O. S. F. Many of the Indians here still adhere firmly to their pagan fallacies, although, as a rule, they seem well disposed toward Christianity, and are in every way friendly to the pastors who visit them.

A small church was also built by the Protestants at Pakwewang, about fourteen years ago, but is no longer in use, as all of the Indians who have embraced Christianity are followers of the Catholic faith.

Round Lake Mission.

ROUND LAKE, or, as it is called in the Indian language, Ga-Wawiegamag, is a small Indian village on the same Reservation with the Lac Courtes Oreilles, and is about eight miles distant from the mission bearing that name. At this settlement there are a few Catholic Indians, who are occasionally visited by the pastors ministering to the others.

There is no church, at present, at Round Lake, and the residents there are, for the most part, still pagans.

Bellils Falls Mission.

BELLILS FALLS is another small Indian mission of about a dozen half-breed Indian families. There is a beautiful little frame church at this place, which was built by the Rev. Casimir Vogt, O. S. F., from money principally collected from the lumbering camps in that region. Mr. Charles Belle Isle is the patron of this settlement, a Canadian Frenchman, who came to Bellils Falls about sixty years ago, and is now almost ninety years of age. He has been married twice, both wives being Indians, and his children and grandchildren form the mission, which is located outside the Reservation, and on the Chippewa River, in Sawyer County.

The missions at Lac Courtes Oreilles, Pakwewang, Bellils Falls, and Flambeau Farm, were visited by Bishop Flasch, of La Crosse diocese, in 1883, on which occasion he conferred the Sacrament of Confirmation. The Right Rev. Schwebach also conferred the same Sacrament at these missions about four years ago.

Flambeau Farm Station.

THE Station at Flambeau Farm, the Indian name for which is Wasswagain-Sibing, is composed of Canadian-French and Indians. The first pastor to visit this mission was the Rev. Father Coffey, the exact date of which visitation is not given, but which, it is supposed, occurred between the years 1854 and 1860. Subsequently, it was attended from Chippewa Falls by the Rev. Fathers Smedding, Abbelen, now chaplain of the Notre Dame Convent of Milwaukee, and Charles F. X. Goldsmith. The Indian portion

of this settlement numbered about twelve families, who were, and are still, attended by the Franciscan Fathers. The first of these who visited the place, from Bayfield, Wisconsin, were the Rev. Fathers Casimir Vogt, O. S. F., and John Gafron, O. S. F., who endured untold hardships, miseries and privations during the many years devoted by them to mission labors among the natives of that section. For it must be remembered that in the early days the means for transportation were of the most limited character, journeys for the greater part being made on foot, through almost impenetrable growths of timber, and rough and dangerous ways, which tested the patience and endurance of the hardiest. Neither were these visits limited to that portion of the year when the weather would naturally offer more favorable conditions for such an undertaking. But the journeys were ofttimes made between these places, a distance of about one hundred and fifty miles, on snowshoes, when the air was biting and the surroundings as dreary as every untoward condition could possibly make them.

At a later date Flambeau Farm, as well as other missions adjacent, were attended from Superior by the Revs. Casimir Vogt and Odorick Derenthal, O. S. F. For the past few years they have been regularly attended from Ashland by Father Verwyst, and the Rev. Sylvester Buschkühler. Just at the present time the former has sole charge of the missions, but it is anticipated that in the near future they will be placed under the administration of the Rev. Bartholomew Feldmann, O. S. F., who is at present engaged in acquiring a thorough knowledge of the Chippewa language.

There is a large frame church at Flambeau Farm, with a house attached, both of which were built during the administration of Father Vogt. The mission is not located on the Reservation, but at a point on the Chippewa River about thirty-five miles from Chippewa Falls, in Chippewa County.

Mud Lake Mission.

THIS is also a small Indian settlement in Chippewa County, and is located about ten miles from Flambeau Farm. It consists of about fifteen Indian and five white families. At present the missionary priest visiting the settlement says Mass at the house of Charles Corbine, a Chippewa half-breed, who was a Union soldier during the Rebellion, and has always been a devout and earnest Catholic.

The mission of Mud Lake has been attended at intervals during the last ten years by Fathers Casimir Vogt, John Gafron, C. Verwyst and Sylvester Buschkühler. The pastors of this settlement are much gratified with the evident progress and improvement made in Catholic affairs among the people, and the deep interest taken by them in everything pertaining to the advancement of the church. A slight evidence of this feeling may be noticed in a neat little church, 24x40 feet, which was built at the mission during the past year.

Gordon Mission.

THE little mission at Gordon, or, as the Indians call it, Waiakamig, is composed of fifteen Indian and a few white families. There is also a neat frame church at this place, which was built by the Rev. Casimir Vogt, O. S. F., about ten years ago, and dedicated to the Lady of the Angels. The mission was first attended by Father Verwyst in October, 1878, and was visited several times a year from that date until 1883, by Fathers Vogt and Gafron, from Bayfield, from which place it is about eighty miles.

Anton Gaudin, which latter name anglicized means Gordon, is the patron of the mission. He also is a Chippewa half-breed, and a good practical Catholic, through whose efforts the church was built. Father Odorick Derenthal was the next to attend this mission, visiting the place for two years, when Father Vogt again took charge of it, for a period of six years. After him, Father Verwyst again maintained the pastorate for a couple of years, then he was succeeded by the Rev. Sylvester Buschkühler, who remained from 1892 to 1896. At the present time Father Verwyst is again in charge. As in the case of the missions immediately preceding this one, this little community, which is in Douglas County, is outside of the Reservation.

Solon Springs Mission.

THERE is a little mission at Solon Springs, Wagwisskeg, formerly known as White Birch. It is located in Douglas County, outside of the Reservation, and is about eight miles from the Gordon Settlement. This community consists of about fifteen half-breed and eight white families. The little log church at Solon Springs is attended by the same priests who visit Gordon. Catholic interests at this mission are in quite a satisfactory condition, and it is highly probable that within a short time a new church will take the place of the little log building now there.

Trade Lake Mission.

THIS is a small Indian mission located in Burnett County, Wisconsin. It is not a settlement, but, rather, a station, which is visited by the good Indians of that section, who live scattered over a large tract of country, and are attended by a missionary twice each year. On these occasions they

congregate at the lake, living in tents for two or three days, or as long as the pastor remains with them. They are very sincere in their efforts to obtain religious instruction, and receive the Holy Sacraments whenever the missionary priest comes to visit them.

The church here is a small frame structure, which stands near the home of George Holms, about ten miles from Grantsburg. The country round about this place is quite thickly settled by Swedes, who have for a number of years past been converging in considerable numbers toward that part of the country.

The mission of Trade Lake, which is located in what is known as the St. Croix River country, was first established and visited by the Revs. Casimir Vogt, O. S. F., and John Gafron, O. S. F., who came there from Bayfield, a distance of almost two hundred miles. It was subsequently attended by the Revs. Odorick Derenthal, O. S. F., C. Verwyst and Sylvester Baschkühler, but will be transferred, with other missions, to the charge of the Rev. Bartholomew Feldmann, in the near future.

Mouth of Yellow River Mission.

THIS is a small Indian settlement in Burnett County, some thirty miles from Grantsburg, where a log church was built by the Rev. Casimir Vogt, O. S. F. It was also attended from Bayfield by the same Fathers who visited Trade Lake. At the present time it is attended from Ashland. There are twelve Indian Catholic families living at this place.

In addition to the missions already mentioned, there is one at Hayward, county seat of Sawyer County. Here there are located twenty-five white families, who are attended one Sunday each month by a visiting pastor from Ashland. There is a neat little church at this place, which was built by Father Casimir Vogt about the year 1883.

There is another mission at Cable, where the six families residing are visited four times a year by the same pastor.

Another little mission is at Spring Brook, Sawyer County, composed of a few Indian and white families. There is also one at Minong, in Washburn County, where about eight white families reside. Services are celebrated at this place in a log house, which was erected by those people for church purposes. The attendant pastor comes there from Ashland once every two months. The majority of these settlers are Canadian French.

The mission at Bashaw, also in Washburn County, consists of four or five Indian families.

There is also a mission at Yellow Lake, Burnett County, where ten white families are living, and one at Balsam Lake, in the same County, where a few Indian families reside. Besides these, there is the Jordon settlement, in Sawyer County, comprising seven white families, and Superior Junction, where a few Catholics of mixed nationalities are living.

Still another of the numerous missions attended from Ashland by the Franciscan Fathers, is one at Mellen, which is at present in charge of the Rev. Father Damian Koziolek, O. S. F. Mellen is a small town at the junction of the Hurley branch of the Wisconsin Central Railway. This town is intersected by Bad River, a rather insignificant stream, but which furnishes enough water-power for running a tannery, which was started there something over a year ago. This establishment, when complete, will be one of the largest of its kind in the country, giving occupation to several hundred men. The buildings connected with this concern are numerous, and as the majority of the people obtaining employment in the tannery are Catholics, there is every indication that the congregation at Mellen will rapidly increase in strength and numbers.

The congregation at Mellen was established somewhere about the year 1885 or 1886, by the Rev. Father Chrysostom Verwyst, who for some considerable period visited the Catholic settlers in that section a few times each year.

The Catholic church at Mellen, a frame building 60x28 feet, which is not yet completed, was begun in July, 1896, Mr. L. E. Winterhalter, present postmaster and general merchant at that place, and his partner, Mr. A. Markee, being head promoters of the idea.

The congregation, which a year ago numbered not to exceed ten families, now consists of about thirty-five, most of whom are Irish and German, although there are a few Canadians and Italians. There is an Altar Society for Married Ladies connected with this congregation, which is dedicated to St. Anna. Services are held at Mellen, regularly, once each month, but it is confidently expected, with the rapid growth and particularly bright prospects of the place, that these will be of more frequent occurrence in the near future.

High Bridge, also in Ashland County, is another small mission attended from Ashland once each month by the Rev. Father Koziolek. There is no church at this place at present, although it is the desire and intention of both priest and people to begin the erection of a small structure within a short time. The ground for such a building has already been donated by Mr. J. J. McGeehan, and quite a little money is available with which to begin the work. The people comprising this congregation are nearly all farmers who have settled around and about High Bridge Station, which is also located on the Wisconsin Central Railway.

The number of families is at present estimated at

from thirty to forty, and is divided pretty evenly between people of Canadian and Bohemian birth. Heretofore, services have been held at High Bridge, in the district school building, on one Saturday in each month.

The mission at Drummond, Bayfield County, Wisconsin, is attended four times a year by a Father from Ashland. The population at this place is not a settled one, so that it is difficult to estimate the number of Catholics belonging to the congregation, as sometimes there are as many as thirty families, while at others the number is reduced to ten, or even less.

Another mission at Mason, also in Bayfield County, has a little frame church, and is attended from four to six times a year from Ashland or Bayfield. There are seventeen Irish and French Catholic families in this little settlement, some of whom are converts.

There is a small station at Cranberry, Douglas County, which receives attendance eight times a year by a priest from Bayfield. The congregation at this place consists of from ten to twenty families, of Irish, French and German nationality. There is no church at present at this place.

The station at Portwing, Bayfield County, is attended twelve times a year by the priest from Bayfield. The congregation numbers about eighteen families, composed of settlers and mill hands, most of whom are Irish.

The little mission at Orienta, Bayfield County, Wisconsin, consisting of five families, is attended six times a year by a priest from Bayfield.

The mission at Sanburn, Ashland County, Wisconsin, consists of thirty families, most of whom are farmers of German or French nationality. There is a church at this place, in which, though still incomplete, services are held on every fourth Sunday by one of the priests from Ashland.

Grantsburg is also visited from Ashland about twice a year. There is no church at this place, but services are held at the house of Mr. Burns, the general attendance numbering about six families.

Church of Our Holy Redeemer, Athens, Wis.

THE congregation of Our Holy Redeemer, at Athens, Marathon County, Wisconsin, was established in July, 1896. Prior to that time, the Catholics in this vicinity were attended at stated periods by pastors living in adjacent parishes. Thus, the first to come there, in 1882, was the Rev. Ignatius Lager, whose successors were the Rev. Fathers J. Ritz, Joerres, C. P. Weikmann, and A. W. Gara, the latter being succeeded by the present and first resident pastor, the Rev. Anthony Muehlenkamp. The congregation now consists of four hundred and fifty members. Of Catholic organizations connected with this parish, there are the Catholic Order of Foresters: F. A. Strupp, chief ranger; A. M. Munes, vice-chief ranger; Frank Stroemer, past chief ranger; Joseph Braun, recording secretary; F. N. Blecha, financial secretary, and Charles Greiner, treasurer. Confraternity of Christian Mothers, of which Mrs. Charles Kiehl is president; Mrs. F. E. Blecha, treasurer, and Mrs. George Sutter and Mrs. Joseph Braun, directors.

Church of the Nativity of the Blessed Virgin Mary, Auburndale, Wis.

THIS congregation was founded at Auburndale, Wood County, Wisconsin, in 1878. Two years later a church was built at that place, services until its completion being held in the private residence of Mr. St. Thomas, by Father Schuettelhofer of Marshfield, then visiting pastor, under whose direction the church at Auburndale was built. The first resident pastor appointed to this congregation was the Rev. N. Kils, who remained for one year and a half, when it again became a mission to Marshfield, of which parish

Church of the Nativity of the Blessed Virgin Mary, Auburndale, Wis.

the Rev. Ignatius Schaller was then pastor. In August, 1886, the Rev. Joseph Joch assumed the charge, working very successfully among the people of Auburndale. Carefully and judiciously he administered the affairs of these people, whose financial condition at that particular time seemed none of the brightest. There being no suitable parochial dwelling, they secured for Father Joch an

unpretentious little building, in which he made his home for a considerable period. Some years later a larger and more pretentious dwelling was procured, the old one being arranged for a school. In 1887 Father Joch erected a quite commodious school building, which when furnished cost considerably over $2,000. This school was directed by three Sisters from the Convent at Greenfield Park, Milwaukee, until 1892, but is at the present time in charge of a lay teacher. The regular attendance now numbers about eighty scholars. During his residence at Auburndale, Father Joch enriched the parish by the purchase of several new vestments, a new ostensorium, ciborium and other handsome decorations for the interior of the church. His successor, the Rev.

Rev. John Brudermanns.

Peter Schnitzler, remained but a very short time, being compelled to discontinue his labors owing to a long and trying illness. In 1892 the Rev. August Douven was assigned to the charge, where he worked very successfully for four years. In August, 1896, upon his transfer to another parish, the present rector, the Rev. John Brudermanns, assumed the charge. Soon after Father Brudermanns' arrival at Auburndale, work was begun on the present parsonage, which is now completed.

The congregation of the Church of the Nativity consists of about ninety-five families. There are two Catholic organizations in this congregation: A Mothers' Society, of which Mrs. J. Lusk is president, Mrs. A. Hauks, secretary, and Mrs. Baltus, treasurer; and a Young Ladies' Society, of which Miss Mary Baltus is president and Miss Frances Syms, treasurer. The present trustees of the church are Messrs. Wenz, Treml and John Markee.

The congregation of St. Kilian's and church at Sherry were organized and built about the year 1882, the same being attached to Junction City, of which parish the Rev. August Kroulsky was then pastor. In 1888 the mission was transferred to Auburndale, of which congregation the Rev. J. Joch was pastor. The school at Sherry was built either in 1889 or 1890. Following Father Joch, the Rev. A. Douven had charge of St. Kilian's, which he visited from 1892 until 1896, when the present pastor at Auburndale, the Rev. John Brudermanns, assumed the pastorate.

The Rev. John Brudermanns was born in Germany, and came to this country in August, 1892. He completed his studies for the priesthood at the Seminary of St. Francis, near Milwaukee, and was ordained on the 21st of June, 1896.

St. Joseph's Church, Baraboo, Wis.

ON the banks of the Baraboo River—banks which up to a few years ago were dotted at irregular distances with the circular, bird-shaped or beast-shaped tumuli of the Mound Builders, but which are fast becoming obliterated by the growth and spread of the city—stands St. Joseph's Church.

An almost forgotten race have those Mound Builders become, with nothing but a few evidences of a peculiar craft to tell of their having been a factor in God's uni-

St. Joseph's Church, Baraboo, Wis.

versal plan. And as to where they begun, where ended; whether of nomadic or other tendencies, or what, perchance, their characteristics or customs, none for a surety

know. That they lived, however, is a fact beyond dispute, for even Time's all leveling hand has spared some proofs of their crude and not uninteresting arts. But even these evidences are fast disappearing before the boundless sweep of advancing civilization, so that for posterity there will be but little left beyond what is to be found among the archives of the nation.

The few Catholics who lived in or about Baraboo, preceding the war, were attended by priests from Sauk City or elsewhere until 1859, when a little red brick

St. Mary's of the Pines Mission.

church, owned by the Congregationalists, was purchased. This building was used until 1874, when it was sold and the present St. Joseph's Church erected. This structure, though fully adequate as an evidence of Catholic zeal at that time, is far from being up to date, either as regards appointments or appearance, and it is devoutly to be hoped that it will shortly be replaced with a church comporting in every respect with the dignity of so large and influential a parish. With regret we feel also compelled to mention the fact that this large city parish has as yet no Catholic school.

The parish of Baraboo was founded in 1859, although Mass had been offered in houses by visiting priests from Sauk City for many years. Since that time the resident pastors have been: The Revs. Joseph Schreiner, 1859 to 1869; Matt. White, 1869 to 1871; Wm. J. Coughlin, 1871 to 1873; A. Verberk, 1873 to 1874; Aloy Laquiel, 1874 to 1876; Charles Gunkel, 1876 to 1878; A. Michel, 1878 to 1880; P. J. Lavin, 1880 to 1887. Since then the Very Rev. J. T. Durward, Dean, has been the resident pastor. The congregation of St. Joseph's consists of about eight hundred members. The only Catholic order represented in this parish is that of the Catholic Knights, of which there are quite a number.

Aside from St. Joseph's, and attended from Baraboo, is a sweet little mission church, hidden away in the woods,—as God's best gifts often are,—among the hills of Caledonia, Columbia County. It was built on the family home, "Durward's Glen," and here "the lost sheep of the house of Israel" have an opportunity once a month to receive the sacraments. This little church is dedicated to St. Mary of the Pines.

The present incumbent of St. Joseph's Church, Baraboo, is Dean Durward. He is a son of the celebrated B. I. Durward, for a long time professor in the St. Francis Seminary, and who, besides donating numerous costly altar pieces to different churches throughout the state, has given several volumes of choice verse to the world. The Dean was born in Milwaukee in 1847. In 1853, his parents becoming Catholics, he was baptized by Archbishop Henni, giving up the name of Emerson, by which he had been known, and assuming that of John. For some time he served Mass for Father Urbanek in the Convent Chapel of the School Sisters, and there received that impetus which resulted in an overpowering desire to attain the priesthood. Completing his studies at St. Francis, he was finally ordained by Archbishop Henni, with the class of 1870. His first pastorate was at Tomah, Wis., where he remained for fourteen years. This position was by no means a sinecure, especially for one so young in the service, for instead of but one charge, he had seven to attend. He had also to contend with an amount of Christian torpidity but little to be

Rev. J. T. Durward.

expected, and which led him, when expatiating upon this peculiarity, to often refer to them as "the seven sleepers of Ephesus." Thus, Sparta, Wilton, Ridgeville,

Black River Falls, Pine Hill, Roaring Creek, Indian Creek and Remington were visited, and while under his charge the churches of Wilton and Black River Falls were erected, several of the others enlarged and a Catholic school built at Tomah.

In 1874 Dean Durward obtained permission from Bishop Heiss to join the first American Pilgrimage to Lourdes and Rome. As the unction of the priesthood had been the first great ambition of his life fulfilled, so the second was accomplished in kissing the hand of Pius IX. From 1884 to 1887 he was pastor of Seneca, Crawford County, but in the latter year was appointed to his present charge. In 1889 he again visited Europe, this time with the first American Pilgrimage to Palestine, and extending his journey so as to realize the third great desire of his heart, in venerating those spots so dear to the Christian, and with which a personal acquaintance is so vital to the devotion of a priest.

Aside from his priestly duties, Dean Durward has found time to enter the field of letters, being the author of "Sonnets of Holy Land," written during his journey there. He is also author of "A Primer for Converts," and is at present engaged with a large work on Palestine.

Christ Church, Bayfield, Wis.

THE present church of the Bayfield English and Indian congregation was erected in 1860 by the Rev. Johannes Chebul. He remained with these people from 1860 to 1874, when the Rev. Francis Xavier Pfaller became pastor of the congregation, and he remained until 1875. The next pastor was the Rev. Casimir Vogt, O. S. F., who had charge of this people from 1878 to 1884. His successor was the Rev. J. Gafron, O. S. F., from 1884 to 1891. In the latter year, the Rev. Casimir Vogt, O. S. F., took charge of this parish and has administrated it to the present day. The congregation at the present time consists of about one hundred and seventy-six families. Of educational institutions connected with Christ Church, there is a boarding school with an enrollment of forty-three scholars, the Bayfield day school, having a regular attendance of one hundred scholars, and the Redcliff or Buffalo day school, with an attendance of fifty. These schools are all taught by the Sisters of the Order of St. Francis, from the Convent at Joliet, Illinois. Of Catholic organizations connected with this congregation there are the following: Catholic Knights of Wisconsin: officers, Charles Rudd, John Engeldinger and Otto Hofele. St. Joseph's Temperance Society: officers, Mike Brisette, John Gordon and William Neveux. St. Joseph's Society, Redcliff: officers, Anton Buffalo, George Gurnoe. White Ladies' Society: officers, Mmes. Nelson La Bonté, Emma Jones, and Miss Dora Stahl. Chippewa Ladies' Society: officers, Angela Gordon, Susan Morrin and Maggie Gordon.

Christ Church, Bayfield, Wis.

The first Catholic church erected at La Pointe, in Ashland County, was built by Father Marquette, S. J., and dedicated by him to the Holy Ghost. The present church, which is located on

Rev. Casimir Vogt.

Madalene Island, was erected in 1835, by some twenty-five Catholic families residing there at that time, and under the direction of the Rev. Father Baraga, who had come there as a missionary during that year.

Father Baraga administered to the spiritual wants of this people from that year until 1845, when he was succeeded by the Rev. Otho Skolla, O. S. F., who remained until the latter part of 1853. His successors were the Rev. Fathers Timothy Carié, from 1854 to 1855; August Eugene Benoit, from 1855 to 1858; Angelus Van Paemel, in 1859; Johannes Chebul, from 1860 to 1874; Francis Xavier Pfaller, 1875; Johannes Gafron, O. S. F., from 1878 to 1879; Servatius Altmicks, O. S. F., from 1879 to 1880; Eustace Vollmer, O. S. F., from 1880 to 1883; Johannes Gafron, O. S. F., again in 1884; Chrysostom Verwyst, O. S. F., from 1884 to 1887; Johannes Gafron, O. S. F., from 1887 to 1891; Casimir Vogt, O. S. F., from 1891 to 1893; Servatius Altmicks O. S. F., from 1893 to 1896, and from that time until the present, the Rev. Casimir Vogt, O. S. F., has been in charge.

The original church at La Pointe was founded in the year 1665, making it the oldest building of its kind in the State of Wisconsin. This, it will be remembered, was dedicated by Father Marquette to the Holy Ghost, but when the new church was built by Father Baraga, in 1835, it was placed under the patronage of St. Joseph, and remains as such until the present day.

The Rev. Casimir Vogt, O. S. F., was born at Wurzen, Prussia, in 1846. He was educated at the College and the University of Breslau, and was ordained to the priesthood in 1870. After ordination, he served as chaplain at Neumarkt until 1875. Then he joined the Order of St. Francis, making his home at Teutopolis, Illinois. In 1878 he was appointed missionary to the Chippewa Indians on Lake Superior, residing at Bayfield from that year until 1884. From 1884 until 1891, he was stationed at Superior, and in charge of Indian missions in Wisconsin and Minnesota. From 1891 until the present time, he has been located at Bayfield.

Church of the Nativity of the Blessed Virgin Mary, Big River, Wis.

IN 1861 the Rev. James Stehle came for the first time to Big River, then Oak Grove, from Hudson, St. Croix County, where he was stationed as parish priest, and he sang high Mass and preached in the house of Mr. Peter Fassbinder, for the first time on All Saints day. The congregation consisted at that time of eleven German families and five single men. Of these are still remaining the families of John Gillig, Jacob Baker, John Shommer and the descendants of Peter Fassbinder and Louis Dauser. The same year the little congregation began to build a log church, completing the same in the spring of 1862. The cemetery was about half a mile north from the church on the property of Mr. James Boles, who also owns the land on which the church was erected. The Rev. James Stehle continued visiting Big River until 1865, when he was succeeded by the Rev. Father Seif, who remained about one year. His successor was the Rev. Father Verwyst, now a Franciscan Father and famous Indian missionary. In the year 1866 a new church building was decided upon, although some controversy arose among the congregation as to its location. This was finally settled by the German element undertaking the work, the spot selected for a site being about half a mile from that of the old one. The same year three acres of ground were purchased for church, cemetery and parish house purposes, from Mr. A. F. Carrol, and one hundred cords of stone were hauled to the grounds by members of the congregation. But the idea of a stone church was latterly abandoned and a frame building was completed in 1873. Meanwhile, the Rev. Father Verwyst resigned the pastorate at Oak Grove and was followed by Father Steinberg, who took charge of that congregation in the spring of 1872. He remained at Oak Grove until April, 1873. His successor was the Rev. Father Gunkel, who came in October, 1873. The following year the parish house and a stable were built and finished. Father Gunkel also collected a considerable amount towards the purchase of the present church bell, and built the high altar almost entirely at his own expense. His successor was the Rev. Father Hanses, who came in October, 1876. Under his direction an addition to the church containing a sanctuary and two sacristies were built at a cost of $800. Later on a building for parish, school and Sisters' dwelling was erected and in 1881

Church of the Nativity of the Blessed Virgin Mary, Big River, Wis.

the school was opened by Sisters from La Crosse with an attendance of about eighty children. The Rev. Father Hanses was succeeded in September, 1884, by the Rev. Father Guzowski. Soon after the present church was built the congregation underwent a great change, many well-to-do Catholic German families coming from Pennsylvania and settling in Trimbelle and Diamond Bluff, which lies south of the Trimbelle road. In consequence of this the church and school-house no longer held a central location, but were rather in the northwest portion of the settlement. As this was too far for many of the children to go their parents proposed to build and support a Catholic parish school in their midst. To this the Rev. Father Guzowski acquiesced, and with the permission of the Rt. Rev. Bishop Flasch, a nice school and Sisters' house were built in Huppert's settlement. Father Guzowski left the parish in July, 1885, and was succeeded by the Rev. Father Kilian Beyer, a nephew of Right Rev. Bishop Flasch. He purchased the side altar for the church and was otherwise of much benefit to the congregation. Much regretted and loved by the people, he left this parish to take charge, as spiritual advisor, of the Sisters of Perpetual Adoration at La Crosse, in May, 1888. His successor was the Rev. Father Schoelch, who made many most necessary improvements to the parish-house. He was succeeded in the spring of 1892 by the Rev. Father Weckes, who remained but a few months, and was followed by the Rev. Father Miller, October, 1892. During his pastorate, the Bohemians became separated from the congregation of Big River, and built a nice little church in Czerma township of River Falls, called so after their home in Bohemia. This congregation from the beginning prospered so that they were able in the spring of 1897 to build a sanctuary to their church, in Gothic style, with cross arches and a spacious sacristy. Czerma is now attended on week days only. Owing to continued illness, Father Miller was compelled to resign, being succeeded as pastor at Big River by the Rev. Father Kaluza of Plum City, who assumed the duties in September, 1895.

The history of Prescott Mission attached to Big River is about the same as that of the mother church. The present church of Prescott was built twenty-five years ago, chiefly by the zeal and material help of the late Mr. Finner, whose only living son, Mr. Joseph Finner, still lives in Prescott. Schwalen's settlement in St. Croix County, about five miles from River Falls and fifteen from Big River, has always been attended on a week day from Big River.

There are, in connection with the Big River congregation, an Altar Society, St. Joseph's Benevolent Society for Men and a Sodality for the Children of Mary, the latter being recently organized.

The Rev. Louis Kaluza was born on January 11, 1850, at Beuthen, Upper Silesia. His father, a descendant of a Polish family in Silesia, was an officer of the Prussian government and army. As such he took an active part in the campaigns of 1848, 1866 and 1870. His mother was Louisa Hulda Schubert, who came of a German family. Louis Kaluza's earlier education was obtained at the Gymnasia at Oppeln, Gleiwitz and Breslau, in Silesia; then in Flensburg, in Schleswig-Holstein, to which place his father was transferred by the Prussian government. When the Franco-Prussian war broke out, in 1870, young Kaluza enlisted as a volunteer in the first Schleswig Infantry Regiment, No. 84, and took an active part in the campaign in France. His father intending him to remain in the service, he afterwards passed his examination, but desiring to follow

Rev. Louis Kaluza.

a priestly calling entered the Society of Jesus in the beginning of February, 1872. After serving his novitiate in Muenster, Westphalia and Exaesen in Limburg, Holland, he studied rhetoric, philosophy and theology in Wynandrade, Blyenbeck, Holland, and Ditton Hall, Lancashire, England, with the exception of two years, which he spent as prefect in the College of Maria Schein, Bohemia, Austria. He was ordained to the priesthood in September, 1882, at Ditton Hall, Lancashire, England, and finished his education at Portico, Lancashire,

in 1884. In August, 1884, he was sent by his Superior to Prairie du Chien, Grant County, Wisconsin, to take charge of the Bohemian settlement there and in Eastman. From this work he was compelled to withdraw, owing to the effects of a painful disease, and for some time thereafter worked as secular priest in La Crosse, and later at Menomonie, Dunn County. He was, also for a short time, in Muscoda and Lancaster, in Grant County. Then again he took up the religious life of the Society of Jesus, being stationed first at Florissant, Mo., but his health failing once more, he established the congregation at Plum City and took up his residence at Big River, Pierce County, Wisconsin, in 1895.

St. Paul's Church, Bloomer, Wis.

MANY years prior to its settlement as a parish, the Catholic congregation of St. Paul's, at Bloomer, Chippewa County, Wisconsin, had been in existence as a mission, being attended from St. Peter's, Tilden, Chippewa County, Wisconsin. The priests who visited the mission during that period were the Revs. George Keller, Godfrey Neser and

St. Paul's Church, Bloomer, Wis.

Albert Mendl. In 1884, however, the parish was established, Bloomer receiving its resident pastor in the person of the Rev. E. A. Hanses, who built a parsonage, and established a parochial school, which was conducted in the church. Father Hanses remained at Bloomer from October, 1884, to June, 1888, his successor being the Rev. Father Blaschke (1888 to February, 1894), who made a marked improvement to the parish in the erection of a substantial school house. In course of time Father Blaschke was transferred to another parish, his successor being the Rev. Joseph J. Miller (February, 1894, to December, 1894), who in turn was followed by the Rev. Father Schoelch (December, 1894, to December, 1897), on whose transfer to Holy Rosary congregation, at Medford, the pastorate of St. Paul's was given to the Rev. Adolph Miller, formerly of Colby parish, Wisconsin, who assumed the duties November 29, 1897. The congregation of St. Paul's now consists of one hundred families, and the school connected with the parish, which is in charge of

Rev. Michael Schoelch.

Franciscan Sisters of Christian Charity, from the Convent of Alverno, has an attendance of about one hundred and forty children. There is a St. Paul's Benevolent Society and a branch of the Catholic Knights of Wisconsin connected with this congregation, the latter having been in existence several years prior to the establishment of Bloomer as a parish. The present officers of this organization are: Joseph Faschingbaur, president; L. Kranzfelder, vice-president; H. D. Loehnis, secretary, and M. Steighen, treasurer. St. Paul's Benevolent Society was founded in 1889, its present officers being: John Wolf, president; H. D. Loehnis, vice-president; M. Steighen, secretary, and Joseph Faschingbaur, treasurer.

There is also a mission connected with this parish at Brush Prairie, which was established and dedicated to St. Catherine. The congregation comprising this mission numbers some twenty-five families, all of whom are German. Regular services are held at Brush Prairie on every third Sunday in the month.

The Rev. Michael Schoelch,[1] until recently pastor of this congregation, was born at Baden-Baden, Germany, September 19, 1862. He came to the United States when twenty years of age, and, after completing the necessary studies, was ordained to the priesthood at St. Francis' Seminary, near Milwaukee, in June, 1886. He said his first Mass at St. Charles Borromeo's Church, Chippewa Falls, Wisconsin, on the 29th of the same month, after which he was appointed to the pastorate at Cumberland. Later he was transferred successively to Rice Lake, Big River, Edson, Boyd and Bloomer, from whence he was recently transferred to Medford.

St. Joseph's Church, Boyd, Wis.

FOR a number of years the congregation of the Sacred Heart of Jesus at Edson, Wis., was attended by Father Goldsmith of Chippewa Falls, who continued making regular visits to that parish until March, 1883, when Father H. Untraut moved to Edson and became the resident pastor. Under his

St. Joseph's Church and School, Boyd, Wis.

administration the church was enlarged and a new parsonage and school-house built. On April 13, 1888, he was succeeded by the Rev. W. Weckes, who in turn found a successor in the Rev. M. Schoelch, who, taking charge in February, 1892, remained until 1894. During this latter period the school building was totally destroyed by fire. Upon leaving this pastorate, Father Schoelch moved to Boyd, a mission established by the Rev. W. Weckes in 1890. Here Father Schoelch completed a church and also built a school-house. The mother church at Edson then became a mission and is now regularly attended by the resident priest at Boyd. The present pastor is the Rev. C. Nau, who built the parsonage and has made several material improvements in the church and church grounds. There are now about four hundred members in the congregation.

There are two parochial schools connected with the charge; one, at Boyd, having an enrollment of one hundred and fifteen scholars, the other, at Edson, of seventy-five. Both schools are superintended by Franciscan Sisters of Christian Charity from Alverno.

Rev. C. Nau.

Of Catholic societies at Boyd, there are three: the Catholic Knights of Wisconsin, Nic. Schumacher, president; Francis X. Kleiner, secretary, and Theodore Butscher, treasurer; the Married Ladies' Society and Young Ladies' Society.

The pastor, the Rev. C. Nau, was born August 12, 1862, at Rossdorf, Germany. He came to this country at the age of nineteen, when he at once entered the Seminary at St. Francis. He was ordained at La Crosse by the Rt. Rev. K. Flasch, June 24, 1887. He then served for a time as assistant priest at Marshfield, was pastor at Hewitt for a year and a half, and also pastor at Mosinee for nearly five years.

St. Anthony de Padua's Church, Cazenovia, Wis.

THE first Catholic settlers in Cazenovia, Richland County, Wisconsin, were John Bernaman and Frederick Veitelhoff, who arrived there in 1851. Three years later one Peter Jax came there, and two years after him Theodore Moll, Arnold Bauer

(1) A biographical sketch of his successor, the Rev. Adolph Miller, will be found in connection with the history of his former parish at Colby.

and John Hansemann. William Duren, Joseph Dreesen, Joseph Escher and Lambert Hansen arrived there in 1857.

The first Mass said at Cazenovia of which any record has been made was celebrated by the Rev. Father M. Gartner in 1857, in the house of John Bernaman. The first child is said to have been baptized in that vicinity by the Rev. Nicholas Stehlé in the year 1855. The first church was erected in 1864 at Cazenovia, and was a frame building 26x36 feet. At that time the congregation consisted of just sixteen members. Two years subsequent to that date, a parsonage was also built. From 1858 until 1861 the mission at Cazenovia was attended by the Rev. Father Weinhart, from 1861 to 1863 by Father Stehlé, and from 1863 to 1867 by the Rev. Father Bernhard. During the year 1868 Father Bernhard was appointed as resident pastor of the parish, remaining as such until 1872, when the pastorate was transferred to the Rev. Father Beau, who was followed by Father Metzler, and he in 1883 by Father Grosse, who is still in charge of the congregation. The second church, a veneered structure 84x40 feet, was built at Cazenovia in 1884, and a new parsonage in the following year. Additions were made to the latter building during the years 1888 and 1889.

The parochial school in connection with the public school, which is in charge of School Sisters from La Crosse, was established in 1867. The latest statistics inform us that this parish consists of seventy Catholic families, or four hundred and thirty-nine souls. Of these families sixty are German, eight English, and two French. The school has an attendance of about one hundred and twenty pupils.

The mission of St. Bridget's at Westford, in Richland County, Wisconsin, was established in the year 1858, at which time the erection of the church was begun. Owing to the smallness of the community, however, as well as other contingencies pertaining to the earlier days throughout the Northwest, this building was not completed until 1863. Four years prior to the establishment of this congregation the first Catholic settlers took up their abode in the vicinity of Westford. Among those coming there during the year 1854 were: Messrs. Donaghoe, Sweeny, John Keane, and Carpenter. The following year Thomas McGlynn arrived at Westford, as also did Thomas Roach. The Rev. Father Montague, who at that time was established at Lyndon Station, was the first pastor to attend this mission. His successor was the Rev. Nicholas Stehle, and he was followed by the successive pastors at Cazenovia. The congregation consists of forty-six members, all Irish excepting one French family. The frame church was erected by the Rev. Father Metzler, and is 36x72 feet.

About the year 1850 the western part of Sauk County was an unbroken wilderness, its few white inhabitants consisting mainly of trappers. Four years later Jonas Tower, a wealthy iron manufacturer from New York, first made his appearance in the vicinity of what is now known as Ironton. Finding iron ore there in considerable quantities, he induced a number of his former employes, many of whom were Irish Catholics, to come West. Prominent among these were Francis Kernan, Henry Martin, Thomas Finnegan and Joseph Byrne, all of whom settled in or about the village of Ironton.

In the fall of 1858 the Rev. Peter Montague, a Catholic priest, at that time residing at Lyndon Station, Juneau County, made his first appearance at the home of Mr. Martin, a log hut on the left bank of the Baraboo River, and northwest of the little village, where he performed the functions of a Catholic Missionary for the

St. Anthony De Padua's Church, Cazenovia, Wis.

first time in the new settlement. Several additions were now rapidly made to the little community, among the new arrivals being: Lawrence and Dennis Bray, Patrick Lambert, Jeremiah Doyle and Dennis Clossy. In 1860 Mr. Tower created new interests in the settlement by donating a village lot to his Catholic employes for the purpose of erecting a church thereon. Funds, however, were very scarce, and it was only after the most strenuous efforts on the part of these people that they were enabled to lay the foundation for and erect a rude structure 22x40 feet in dimensions. Later the Rev. Father Beau made an addition to the church, so that it is now 22x60 feet. It was during the fall of this same year that the first Mass was offered in the new church by Father Montague. For several years following the completion of this building but little, if any, progress was made in the interest of the church, although the people were zealous and properly attentive to their duties. In

1876, however, the building was reseated with new and more comfortable pews, and a sacristy added to the structure, with a permanent altar therein. In 1886 the extreme depression of the iron industry caused the exodus of many of the earlier residents of the town and necessarily affected, to a considerable degree, the interests and condition of church affairs at Ironton. Thus matters may be said to have remained in a dormant condition until 1895, when a considerable revival of interest was experienced. The cemetery in connection with this mission was purchased and platted in 1868.

The congregation of St. Michael's is now composed of some sixty families or three hundred and twenty souls, of Irish, French, German and Polish birth or descent, and that of St. Bridget's of about forty-six families. The entire charge, comprised of St. Anthony de Padua's and the two missions, consists of one hundred and seventy-six families, and twenty single persons, or one thousand and thirteen souls.

The value of the entire church property at these three places is in the neighborhood of $15,000, $10,000 of which is invested in the mother parish.

The Rev. Herman Grosse was born on April 24, 1842, in Prussian Saxony, diocese of Paderborn. He was ordained to the priesthood at Milwaukee, in the year 1866, after which he went to Missouri, where he remained until 1871. He was then pastor at St. Mary's, Monroe County, Wisconsin, until 1878 and in Sauk City until 1883. Since the latter date he has been rector of St. Anthony's at Cazenovia.

St. Charles Borromeo's Church, Chippewa Falls, Wis.

THE congregation of St. Charles Borromeo's, at Chippewa Falls, Chippewa County, Wisconsin, was established in 1884, the first pastor appointed to that charge being the Rev. Theodore Hegemann, who afterwards became a member of the Society of Jesus. He was succeeded in this pastorate by the Very Rev. Paul Geyer, the present rector. The congregation of St. Charles now numbers fully two hundred and twenty-five families, while the parochial school connected with the parish, which is in charge of four Sisters of Notre Dame, has a regular average attendance of two hundred pupils.

Rev. Paul Geyer.

St. Charles Borromeo's Church and School, Chippewa Falls, Wis.

Rev. Theodore Hegemann.

Of Catholic organizations connected with St. Charles' there are: The Catholic Knights of Wisconsin: Mr. A. Nunke, president; Mr. John Hassemer, secretary, and Mr. A. Nolte, treasurer. The Catholic Order of Foresters. St. Leo's Aid Society: Mr. A. Nolte, president; Mr. John Zimmermann, secretary. Ladies' Altar Society: Mrs. John Zimmermann, president; Mrs. John Grisch, secretary; and the Young Ladies' Sodality.

The Rev. Paul Geyer, rector of St. Charles Borromeo at Chippewa Falls, Wisconsin, was born January 25, 1848, at Roeckenhofen, near Greding, Mittlefranken, Bavaria. He acquired his entire education at Eichstaett, at which place he was also presented to Archbishop Heiss, who was then on his official visit ad limina to Rome. It was at this meeting that the Archbishop induced him to become a priest of his diocese, and after having said his first Mass (August 11, 1872) at his native place, he came to America, where he has been actively engaged in parochial work ever since.

Holy Ghost Church, Chippewa Falls, Wis.

THE parish of the Holy Ghost, at Chippewa Falls, was organized on April 20, 1886, the Rev. E. M. Sturm being appointed resident pastor at that time. He remained until 1890, when he was successively followed by the Revs. A. Foppe, 1890 to 1891; A. Douven, 1891 to 1892; E. Schmitz, 1892 to 1893; A. Hopdegard, 1893 to 1895, and the present incumbent, the Rev. C. F. Schmit, who assumed charge in October, 1895. The congregation of the Holy Ghost now consists of one hundred and thirty-two families, or some seven hundred and twenty communicants. There are three schools in connection with this parish, in which there are seven grades. These schools are in charge of three Sisters of Notre Dame Convent, Milwaukee. The regular attendance is estimated at one hundred and twelve. There is one society connected with this congregation, that of the Sacred Heart, which has a membership of two hundred and thirty. This congregation is for a greater part composed of people of French birth or extraction.

The church of the Holy Angels, located at Brackett, Eau Claire County, Wisconsin, is attended as a mission by the Rev. Christopher F. Schmit, resident pastor of the Holy Ghost congregation at Chippewa Falls, Wisconsin. The congregation was established in 1875 by the Rev. Father Koke, of Eau Claire, and was attended from that parish for some considerable period subsequently. There are twenty-two families in this congregation, all of whom are of German nationality. This mission is regarded as one of the best in the diocese, the people connected with it taking unusual interest and pride in its belongings. The edifice is furnished with a handsome altar, and the vestments are of a character that would do credit to a place of much greater pretentions. There is quite a little talk regarding the erection of a new and more appropriate edifice at Brackett in the near future. Services are now held at this mission on every third Sunday in the month.

The mission of St. Bridget's, at Springfield Prairie,

Holy Ghost Church, Chippewa Falls, Wis.

in the town of Seymour, Eau Claire County, Wisconsin, is also attended by Father Schmit. The mission was established in 1874 and a church built during that time under the administration of the Rev. Father Collins, of Eau Claire. The congregation is composed of forty-five families of Irish, German and French nationality, the former, however, predominating. Services are held at St. Bridget's on the first Wednesday after the first Sunday in each month. It is the opinion of the reverend pastor that, with a little more unanimity among the members of this congregation, a new and handsome church edifice would soon take the place of the present structure. There is little doubt, however, that their good common sense will soon bring them to a realization of the utter want of any real cause for such a condition of affairs, thus enabling them to come to an understanding which will result to their mutual benefit and the general good of the parish.

St. Rose of Lima, at Cadott, is another mission of the Holy Ghost, and comprises at the present time a membership of seventy-five families, the majority of whom are French. This congregation was organized by the Rev. Theodore Hegemann in 1883. There is a possibility that this mission will, ere long, grow into a flourishing and substantial parish, as the country round about is most desirable for all kinds of agricultural pursuits,

and needs only the presence of a number of industrious and intelligent Catholic farmers to bring about this much-desired result.

There is a mission of French settlers, comprising some twenty-six families in all, at Drywood, Chippewa County, which is also attended by the pastor from Chippewa Falls. There is a partially completed church structure at this place, in which services are held once a

Rev. C. F. Schmit.

month during the summer. To all appearances, this mission has already obtained its maximum of prosperity, and it is hardly likely to increase in size.

The Rev. Christopher F. Schmit was born on February 9, 1871, at St. Donadus, Jackson County, Iowa. Having obtained his ordinary education at the parochial school at that place, he entered the college at Mt. Calvary, Wisconsin, where he took a course in the classics. He then entered Grande Seminaire at Montreal, where he studied philosophy for two years, after which he took a theological course at St. Francis Seminary, near Milwaukee, completing the same in 1895. On the 16th of June, in that year, he was ordained to the priesthood at La Crosse.

Notre Dame Church, Chippewa Falls, Wis.

NOTRE Dame Parish, of Chippewa Falls, can take its place among the oldest Catholic centers of Wisconsin. Early writers tell us that over two hundred years ago the illustrious missionary and explorer, Father Hennepin, visited the Indians at the falls of Chippewa for the purpose of administering to their spiritual wants.

The first white settler in what is now the city of Chippewa Falls was Jean Brunet, a Frenchman from Prairie du Chien. He reached the present site of the city in 1832, and four years later built a sawmill. A number of his compatriots were induced to join the enterprise, and thus a settlement of French Canadian lumbermen was founded. From this nucleus the flourishing congregation of Notre Dame has developed. Traveling missionaries at rare intervals visited the sturdy pioneers at the Falls, and after the year 1854 these visits to the growing community were made about once a year. On those occasions religious services were held in private dwellings, and later in a little frame building ordinarily used as a school house and for other public gatherings.

The erection of a building, to be known as St. Mary's Church, was begun in the summer of 1856. It was a frame structure, about 25x50 feet, situated on the brow of a hill overlooking the Chippewa River. During the following winter the unfinished building was blown down by a windstorm, but the damage was repaired in the summer of 1857. St. Mary's of the Falls was the first church edifice in the Chippewa Valley, and

Notre Dame Church, Chippewa Falls, Wis.

the point on which it stood has ever since been called Catholic Hill. A few months after its completion, a priest from St. Paul said Mass for the first time in a church in Chippewa Falls. Although the congregation was numerically small, there were present on that occasion representatives of America, Ireland, Scotland, France, Germany, Italy, Switzerland, Poland, and half-breed and Western Indians.

The first resident priest at Chippewa Falls was the

Rev. Father Mignault, who took charge of the parish in the spring of 1858, and remained about one year. He was succeeded by the Rev. Father Smedding, a good and holy man, who was pastor of St. Mary's until 1868. Father Smedding built the first priest's house in Chippewa Falls, and in 1860 opened a parochial school in a small frame building. At this period the mission comprised all the territory as far north as Lake Superior. The congregation was composed of many nationalities, and on Sundays Father Smedding always preached in French, English and German. His successor was the Rev. P. M. Abbelen, now of Notre Dame Convent, Milwaukee, who, on account of ill health, was recalled by the Bishop in less than a year. After the departure of Father Abbelen, Father Koke, whose remains are interred in Hope Cemetery, Chippewa Falls, officiated as pastor until May, 1869. This year was made memorable in the history of the parish by the arrival of the Rev. C. F. X. Goldsmith, who became one of the best known priests in the State. From his advent into the parish, Catholic interests made wonderful progress. In 1870 he began the erection of the imposing stone edifice known as Notre Dame Church. The old pioneer St. Mary's, after having been used for a while as a school and for other purposes, was finally demolished. For several years the Catholics of Chippewa Falls, as well as those of the surrounding country, worshiped at Notre Dame; but in time the church became too small, and in 1885 the German members of the parish were organized as a separate congregation. They erected the church of St. Charles Borromeo, which was placed in charge of the Rev. Theodore Hegemann. The following year it was deemed necessary to build another church on the South Side, and on June 29, 1886, the corner-stone of Holy Ghost Church, South Chippewa, was laid. The Rev. E. Sturm was appointed pastor of the new church. From the little pioneer congregation of the forties, the Catholic population had increased until there were now three flourishing parishes, each possessing a substantial church, a rectory and a parochial school, in charge of the School Sisters of Notre Dame, from Milwaukee.

St. Joseph's Hospital, in charge of the Sisters of St. Francis, from Springfield, Illinois, is a prominent Catholic institution of Chippewa Falls. In 1884 the Sisters began their labors in a small frame building on Catholic Hill. This work of charity prospered. A more desirable locality was found in another part of the city, and in July, 1890, the corner-stone of the present commodious structure was laid.

November 6, 1887, was a memorable day for the zealous pastor and generous parishioners of Notre Dame Parish, for on that day Notre Dame Church was crowned with a distinction gained by but few churches in the Northwest. In the presence of a vast assemblage of all denominations it was solemnly consecrated by the Right Rev. Bishop Flasch, of La Crosse, assisted by the Right Rev. Bishop Katzer, of Green Bay, and a large number of the clergy.

The cares and burdens of twenty years had begun to weigh heavily on Father Goldsmith, and the dauntless courage that had braved every danger and faced every difficulty for the welfare of the parish, had been slowly undermined. Early hardships and the ravages of disease had accomplished their work, and the hand of death was upon him. November 24, 1890, at the age of forty-five, after a long and painful illness, he passed to his eternal reward. The universal sorrow called forth by this sad event gave ample proof of the place Father Goldsmith held in the hearts of the people of Chippewa Falls, and particularly among the members of his own congregation. In the words of a friend and co-laborer, by his death "the diocese of La Crosse lost one of its noblest, ablest and worthiest priests; the parish of Notre Dame its beloved pastor; the parishioners a kind and loving father; and the citizens of Chippewa Falls, one of the foremost men that ever lived in the Chippewa Valley."

On November 27th he was consigned to the tomb, deeply mourned by all, irrespective of religious belief. Four years later his remains were exhumed, and, with imposing religious ceremonies, deposited in their final resting place beneath the altar of the beautiful chapel erected to his memory.

After the death of Father Goldsmith, the parish was in charge of his worthy assistant, the Rev. A. Philip Kremer, until the spring of 1891. In April of that year, the Fathers of the Order of the Holy Ghost assumed control, and, under the efficient management of the pastor, the Rev. Eugene Phelan, C. S. Sp., Notre Dame continues to prosper.

Many substantial improvements have been made under Father Phelan's direction; among them the beautiful stained glass windows and large pipe organ placed in the church are worthy of note. A spacious addition has been made to the school building, thus providing three new class rooms and a hall for exhibition purposes.

Father Phelan's assistants are the Rev. Thomas Park, C. S. Sp., and the Rev. Emil Reibel, C. S. Sp., who aid him in parish work and in the care of outside missions.

The congregation is composed of English and French communicants, and on alternate Sundays the sermon is delivered in one of those languages.

The following societies are connected with the par-

ish: Catholic Knights of Wisconsin, Ancient Order of Hibernians, Society of St. John the Baptist (French), Catholic Order of Foresters, Sodalities for both young and old, and two Reading Circles.

Notre Dame School.

GIVEN a brief sketch of Notre Dame Parish would be incomplete without some account of the growth and development of Notre Dame Parochial School. Prominently located on Catholic Hill, this institution is an exponent of the faith and generosity of the congregation which brought it to its present flourishing condition. Hundreds may to-day proudly sketch its rise and progress by the sacrifices they have made for the noble cause of Christian education. Local historians describe the nucleus of Notre Dame School as the old First Ward School and fix its date back in 1860. The pioneer priest, Father Smedding, shared the hardships and privations of his flock, and had but very little with which to carry out his plans, except the coöperation of willing hands and faithful hearts. He placed the newly opened Catholic school in charge of his housekeeper, who occupied the triple position of housekeeper, organist and teacher. Shortly afterward a schoolmaster was engaged, and, under the supervision of Father Smedding, the rudiments of education and Christian doctrine were taught in a vacant room wherever one could be found.

In the spring of 1868 the Rev. P. M. Abbelen rented a small building on the present site of Notre Dame Convent. It was subsequently moved across the street, and, with much piecing, patching and many additions, forms the imposing building that now adorns the brow of the beautiful pine-clad bluff. From 1871 until 1881, the city paid the salaries of the teachers. The buildings belonged to Notre Dame Parish. The pupils were nearly all Catholics, and when the lamented Father Goldsmith took charge of the school they fell under his supervision. Impressed by the importance of early training, this Apostolic man took deep interest in the welfare of the school. A careful selection of the best teachers soon brought the grade work to a high standing of excellence, and for years the results were most gratifying to the zealous pastor. In 1881 the school was reorganized as a parochial school, in charge of the School Sisters of Notre Dame from Milwaukee. The attendance continued to increase, and in 1885 the wing fronting on High street was built. The death of Father Goldsmith in 1890 left the direction of the school to his worthy successor, the Rev. Eugene Phelan, C. S. Sp.

Notre Dame School.

A practical educator as well as an energetic priest, Father Phelan has steadily continued the work of improvement. During the past year, by the erection of the northwest wing, the building has been provided with ample accommodations for the five hundred pupils in attendance. It affords a class room for each of the

first eight grades, while the High School occupies a large assembly and recitation room, laboratory and auditorium for recitals and entertainments. A new physical and chemical apparatus also adds interest to the study of natural science. The course of study has been carefully planned to suit the needs of our time, and the thorough work done is acknowledged by all. Notre Dame School was placed on the accredited list of the University of Wisconsin December 22, 1894.

Biography of the Rev. C. F. X. Goldsmith.

FATHER GOLDSMITH, the subject of this sketch, was a native of the city of Rochester, New York, where he was born on Monday, the 22d of December, 1845. He was a son of John Baptiste and Mary Magdalene de Vigneulles Goldsmith, the former having been born in a small hamlet called Bundall, at the foot of the Harz Mountains, in the Palitinate or Rhenish Bavaria, and the latter in the hamlet of Vigneulles, called Haut et Bas (High and Low) Vigneulles, which lies on the border of the Province of Meuse, and about midway between the cities of Paris and Metz. These two, like many another of their fellow countrymen, found their way to this continent in the earlier portion of the present century, the mother coming in 1830, while the father arrived in New York during the year following. It was in that city that they first became acquainted, and they were married in September, 1834, at St. Patrick's Church, then the Cathedral, in Mott street. After their marriage, they remained in New York but a short time and then removed to Rome, New York, where it was their intention to permanently locate. Business affairs, however, made it necessary for them to soon after remove to the small but thriving village of Rochester, in which place they located during the spring of 1836. Here were born to them their five children: John B. Goldsmith, now a resident of Buffalo, New York; Catherine Rebholtz, of Troy, Ohio; Mary Louise Diel, of Syracuse, New York; the subject of this sketch, Father C. F. X. Goldsmith, and Maud C. Bergeron, who died at Chippewa Falls, Wisconsin, August 29, 1888.

A little while prior to the time that Father Goldsmith began his primary education, there was established in the parish of SS. Peter and Paul a small and unpretentious parochial school, to which he was sent by his parents during the summer of 1850. This school was conducted by members of the Order of Notre Dame. Some of the strongest characteristics of Father Goldsmith's early life were punctuality and obedience, both of which were, undoubtedly, owing to the admirable home training he had been previously subjected to.

Speaking of this, one of his biographers[1] has been led to remark that it was, perhaps, these two characteristics which, more than others, brought him under the approving eye of the pastor of SS. Peter and Paul's, the young, vigorous and talented Krautbauer, afterwards Bishop of Green Bay, Wisconsin, who was then but twenty-five years of age, and was filled with the spirit of upbuilding and of progress. "Even in his tender years," continues this writer, "the pastor recognized in this schoolboy a character of proper fitness for the priesthood, and through all the years afterwards he remained the staunch and faithful friend of Father Goldsmith. This conclusion of the pastor was soon acknowledged by the parents, and his education was continued thereafter with the intention and in view of his future candidacy for Holy Orders."

When but eight years of age (1853), young Goldsmith left the parish school and entered an academy in Rochester, which had been established there a short time previously by Father Krautbauer, and which was conducted, under his direction, by the Christian Brothers from Buffalo, New York. Here, under the strict discipline which was observed, the strong mental qualities of young Goldsmith began to show to advantage. Here he remained, advancing rapidly, and with much distinction, in his numerous studies, until 1858, when, through the interest and intervention of Father Krautbauer, he gained admission to the Provincial Seminary at St. Francis, near Milwaukee, taking up his residence there at the opening of the fall term in that year. Here he found the work required of the students equally exacting, and the standard of scholarship fully as high, as that at the academy in Rochester. At the time of his entering the Seminary, the rector was the Rev. Michael Heiss, afterward Archbishop of Milwaukee, a kind-hearted and capable man, under whose direction many of the clergy who are now earnestly and zealously hastening forward the work of the Church in Wisconsin were pupils.

After being at the Seminary for three years, young Goldsmith graduated in his classical course, and then at once began the study of philosophy and theology. During this period, he had the advantage of studying under the direction and advice of Bishop Flasch, as well as receiving much encouragement in his work from his former preceptor, Father Krautbauer, who had himself moved West, and was at that time acting as chaplain of the Convent of Notre Dame in Milwaukee. Under the advice of this reverend and valued friend, he, in 1864, when but nineteen years of age, withdrew from the Seminary and entered upon a course of study in the American College at Louvain, in Belgium, that historic seat of

(1) J. A. Anderson.

learning where so many of those ranking high in the favors of the Church had gone before him. At this place, he completed his final course, preparatory to entering upon his life's work, and here, as if anxious to emphasize the sincerity of his motives, he consecrated his life to the service of God and under the patronage of St. Francis Xavier.

Among those who were fellow students, as well as warm and intimate friends, of Father Goldsmith during his period of residence at Louvain, were the Right Rev. James Schwebach, present Bishop of La Crosse, the Most Rev. Patrick Riordan, Bishop of San Francisco, California, the Most Rev. T. Jansen, Bishop of New Orleans, Louisiana, the Very Rev. Daniel Riordan, of Chicago, Illinois, the Right Rev. Bishop Bonacum, of Nebraska, and the Right Rev. Bishop J. H. Brondell, of Vancouver, British Columbia.

Father Goldsmith completed his studies at Louvain in the early summer of 1868, the properly earned degrees being conferred upon him by the University at the recommendation of the rector of the college. He was finally ordained to the priesthood on the 25th of July, 1868, in the grand old Cathedral at Malines, in Belgium, by Mgr. Charles Andrew Anthuis, Bishop of Constance, and Coadjutor to His Eminence, Cardinal Dechamps, who was originally Bishop of Malines and Primate of Belgium. Five days following his ordination, he went to Metz, and said his first Mass in that diocese on Sunday, August 2, in the little chapel at Vigneulles, in which, sixty years prior to that time, his mother had been baptized.

Rev. C. F. X. Goldsmith.

It was in the autumn of 1868, that, having spent a brief period in visiting with relatives and friends at Vigneulles, Father Goldsmith returned to this country, and after a brief visit to his old home in Rochester, was assigned for the time to the diocese of Milwaukee. During the winter of 1868-69, he was assistant at St. Mary's, in Milwaukee, and there, also, prepared for his future duties, which, it had been arranged, would take him among the missions in the diocese of La Crosse. To that See he removed in the early part of 1869, and, after a brief consultation with his Ordinary, he left there

for his future field of labor among the Chippewa missions.

Upon his journey up, and the difficulties attending it, it is not necessary to enlarge at this time, it being undoubtedly sufficient to say that he arrived safely at his destination on the 25th of May, 1869. Here he found plenty of work in the renovation of his much dilapidated little dwelling, and the cleaning and refitting of the church, in which he celebrated his first Mass on May 27, 1869. One of the first tasks undertaken by the young pastor was to prepare a large class for confirmation, and in this he proved so successful that this Sacrament was conferred on June 27, following, by the Right Rev. Heiss, who came to Chippewa Falls for that purpose.

In his work among the missions, Father Goldsmith was ably assisted by Father Koke, who remained until September 1, when he went to St. Peter's Church in the same settlement, being sent there as first resident pastor of that congregation. At this time, the desire which was ever uppermost in the mind of Father Goldsmith was to erect a suitable church structure. Here, again, he called upon his old-time friend and counselor, Father Krautbauer, for advice, and it was, we are informed, to the joint labors of these two, that the plans for the present edifice were due. The walls of this structure were built entirely from the native quarry rock, a simple fact in itself, although revealing, in a slight degree, the distinct personality and progressive instinct of the youthful pastor, through whose suggestion the innovation was made. A great portion of the time at his disposal, aside from what was actually occupied in attending to his own immediate parish, was devoted by Father Goldsmith to a number of little missions which lay scattered throughout the river country. From these he also gained material aid for his new church, many of them contributing liberally to that undertaking. Of course, as with any enterprise, there were numerous and vexatious delays and annoyances, which retarded the progress and ready completion of the work, although, as a whole, the people appeared to be spontaneously unanimous in their desire that it should go forward to its completion as rapidly as possible. This was not only indicated by them in words, but more especially in the generous deeds and donations which became, as it were, part of their lives during that period. But in this, as in everything pertaining to the work, they but followed the lead of their pastor, who deemed no journey too lengthy or labor too arduous for him to undertake, in order that this grand design might be brought to its final completion.

The building is described by Mr. Anderson as of Roman style, cruciform, with a nave 138x56 feet, and with walls from Chippewa sandstone, thirty-six feet above the water table. The cut stone for this building was brought by team from Eau Claire. The first sod was broken for the foundation on May 20, 1870, after which the work went steadily forward, always excepting, of course, such unavoidable delays as are incident to the securing of proper material, especially as regards the timber used, which was hard to procure. The corner-stone of this building was laid on June 19, 1871, and the structure brought under roof on November 11 of the same year. The services observed at the laying of the corner-stone were most impressive and largely attended, a number of the church dignitaries and prominent clergy of the State being present, while the laity was represented in an assemblage of many thousands. Among the former were the Rev. F. X. Krautbauer and the Rev. Chrysostom Verwyst.

It, of course, will be impossible at this time to give a detailed account of the life and labors of Father Goldsmith, or to mention the many works of beneficence brought about by his determined methods and splendid courage. The first really arduous and difficult labor which he, in his zealousness, was prompted to undertake, was an exhaustive journey through the pinery camps of Northern Wisconsin, for the purpose of securing funds towards the erection of the church. This was made in company with Charles Longevin in December, 1869, at which time but a small portion of the territory mapped out for visitation was covered. This journey, however, extended as far as the Jump and Deer Tail camps, and proved one of unusual hardship, owing to the severity of the weather. Of this journey, he himself said: "The number of camps visited was thirty-five, in which were employed five hundred and forty-six men, two hundred and sixty of whom subscribed the sum of $1,150.00. Of this amount, however, but $675.00 was collected." In January, 1871, he made another visit into the logging regions, on which occasion he secured over $1,000.00. Still another journey was made by him through the same locality, in February and March, 1872, which proved to be the most successful of all. The entire result of these self-imposed wanderings up to this time shows that he visited forty-nine camps, from which he secured a total paid subscription of $2,321.00. A subsequent trip, which also was the last of this nature made by him, resulted in a visit of fifty-one camps, from which he obtained the additional sum of $1,923.00. Thus, step by step, the work on the church progressed, artistic as well as necessary improvements being added to the interior of the edifice, as rapidly as opportunity and means would permit. Many mementos of early friendships were also to be remarked upon the walls of the edifice, among which may be mentioned the painting of St. Charles, which is the work of Durward, of Milwau-

kee, and which was procured through the personal friendship existing between the pastor and the Durward family. A painting of the Assumption, a most striking production, is also another work from the brush of the same artist. The interior of the church was still further beautified in October, 1875, by the erection of the Stations, or Viæ Crucis of Pustet, which were solemnly blessed on All Saints' Day. These alone cost $2,225.00. The following year, also, gave evidence of the fact that there was no lagging in the interest shown by the Catholics of Chippewa Falls in the welfare of their parish, for it was during 1876 that the sum of $5,000.00 was paid on the church indebtedness, which cleared off entirely the first original mortgage given on the property.

Notre Dame schools, at that time called the First Ward School. The few scholars attending this institution were in charge of Dr. Lambert and Miss Skelly, who were occasionally assisted in their labors by a third party by the name of Schofield. This place, owing to its close proximity to the church, and the fact that the greater percentage of the scholars attending were the children of Catholic parents, soon became recognized as the "Catholic School." This school, to some extent, came under the domination of Father Goldsmith, and, although the expenses of its support were supplied by the city treasury, it is a well-known fact that its interests were personally supervised and its teachers selected by him. When the new church was completed, the little frame

Old Residence and First St. Mary's Church.

Thus the life of Father Goldsmith was devoted in one continuous effort for the parish, not only in building up and adding to the material value of the church property, but in a hundred other ways. The formation and establishment of numerous Catholic Orders, which are ever recognized as a desirable feature in the congregation, the personal welfare and individual interest of each parishioner under his charge, and, above all, the establishment of a suitable institution for the welfare and education of the children. "They are God's dearest gift," said he, "and we must guard them well."

Much energy, then, was shown by him in the work of upbuilding the schools of this parish, which, therefore, was soon recognized as a most important factor. At the beginning of his pastorate, in 1869, there stood a little three-room frame building on the present site of the structure previously occupied by the Catholic congregation was turned into a school, as which it was used until 1881, when it was remodeled and made part of the present Notre Dame School. But Father Goldsmith had still more advanced ideas of what a school should be, and, as a result of his determination in this particular, a number of School Sisters from Notre Dame at Milwaukee were prevailed upon to go to Chippewa Falls and undertake the management of the school there. Thus, as previously remarked, his mind reached out in every direction in his desire to advance the interests of religion, as well as to benefit, encourage and improve the people who had been placed in his care.

And so, month after month, and year after year, this work of improvement went on; the population increased in numbers; the edifice acquired new and striking adorn-

ments; the material comforts of the congregation were increased; a surpliced choir was added to the valuable attractions of the service, while, above all, the striking personality and impressive moral power of the pastor made itself noticeably and lastingly felt. Then, too, the organization was strengthened by additional and active societies, to one or more of which a majority of the members belonged, while, under the direction of the good Sisters, the school was making marked and rapid progress.

What the end might have been under those beneficent surroundings, Heaven alone knows; but, as in many another instance of well-doing, the chastening rod has been known to fall with unexpected severity, so, too, here it fell with crushing force, when dread mortality set its seal upon this beloved pastor. Of his final sickness, a biographer has said: "The first impediment to his health ever known to himself was manifested in February, 1886, by a slight hemorrhage, and, as he feared a constitutional weakness of the lungs, he immediately consulted a physician at Milwaukee, who diagnosed and treated the ailment as throat trouble. Following a similar experience in June of the same year, he went to La Crosse, and there again was treated for throat trouble. Apparent beneficial results followed (which really must have been due to better general health), until the fall and winter of 1888, when renewed evidence of the supposed throat trouble appeared, and, after much persuasion, the pastor reluctantly departed for the South. Here, upon the shores of the Gulf, he remained until the middle of May, 1889, when he returned to old Chippewa. In 1890, some four years after his first attack, medical science (?), personified in various specialists, seemed baffled, and the pastor's resident physician (upon making his own diagnosis), discovered that the hemorrhages were from the stomach, not from the lungs. Dietary and other similar remedies were called into question, but what remained was simply waiting for the end. The weakening of his vital powers went constantly on during the autumn, and, with the failure of his bodily strength, came a change most remarkable and beautiful to behold and know. The dross and the alloy of his nature were burning out, leaving the pure gold of his better self—the heart and soul of Goldsmith—without the pride, the hauteur and the worldly mask he used to wear, and the residue was a grand and noble man. Finally came the sleep that has no awakening here; the Rest that is but the beginning of Life, and with welcome he greeted it, finding sweet repose in the goodness, the mercy and the providence of God." The same biographer, referring to his character, says: "His was a character which to know fully and intimately was to admire and to respect; to admire for its genius and native strength; to respect for its fearlessness and entire activity. Neither sloth nor indolence had any part in his whole make-up. Activity was the very food of his life. His was a noble mind, polished and strengthened by education, and with an instinct for the right which was rarely deceived or drawn aside. There was in his temperament, when roused by irritable surroundings, much of the same alloy that enters into all our natures. He had not the temper of a saint, and it must be regretfully remembered that many a near friend suffered from his infirmity of hasty and impetuous language, the remembrance of which, to the proud spirit of Goldsmith himself, was one of the sharpest thorns in his memory, for he dearly

Memorial Chapel.

loved his friends, and if, like a sentinel in the dark, he mistook friend for foe, he never failed to fire, let the shot strike whom it might. To me it seems that all this came from pride, pardonable, perhaps, yet a native, inflexible pride, for it rent his spirit to the very core to be obliged to apologize even for mistakes of this kind. But without that pride and love of success and victory, where would have been the indomitable spirit of Goldsmith? Where the apparent regard for good and for glory which he made and left behind him? No, we must take him as he was, or, as Cardinal Manning says: 'In the very body in which it pleased God to put such a soul,' and when, in Christian charity, we do this, few are the faults and few the willful mistakes we charge against his memory."

Of him, also in eulogy, the Rev. Father P. M. Abbe-

len said: "O, let the Chippewa Valley don its raiment of mourning! One of its fairest flowers has been plucked —one of its stateliest pines has fallen—one of its foremost public men has gone from amongst us—one of its noblest priests has departed. O, ye all here present, and the hundreds and thousands in your homes throughout this valley; young and old, rich and poor, members of his church and citizens of this city; Catholics and non-Catholics, you all have cause, with heavy hearts and tearful eyes, to mourn the death of Father Goldsmith. For who could not deplore the loss of one who was:

'A priest so worthy of his solemn dignity and power;

'A priest so richly endowed with splendid gifts and talents;

'A priest so full of noble works and aspirations.'

"All of his brethren in the priesthood readily admit that he excelled among us, that he was a peer among his equals. His talents were of a very superior order. From the beginning of his studies at St. Francis, near Milwaukee, he was one of the highest students. On account of his great talents, he was sent by his paternal friend, the warm-hearted late Bishop Krautbauer, of Green Bay, to the celebrated university at Louvain, in Belgium, where he completed a course of four years, and took even two degrees in Divinity. To his solid learning he added many a great accomplishment. His manners were refined, his address easy and elegant, and his familiarity with social forms made him welcome to every society. His generous disposition and warm impulses endeared him to all. Great was his taste for art and letters. In a word, he was a gentleman.

"If he was well fitted for society, if he moved in it more than most priests do, he did not allow society to spoil him. He neither fawned upon the rich, nor frowned upon the poor. He never disgraced his sacred character. Never has the least suspicion been whispered against his sacerdotal life and morals. If he had the faculty to make himself amiable and popular, especially with those outside of the church, he always used his social and political interests for the advancement of religion and beneficial public interests. If he had more than ordinary taste for art and letters, he used it for the beauty of the house of God and the improvements of his schools, for the promotion of Catholic science and literature.

"Even in his declining health, and much against the advice of his sincerest friends, he took upon himself the heavy burden of publishing a paper as sound and clear on every Catholic question, especially on the school question, as any paper in the land.

"Rest, then, now, dear friend, from thy labors—rest in the peace of God—rest in the eternal joys of thy Master—Rest; thy works follow thee, for thy crown is an eternal reward. But, at the same time, remain with us to keep thy memory green forever.

"Whosoever may take thy place in this church thou hast built—in those schools in which thou hast worked so hard—in this city which thou hast always loved so dearly—in the hearts of the people thou shalt abide forever."

Of him, also, a life-long friend, the late Rev. Father Joseph Dolé, in part said: "To-day, the day devoted to our national thanksgiving, it is but meet that you worthy children of a generous Father should pay him the tribute of your gratitude. You, his children, whom he has baptized, made children of God, in whose hands he has placed the keys of Heaven. Oh, in return, open for him, by your prayers, the portals of that glorious kingdom.

"Give drink to the thirsty. 'I thirst,' he says, 'thirst for the living waters. I long for your prayers.' Offer a chaplet for him; see, the rosary he loved so well is now twined round his folded hands.

"Clothe the naked. 'Give me my baptismal robe; wash away with your tears the dust that has gathered upon it. Who will give me a nuptial garment, that I may enter and partake of the royal banquet of angels and saints?' May your alms, deeds, your prayers, give you this mantle.

"He stands at the gates of Heaven; he cannot enter. Open, that this poor exile may enter his fatherland.

"Visit the sick. Go to the hospital of God, pass through this church, collect the falling tears, and carry them to the throne of God as an offering of expiation.

"Ransom the captive. This good pastor is detained in God's prison, purgatory, because he was your pastor. Refuse him not the sacrifice of the Mass, which he has so many times offered for you.

"Finally, bury the dead—the last work of mercy. Bury your beloved pastor, tenderly, reverently, in the land of the living, in the bosom of his God.

"Farewell, faithful, loving friend. Thanks for your friendship, your counsel, your words of encouragement, your sacrifices. Farewell, good pastor; go to receive the recompense of your labors in the realms of bliss; remember those many hundred children for whom you have opened the gates of Heaven. Farewell; go to the foot of the throne of God to meet those who will form your crown of glory for eternity—your faithful parishioners. Farewell. In following your counsel, your good example, we, too, will meet you near God, and thank you for the good you have done to all. Until then, we will pray for your soul, that soon you may hear the words, 'Come, good and faithful servant, enjoy the happiness of salvation for all eternity.'"

In a large vault, immediately beneath the altar steps, in a beautiful little memorial chapel, the plans for which were designed by him, and which, when completed, was, according to his request, dedicated in grateful thankfulness to Our Lady of the Holy Nativity and St. Blase, lies all that is mortal of the Rev. C. F. X. Goldsmith.

Church of Our Lady of Perpetual Help, Clayfield, Wis.

THE Catholic residents of Clayfield, Pierce County, Wisconsin, were visited as a mission by the Rev. V. Mignault in 1859. There was no church in the neighborhood at that time, consequently Mass was celebrated in the houses of different settlers and particularly that of Patrick Campbell. This condition of affairs prevailed until 1863, in which year the Rev. James Stehle took charge of the mission, celebrating Mass at the houses of John Devereaux and Patrick Stafford. Thus matters continued until during the latter part of that year, when he succeeded in raising sufficient funds to erect a log church 48x36 feet, upon

Church of Our Lady of Perpetual Help, Clayfield, Wis.

five acres of land donated by Mr. Stafford for that purpose. Although now scarred and time worn, this building still remains, cherished by the people of that section as a memento of the zeal and energy displayed by the early Catholic settlers. The building still retains its original location, which is now quite near to the site of the present cemetery. Father Stehle was succeeded as pastor of this parish by the Rev. Sebastian Seif, who was in turn followed by the Revs. J. Gunkel and C. Verwyst, the latter having charge of the mission until 1868. During that year the Rt. Rev. Bishop M. Heiss appointed the Rev. C. J. Knauf, then of Red Wing, to assume this pastorate. Two years later, that is, in 1870, the Bishop administered the Sacrament of Confirmation in this church to a class of 54. The Rev. Father Knauf maintained his connection with this mission until 1871, when it was visited for a while by the Rev. J. R. Hermon. In 1872 the Rev. J. Lavene became first resident pastor of the church at Clayfield. Then the Rev. E. Hanses maintained charge until 1883, in which the Rev. J. R. Hermon again took charge. In 1884 the Rev. John Eisen, who had just been ordained to the priesthood, was appointed as second resident pastor of this parish. He built the new frame church, a structure 85x45 feet, and also a parsonage. He remained with this congregation for twelve years and was then succeeded by the Rev. J. B. Klein, in 1896. The Rev. J. R. Hermon is the present resident pastor. There are eighty-four families in this congregation. Of Catholic societies there is a Rosary Society, of which Mrs. Cath. Quinn is president, and a Temperance Society, of which the pastor is president, connected with this congregation.

The mission of St. Francis, at Ellsworth, Wisconsin, which is attended from Clayfield, was organized in the latter part of 1897, and is composed of families who formerly belonged to Clayfield, Big River and Prescott parishes. In the spring of 1898 a beautiful church was erected at a cost of $4,000, including the furniture. The church was blessed by the Rt. Rev. James Schwebach on May 22 of the same year.

St. Joseph's Church, Clevelandtown, Wis.

FROM 1861 until 1875 the Catholics residing at and contiguous to Humbird, now known as Clevelandtown, were visited by Missionary Fathers from Chippewa Falls, among them being Fathers Smedding, Goldsmith, Luchi, and Osugi, while from Eau Claire occasionally came Fathers Debesqu and Morday. In 1876 the Rev. L. Spitzlberger became pastor and after him the Rev. Adolph Bergman, who afterwards died in Oneida, New York State, in 1895. Then the Rev. Charles Gunkel was appointed to the pastorate, he being followed successively by the Rev. Fathers Volz, K. L. Guzowski, Aug. Babinski, Constantine Frydrychowicz, A. Havestadt, and the present incumbent, the Rev. James Hofer. The congregation of St. Joseph's now numbers about four hundred souls. The school at Clevelandtown is at present conducted by School Sisters of La Crosse, and has an attendance of about seventy-five pupils. Of societies in the congregation there is the Women and Virgin's Society, the officers of which are Mrs. Burkhardt, Mary Haffner, Maggie Gooder, and Justina Emer.

The Rev. James Hofer was born in Switzerland in 1849, came to America in 1884, to the diocese of La

Crosse in 1894, since which time he has been pastor of St. Joseph's congregation.

The mission of St. Anthony at Augusta, in Eau

St. Joseph's Church, Clevelandtown, Wis.

Claire County, Wisconsin, is attended from Clevelandtown parish. This, though small, is one of the oldest congregations in the diocese, having, it is stated, been established in 1857. The congregation is composed of about twenty families, most of whom are Germans.

Another mission attended from Clevelandtown is that of the Immaculate Conception at Alma Center, in Jackson County. This mission was established by Father Volz in 1888, and consists of about thirty-five families. Services are held at St. Mary's once a month. There is an Altar Society connected with this congregation, in which a number of the members are actively interested.

Rev. James Hofer.

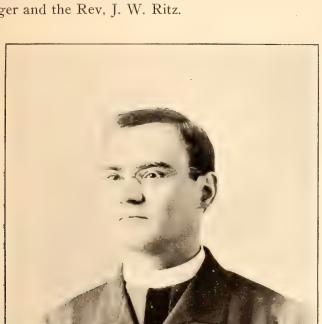
St. Kilian's Church, Colby, Wis.

THE parish of St. Kilian's at Colby, Clark County, Wisconsin, was organized July 15, 1886. The first resident pastor appointed to this congregation was the Rev. A. J. Joerres, who remained in charge until April 1, 1891. He was an active and energetic worker and succeeded during his pastorate in building a nice church, which was dedicated to St. Kilian on May 12, 1889, by the Rt. Rev. Kilian Flasch, Bishop of La Crosse. The church is a hand-

St. Kilian's Church, Colby, Wis.

some structure and one that would be a credit to a much more pretentious place than is Colby. Father Joerres also bought a pastoral residence, moving the same to the church property. From this point he also attended the missions of Spencer, Dorchester, Town of Wein, Webers and Athens. His successor was the Rev. Carl Weikmann, who, after paying up the debt on the church, built a large brick structure for a parochial school. He remained until the end of April, 1895, when he was succeeded by the Rev. Father Capellan. The present rector, the Rev. Adolph Miller, assumed the duties of this pastorate on April 1, 1896, having charge of St. Kilian's together with the missions of Loyal and Milladore. The

Catholic Congregation at Colby at the present time numbers over one hundred families, the most of whom are German. The present trustees of the congregation are Paul Firnstahl and William Happle. Before Colby was established as a parish, the Catholics in that vicinity were for several years attended by the resident pastors from Medford, among that number being the Rev. Ignatz Lager and the Rev. J. W. Ritz.



Rev. A. Miller.

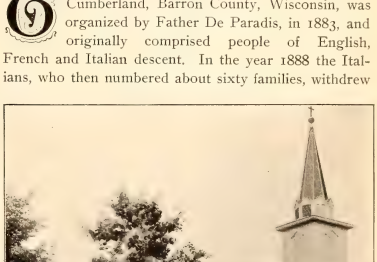
The St. Wenceslaus (Bohemian) Mission at Milladore was established by the Rev. J. A. Blaschke, now pastor of the Bohemian congregation in La Crosse, and was afterwards attended by the Rev. Father Joch, who came from Auburndale, his successors being the Rev. J. Miller, from Dorchester, and Father Blaschke, from La Crosse. Since April, 1896, the mission has been regularly attended by the resident pastor from Colby. The congregation now numbers some sixty families. The Catholic organizations in this place are the Bohemian Catholic Knights of Wisconsin, with a membership of twenty-four, and St. Ann's Altar Society. The trustees of this congregation are Messrs. John Votruba, J. Benesh and Mathew Konapp. The most attractive feature in this church, which was built during the year 1882, is the life-sized picture of St. Wenceslaus, the patron of the church, which was donated to the congregation by Anthony Romadka, of Milwaukee.

Another mission, St. Balthasar, at Loyal, consisting of sixty German and twelve Irish families, is also attended by Father Miller from Colby. Services are held at this place on every second Sunday. From all accounts, the Catholic community at Loyal is bound to establish itself as one of the most progressive and successful in the diocese. An excellent and commodious brick church was built at this place by the Rev. Father Daniel in 1892, and there is every prospect that the congregation will soon be given a resident pastor of their own. The mission was first established some years ago by the Rev. Father Volz from Neillsville. The trustees of St. Balthasar's congregation are Messrs. B. Christmann, John Biver and Andrew Braun.

The Rev. Adolph Miller, present rector of St. Kilian's parish at Colby and the missions attended from there, was born in Taromcritz, Moravia, Austria, on February 6, 1863. After acquiring an ordinary education and completing his studies in the classics and philosophy, he took a course in theology at Linz, Upper-Austria, and in Salzburg. He then came to the United States, and after completing his theological studies at St. Francis' Seminary, near Milwaukee, was ordained to the priesthood by the Rt. Rev. Bishop Marty of Sioux Falls, South Dakota, on July 6, 1890.

St. Mary's Church, Cumberland, Wis.

THE Catholic congregation of St. Mary's, at Cumberland, Barron County, Wisconsin, was organized by Father De Paradis, in 1883, and originally comprised people of English, French and Italian descent. In the year 1888 the Italians, who then numbered about sixty families, withdrew



St. Mary's Church, Cumberland, Wis.

from St. Mary's and erected their own church at a distance of about two miles from Cumberland, in a place known as the Italian Settlement. St. Mary's Church, at

the present time, comprises about thirty-four families, maintaining its own resident pastor since 1885, at which time the Rev. Father Keller was appointed to the charge. Three years after his location there, the church was completed and dedicated by the Right Rev. Bishop

Rev. G. Vadder.

Flasch, on the 24th of October, 1888. Services are conducted in this and in the Italian Church of St. Anthony's twice each month. A Branch of the Catholic Knights of Wisconsin has been established here since 1884.

St. Joseph's English and French congregation at Shell Lake, Washburn County, was established at the same time as St. Mary's at Cumberland. The first pastor who was placed in charge of this mission was the Rev. Father Odorick, O. S. F., at that time resident priest at Superior, but after his pastorate it was subjected to the jurisdiction of the pastor of Cumberland (where it still remains). The church at Shell Lake was totally destroyed at the time of the terrible fire which devastated that section of the country some four years ago. But a new and more costly edifice has since been erected, which, when completed, will bear witness to the courage and spirit of sacrifice which characterize the members of that faithful congregation. This parish now numbers some ninety families, partly English and partly French, who try to content themselves with two Sunday services each month.

There is another mission at Spooner, Washburn County, Wisconsin, which is also attended from Cumberland, and where services are held on the same days as at Shell Lake, the distance separating these two missions being but seven miles. This congregation was organized by the Rev. Father Beika and placed under the patronage of St. Francis de Sales. The members comprise some twenty families, who are all equally divided between people of English and Canadian descent.

Still another mission is at Almena, in Barron County, Wisconsin, which was established by Father Limonci, a priest of the diocese of St. Paul, by whom the first Mass was celebrated on November 2, 1892. For some time following the organization of this mission, it was attended by Father Becker, from Rice Lake, under whose administration the building which now serves the purpose of a church was erected. At the termination of Father Becker's pastorate, the mission was transferred as a charge to Cumberland, and consequently can have public services on Sundays only once a month. The congregation at the present time numbers as many as eighty-six families, all of whom are of German origin. Besides these missions, there are two stations, one at Clear Lake and one at Clayton, both in Polk County, where services are conducted once every two months by

Rev. S. A. Leinfelder.

the pastor of Cumberland. The number of Catholic families residing at these places is about twelve.

The Rev. Dr. Stephen A. Leinfelder, present pastor of St. Mary's at Cumberland, and the missions at Shell Lake, Spooner and Almena, was born March 21, 1872, at La Crosse, Wisconsin. He began his classical studies

under the Jesuit Fathers at Prairie du Chien, at the age of fourteen years, but upon their college becoming a novitiate for the Order, he pursued his studies at St. Francis Seminary, near Milwaukee. The death of his father, Joseph J. Leinfelder, which occurred in the fall of 1891, was an inducement for the young aspirant to the holy priesthood—to absent himself still further from his home for the sake of higher studies and training. Accordingly, he betook himself to Montreal, Province of Quebec, where he gained admission into the Grande Seminaire, and took up a four years' course in philosophy and theology. He returned to La Crosse with the degree of Bachelor of Theology, and was ordained to the priesthood by the Right Rev. James Schwebach, in St. Joseph's Cathedral, June 16, 1895. In the fall of the same year Father Leinfelder set out for Rome, with the intention of securing academical decrees, if possible. He attended lectures in philosophy and theology at the Minerva University until April 26, 1897, when he was declared Doctor of Sacred Theology; but, prior to his departure from Rome, which occurred in June, he was awarded the same degree in philosophy by the Faculty of the same University, June 4th, and had the satisfaction of seeing those two titles imposed upon him canonically before entering upon the career of a missionary priest in Wisconsin.

The pastor of St. Mary's, at Cumberland, and associate missions, who immediately preceded Father Leinfelder in that charge, was the Rev. Gerhard Vadder, now assistant at Holy Rosary parish, Medford. He was born on August 21, 1871, at Weseke, Westphalia, Prussia. He completed a classical course in his native country, where he also devoted a year to the study of philosophy. He then went to Rome, where he completed his philosophical and theological studies. Father Vadder came to the United States on August 23, 1895, and was ordained to the priesthood in La Crosse, Wisconsin, on July 12, 1896.

St. Louis' Church, Dorchester, Wis.

St. Louis' Church, Dorchester, Wis.

THE Congregation of St. Louis at Dorchester, Clark County, Wisconsin, is one of the latest additions to the rapidly increasing number of individual parishes in the diocese of La Crosse which are of sufficient importance and financial strength to maintain a resident pastor. The present rector of this congregation is the Rev. Henry Glaser, who, in addition to his duties at Dorchester, has charge of the Catholic congregation at Stetsonville, which has been attached to the former place as a mission.

St. Mary's Church, Durand, Wis.

THE parish of St. Mary's at Durand, Pepin County, Wis., was established in 1860 by the Rev. B. Smedding, at that time resident pastor at Chippewa Falls. The congregation was then attended in turn by the Rev. Fathers Chebul, D. L. Nicholas, John Meurs—who commenced the erection of a new church in Durand and Canton, known as the Bear Creek Valley Church—Fathers Florian, H. J. Wirtz,

St. Mary's Church, Durand, Wis.

George Keller, who built an addition to the church, and Edward Froehlich. In 1876 Father A. Mendl, who was appointed first resident pastor in Durand, built a new parsonage. He was succeeded by the Rev. N. Flammang, who remained until December 31, 1880,

when the present pastor, Father Joseph Maria Baur, assumed the duties of that office, holding his first service on January 1, 1881.

The activity displayed by Father Baur, in the interests of the congregation and parish placed under his charge, is amply verified in the many valuable improvements and additions which have been made during his pastorate. Among these is a substantial brick church, 42x82 feet, which was built by him and dedicated by the Rt. Rev. Bishop Flasch of La Crosse, in 1885. He also purchased a 2,250-pound bell, which was blessed at that time. During the same year he built a new church in Plum City, a mission of Durand. In the early part of the year following he established St. Peter's Aid

Rev. J. M. Baur.

Society, and on August 31 the St. Aloysius school, which had already been founded, was blessed by Bishop Flasch. On November 9 the new church in Lima, another mission connected with this parish, was dedicated by the pastor, the patron being St. Mary of the Holy Rosary. On January 29, 1888, the Confraternity of the Sacred Heart of Jesus was canonically erected in Durand, and in 1891 a branch of the Catholic Knights of Wisconsin was also established. The congregation at Durand consists at present of about one hundred and fifteen families, while those at Lima and Canton are composed of one hundred and ten and seventy, respectively. The parochial school at Durand is in charge of three Franciscan Sisters from the Convent at Alverno, Wis., of whom Sister Henrietta is Superioress and Sisters Padua and Leo associates. The number of scholars attending is one hundred and ten. Of Catholic societies in the parish there are the St. Peter's Aid Society: Eng. Oestereicher, president; Jacob Breunig, vice-president; John Polzer, secretary, and Frank Bauer, treasurer. Catholic Knights of Wisconsin: John Engeldinger, president; John Quixtner, vice-president; H. Mertes, secretary, and Frank Bauer, treasurer. Milwaukee Schutz-Gesellschaft: Frank Fischer, president, and M. Brunner, secretary and treasurer.

Lima, now the only mission attended from Durand, has an excellent brick church, and a congregation numbering about one hundred and twenty families. This mission was established in 1885 by the Rev. Joseph M. Baur, who built and blessed the church, under the sanction of the Rt. Rev. Bishop Flasch of La Crosse. A move is also being now made towards the erection of a parochial school and Sisters' dwelling. Mondovi, at one time a mission of Durand, is no longer so, having its own resident pastor.

The Rev. Joseph Maria Baur, present pastor of the congregation, was born in Pittsburg, Penn., November 26, 1854. He began studying for the priesthood at Mount Calvary, Wis., spent a considerable period at the St. Francis Seminary, near Milwaukee, and took his final course at St. John's University, Minnesota. He was ordained priest by the Rt. Rev. Bishop Heiss, in St. Mary's Church, at Marathon City, Wis., on October 7, 1877, from which time he was placed in charge of the congregation at Sparta, Hammond and Arcadia. He was then appointed to the pastorate of St. Mary's at Durand, Wis., December, 1880.

Church of the Assumption of the Blessed Virgin Mary, East Farmington, Wis.

THE congregation of the Assumption of the Blessed Virgin Mary, at East Farmington, Polk County, Wisconsin, was established by the Rev. Stephen Duren in 1884. Prior to that time, it was a mission for a number of years, being attended as such at different periods by the Rev. Fathers H. J. Wirtz, Chrysostom Verwyst, B. De Goey, O. S. F. C., Albert Mendl, and George Keller. The membership of this congregation at the present time numbers some three hundred souls. There never has been a parochial school in connection with this congregation. Of active Catholic organizations in the parish at the present time, there are two, a Ladies' Altar Society, and the Sacred Heart of Jesus Society. The congregation is somewhat mixed in character, being composed of people of Irish, German and French birth or descent.

Church of the Assumption of the Blessed Virgin Mary, East Farmington, Wis.

Sacred Heart Church, Eau Claire, Wis.

IN August, 1875, the Germans who had heretofore, in connection with the Irish Catholics, formed one congregation, withdrew and established one of their own. Of these there were at that time about sixty families, of whom the Rev. Paul Geyer was

Rev. John B. Metzler.

appointed first pastor. He proved an active, interested worker in behalf of this new congregation, and during his administration a nice new parsonage was erected, as well as a building, which, for the time being, served as a church as well as for school purposes and Sisters' residence. Father Geyer continued as pastor of the congregation of the Sacred Heart until May, 1877, when

Sacred Heart Church, Eau Claire, Wis.

the Rev. Jos. Boehm was appointed. At this time the accumulated debts of the congregation amounted to $3,600, and the condition of affairs generally seemed anything but favorable to their liquidation in the near future. Between the years 1877 and 1880, however, Eau Claire experienced somewhat of a boom, people of diversified business interests coming in from all quarters and taking up their residence there. This beneficial change, as in other matters, also had its effect upon the church interests, the congregation increasing in number and becoming financially stronger. So apparent did this

become that in 1880 Father Boehm thought it advisable to, and did begin, the erection of the $15,000 church structure, and also enlarged the school building and Sisters' residence. Father Boehm died May 23, 1893, leaving, in spite of all these undertakings, but $2,300 in accumulated indebtedness for his successor to defray. In October following the death of this pastor the Rev. John B. Metzler assumed the pastorate. Some three years prior to his coming, however, additional interest was centered in the affairs of the church at Eau Claire, by the establishment of a hospital at that point by the Sisters of St. Francis, who since that time have conducted it with great success and to the unbounded satisfaction of the people in that locality. The congregation of the Sacred Heart now consists of three hundred families and the parish school, which is conducted by nine Sisters of Notre Dame, has a regular attendance of three hundred and fifty scholars. There are two branches of the Catholic Knights of Wisconsin, Nos. 8 and 160, besides an Altar Society and a Young Ladies' Society connected with the Sacred Heart Congregation.

The Rev. John B. Metzler was born May 28, 1845, in Germany. After accomplishing his studies to that end, he was ordained to the priesthood on June 10, 1876, by Archbishop M. Heiss of Milwaukee. He first came to America in 1865.

St. Patrick's Church, Eau Claire, Wis.

IT was as long ago as December, 1865, that the Catholics living in the neighborhood of Eau Claire, Wisconsin, organized the congregation of St. Patrick. This arrangement was effected under the direction of the Rev. Henry Reinhart, whom the parish record discloses had charge of the congregation from the time of its organization until September, 1867. There have been a number who have filled the position of pastor of this congregation since the administration of Father Reinhart, the time of their succession and periods of their pastorates at Eau Claire being as follows: The Rev. Fathers Maximilian de Becke, from September, 1867, to September, 1868; Henry Kampschroer, September, 1868, to June, 1869; Joseph Moder, June, 1869, to September, 1871; A. Koke, February, 1873, to May 2, 1874; G. Keller, January, 1875, to March, 1875; Martin Connolly, March, 1875, to January, 1880; J. G. Collins, September, 1880, to February, 1889; Thomas Kelley, February, 1889, to October, 1891, and the present rector, the Rev. Arthur B. C. Dunne, who has had charge of the parish since the latter date. The congregation at the present time is estimated at three thousand souls. St. Patrick's parochial school, which is connected with this congregation, consists of six departments. These are in charge of seven teachers, the total average attendance of scholars being four hundred. Of Catholic organizations in St. Patrick's congregation there are the Temperance Cadets, Children of Mary Society, Young Ladies' Sodality, St. Patrick's Reading Circle, Ladies' Benevolent Society,

St. Patrick's Church, Eau Claire, Wis.

Ancient Order of Hibernians, Catholic Order of Foresters, Catholic Knights of Wisconsin, and St. Ann's Court of Foresters.

The Rev. Arthur B. C. Dunne, present rector of St. Patrick's, was born in Prairie du Chien on June 2, 1866. There he attended the parochial school until 14 years of age, and in 1880 entered St. John's University, Minnesota. In 1881 he entered Sacred Heart College at Prairie du Chien, it being the first year the college was thrown open for instruction. From this institution he graduated in classics in 1885, and entered St. Francis Seminary, near Milwaukee, in September of the same year, completing his philosophical and theological studies at the latter institution. He was ordained to the

priesthood in La Crosse July 7, 1889. He was then asigned as assistant pastor to the Rev. T. A. Kelly of

Rev. A. B. C. Dunne.

St. Patrick's Church at Eau Claire. On the death of the reverend pastor Father Dunne was appointed in his stead.

St. Henry's Church, Eau Galle, Wis.

THE parish of St. Henry's, at Eau Galle, Dunn County, Wis., was established in 1856, the Rev. John Phelan officiating as its first pastor Then succeeded in the order given the Revs. Smiting, L. Nicholas, John Meurs, H. J. Wirtz, G. Keller,

St. Henry's Church, Eau Galle, Wis.

Ed. Froehlich, A. Mendl, N. Flammang, J. M. Baur, W. Weckes, Bernard Klein, J. M. Baur and William Reding, the latter being the present resident pastor of the parish. The congregation consists of about four hundred and ninety-five souls. In connection with this congregation there are a number of societies, among them being St. Joseph's Society, of which Alois Wolf and M. Kelly are the officers; St. Henry's Ladies' Society; Mrs. John Rayburn, Jr., president, and M. Kelly, secretary; and the Sacred Heart Society and Sodality of the B. V. M.

Father William Reding, present incumbent of the pastorate, was born on February 19, 1867, at Medernach,

Rev. Wm. Reding.

Luxemburg, and came to America the following September with his parents, who settled at New Trier, Minn. After completing his earlier education at the parochial schools, he studied classics under the Jesuits at Prairie du Chien, Wis., finally entering the Seminary at St. Francis, Milwaukee, where he completed his philosophical and theological course, and was ordained on June 24, 1893.

St. Patrick's Church, Elroy, Wis.

ST. Patrick's parish at Elroy, Juneau County, Wis., was established over twenty years ago. Of this parish the Rev. George Keller, a native of Alsace, was pastor from January, 1877, until September of the following year. He was succeeded by Father Joseph R. Hermon, who remained until June, 1884. The third pastor of this congregation was the

Rev. P. A. de Paradis, D. D., of Rome, Italy, who was followed in December, 1888, by Father B. De Goey. In September, 1889, Father James S. Campbell, present pastor, assumed the duties. The first church was built at Elroy, in 1877, during the pastorate of Father Keller, and was a frame structure of 40x80 feet. The corner-stone was laid on Trinity Sunday, 1877, by the Right Rev. Bishop Heiss of La Crosse, who also dedicated the building on September 18 of the same year, under the patronage of the Holy Trinity. The congregation was incorporated in January, 1885, with Timothy J. Grimes and John Conway as lay trustees. In 1894 this building was taken down and a new brick structure, 50x109 feet, erected under the supervision and direction of Father Campbell. The building, including interior furnishings, cost $15,000. The present congregation, numbering six hundred and twenty-six, is composed entirely of Irish,

St. Patrick's Church and Parsonage, Elroy, Wis.

in consequence of which the new edifice was dedicated to St. Patrick, the patron saint of Ireland.

Of societies connected with this congregation, there are the following: Ancient Order of Hibernians, organized July 26, 1886: P. D. Corrigan, president; J. J. Clune, vice-president; T. J. Grimes, recording secretary; B. C. Kilbane, financial secretary, and Owen Riley, treasurer. St. Patrick's Temperance Society: Rev. J. S. Campbell, president; Altar Society: Mrs. Clune, president; Mrs. Owen Riley, secretary. Children of Mary Society: Mayme Conway, president; B. E. Garrity, vice-president; Marie O. Boyle, secretary, and Elisa Kloupf, treasurer. Marquette Club: Hugh Conway, president; P. A. Clearyand, secretary, and B. C. Kilbane, treasurer.

The Rev. James S. Campbell, resident pastor of St. Patrick's, was born in Washington County, Wis., of Irish parents. After having graduated at Carroll College, Waukesha, Wis., in 1877, he entered St. Francis Seminary at Milwaukee, where, after completing a thorough philo-

Rev. Jas. Campbell.

sophical and theological course, he was ordained in 1885. His first appointment after ordination was as pastor at Reedsburg, Sauk County, Wisconsin, where he remained for four years, when he was transferred to his present pastorate at Elroy, Juneau County, where he has been for eight years. The present pastoral residence and church at Elroy have been built under his administration at a cost of $23,000.

St. Patrick's Church, Erin Prairie.

THE first regular attendance was accorded Erin in the fall of 1857, Hudson having that year been erected into a parish with Erin as a mission. A log church had been begun at this place, but was never finished, as the priest, Father McGee, who began the work, left after a few months services and there was no further attendance for some time. In the fall of 1858 the Rev. Napoleon McNault became pastor of Hudson and attended Erin once a month, saying Mass in the houses of the different farmers. In the spring of 1860 a small frame church was built on the ground upon which the present elaborate structure

stands, John Meath, deceased, donating two acres of land for church and cemetery purposes. In the summer of 1862 Father McNault left Hudson, and Erin was again without a pastor for six months, excepting for an occasional visit made by Father Coffee of Hastings, Minn. In the latter part of 1862 the Rev. James Stehle came to Hudson, and Erin was again attended from that

St. Patrick's Church, Erin Prairie, Wis.

place until February, 1864, when a resident priest, the Rev. John Conroy, was sent to minister to the people of that congregation, having for a parish all of that territory which now comprises those of Erin, New Richmond, Cylon, Stanton, Wilson and Hammond. Shortly after his coming he began the erection of a parsonage, the ground for which was given by Mr. John Meath. In the spring of 1866 was begun the erection of a new church 44x80 feet and 24 feet high. The structure was completed, all but the plastering, when it took fire and was completely destroyed in February, 1867. The loss was a total one, and in many instances would have had a seriously discouraging effect upon those most interested—the people themselves. But their faith was steadfast even in the face of such disasters and before the fire had fairly died out the frame for a new church was in readiness upon the ground and the contract for its erection let. Naturally, however, the work was slow, so that it was not until after the lapse of two years that the building was completed. In the furtherance and completion of this undertaking the congregation of St. Patrick's was greatly aided by the generous donation of $500 worth of lumber by the late S. A. Jewett of Jewett Mills. This brings the history of Erin Parish up to May 1869, when Father Conroy left and was succeeded in the following September by the Rev. H. Quigley, D. D. Father Quigley remained until July, 1872, and was succeeded by the late Rev. P. J. Lavin in the following October. Father Lavin remained seven years and is still kindly remembered by the people of Erin Prairie. He left in January, 1880, and was immediately followed by the Rev. M. Connolly, who was in turn succeeded by the Rev. Daniel Reddin on January 29, 1882, and who has continued to administer to the spiritual wants of this parish until the present time.

In 1884, the Erin church being meager of space for the accommodation of so large a congregation, and a distant portion of its members desiring more convenient services, it was resolved to build a church at Cylon, eight miles distant on the newly built Wisconsin Central Railroad, the mission to be attached to Erin. Father Reddin undertook the task of organization and within six months from that time ground was broken and a beautiful frame structure 36x70 feet was ready for use. This building cost $3,500, the congregation attending it numbering twenty-five families. But these people were in earnest, and in less than two years from the time of the building's completion, the entire amount involved in its construction had been paid. Of societies in the congregation there are but three, the St. Patrick's Total Abstinence Society, of which Miss Mary Meath is secretary, and Ant. McAndrew, treasurer; and Altar Society and Holy Rosary Society. At present there is

Rev. Dan. Reddin.

no parochial school at Erin, although all of the schools there, (seven in number), are conducted by Catholic teachers. Born in Ireland in 1845, Father Reddin came to this country with his parents at the age of eight years and

settled with them in Manitowoc County, Wisconsin. After a number of years spent at home he entered St. Francis Seminary, Milwaukee, when, after the regular course, he was ordained priest by the Right Rev. Bishop Dwenger of Ft. Wayne, June 29, 1881. His first charge was as assistant to Father Schwebach (now Bishop of La Crosse) at St. Mary's Church in that city. In the latter part of September of the same year he went as assistant to the Rev. I. Schaller at Marshfield, Wis., and after three months' services there was appointed to his present charge. It may be added that Father Reddin, with the hearty good will of his people, made, during the summer of 1896, a number of most desirable improvements to the church property which cost over a thousand dollars. The cemetery, adjacent to the church, has also been beautified and greatly improved under his direction. The present congregation of St. Patrick's at Erin Prairie consists of one hundred and seventy-six families, or about one thousand souls, and that at Cylon, of forty families or two hundred souls.

St. Bridget's Church, Ettrick, Wis.

THE first resident pastor of the Catholic church at Ettrick, Trempealeau County, Wisconsin, was Father C. A. Gerst, who came there in 1869, and remained about one year. Father Gerst had no immediate successor, the church being attended for a time by a visiting priest, the Rev. Henry Kampschroer, who is now stationed at Watertown, Wisconsin. The second resident pastor appointed to Ettrick, was the Rev. Martin Connolly, who remained as such from January, 1871, until October, 1872, after which he went to California, and was succeeded by the Rev. James Twohy, who appears by the parish records to have remained about six months. During the interval which followed, the place was occasionally visited by Father Kampschroer until finally Father Twohy's successor, the Rev. Charles A. Gunkel, assumed the charge. After Father Gunkel came the Rev. N. Flammang, now deceased. The next resident pastor of St. Bridget's was the Rev. W. White, by whom the church was rebuilt, and who is now pastor of St. Mary's Church, La Crosse. After Father White, the Rev. P. A. De Paradis assumed the pastorate, staying a little over one month. The next incumbent was the Rev. J. B. H. Conroy, also deceased. His successor was the Rev. I. Harrier, who after a few months' residence at Ettrick returned to his native country, Germany. The next pastorate was of longer duration, being maintained by the Rev. J. J. Burns for a period of five years. Then came another lapse in the matter of regular attendance, the Rev. August A. Birsner assuming the charge in August, 1890. He remained for two years, during which time he with zealous interest worked in behalf of the congregation, whose spiritual condition was in consequence much benefited. The next pastor was the Rev. D. McElhinney,

St. Bridget's Church, Ettrick, Wis.

who remained for two years. The pastorate then remained vacant until July, 1896, when the Rev. F. A. Byrne, present rector of St. Bridget's, was assigned to

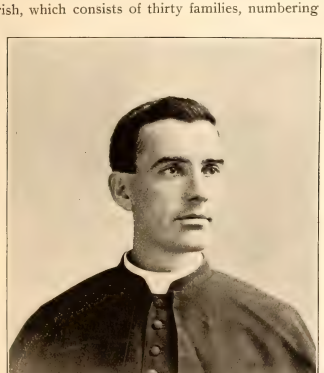
St. Bartholomew's Church, Trempealeau, Wis.

the parish. When Father Byrne assumed this charge he found the property in a somewhat dilapidated condition. The place had been allowed to run down, in fact, and was badly in need of general repairs. Under his energetic administration, however, these repairs are now well

under way, and it is confidently anticipated that by the coming fall the church and its attendant buildings will have assumed an altogether satisfactory condition. The undertaking has, however, proved a somewhat crucial test for Father Byrne, who is now acquiring his first experience as rector since ordination. He is, however, of a zealous and energetic temperament, enthusiastic in the work, and will doubtless make an enviable record for the parish during his administration.

A reading club known as Mrs. Dorsey's Reading Circle was organized in St. Bridget's congregation on February 19, 1897, with forty members. The Altar Society has a membership of forty-five, and the Apostleship of Prayer, or League of the Sacred Heart, organized January 7, 1897, has one hundred and seventy-five members.

The pastor of Ettrick has charge of two out-missions, at Trempealeau and Roaring Creek. Trempealeau parish, which consists of thirty families, numbering one



Rev. F. A. Byrne.

hundred and twenty-five souls, is situated seventeen miles southwest of Ettrick, and has a neat little church which has recently been refurnished. Among other things a beautiful little altar has been added to the interior, a marked improvement on the bark structure used by the priest who first offered Mass in that place about one hundred years ago. The Altar Society connected with St. Bartholomew congregation has a membership of twenty-four, and the Young Men's Literary Club, organized on January 27, 1897, is well attended.

St. Malachy's Church, located some twenty-three miles north of Ettrick, is another mission attended from St. Bridget's. The congregation at this place, consisting of about thirty families or one hundred and twenty souls, is in a particularly satisfactory condition. The church is in excellent shape, and well furnished, while the surroundings of the entire property bespeak a healthy condition in both mind and purse of the people. There is an Altar Society connected with St. Malachy's having a membership of thirty-six.

The Rev. F. A. Byrne was born and raised in the state of Iowa, where his family still lives. He began his ecclesiastical studies at Dubuque, Iowa, and was ordained for the diocese of La Crosse, at Kenrick Seminary, St. Louis, Missouri, on the 12th of June, 1896. Shortly after his ordination he came to his present mission, where he has been accorded a hearty welcome, and the material aid which is so necessary to the success of any congregation. The present church, which was built by the Rev. Father White, has now a membership of about fifty families, or some two hundred and nineteen souls.

St. Francis of Assissi Church, Fifield, Wis.

THIS congregation was founded in July, 1888. Prior to that time the people living in and around Fifield were attended by numerous priests, among them being the Rev. Fathers July and Schuettelhofer, who paid regular visits until 1884, and Fathers Paulus Tolksdorf and Chrysostom Verwyst, O. S. F., who continued the work until 1887. It was during the administration of the Rev. Father Weikmann, which extended from 1887 to 1890, that the parish was founded. After Father Weikmann came the Rev. Ignatius Schaller, who remained as pastor from March, 1891, until July, 1892. Then followed the Rev. Father Mendl, he being succeeded by the Rev. B. Klein, the present pastor, who has been in charge since August, 1893. The present church at Fifield was erected in 1888, at an expense of $4,500. The parsonage, built two years later, cost $1,500. The congregation of St. Francis of Assissi consists of sixty families, and connected with it there is an Altar Society, which has a membership of fifty.

The congregation of the Immaculate Conception at Butternut, Ashland County, Wisconsin, a mission to Fifield, has a membership of forty families. Services are held there once every week and on one Sunday in every month. The parochial school at this place is in charge of a lay teacher. Of societies in the congregation there are two: An Altar Society, with thirty members, and St. Franciscus Men's Society, with fifteen members.

The congregation of the Precious Blood at Glidden, Ashland County, Wisconsin, consists of about seventy-five families, all of whom are German. This church is also a mission of St. Francis of Assissi, and is attended

from there one Sunday in each month, during the greater part of the year, with occasional services besides. A school-house was built here in September, 1896, and is conducted by a lay teacher. The Altar Society connected with this congregation has a membership of seventy, and St. Joseph's Men's Society, forty-five members.

St. Francis of Assissi Church, Fifield, and Immaculate Conception Mission, Butternut, Wis.

Rev. B. Klein.

The Rev. Bernard Klein was born February 26, 1859, at Abenberg, Bavaria. He studied for the priesthood at Eichstaett, Bavaria, and at St. Francis Seminary, near Milwaukee, being ordained priest at the latter place in 1881. He said his first Mass at Holy Trinity Church, Milwaukee, after which he attended the congregations at Fountain City, Glencoe, Arcadia and Clayfield.

Immaculate Conception Church, Fountain City, Wis.

THE congregation of the Immaculate Conception at Fountain City, Buffalo County, Wisconsin, was, it is believed, organized in the early '50's. It is known, however, that but one priest visited this place until 1856, he being the Rev. Father Tappert, who was at that time located at La Crosse. Father Tappert was succeeded by the Rev. Father Seif, who attended to the spiritual wants of these people until 1860, when Father F. X. Etschmann assumed charge. During 1860, he built a brick church, which was completed and dedicated by Bishop Henni October 9th of that year. The next pastor to assume the duties of this parish was the Rev. Father Schraudenbach, whose successor, the Rev. Father Kleiber, completed the parsonage in 1863 and became first resident pastor of the parish. Then followed in succession the Rev. Dr. Joerger and the Rev. L. Spitzlberger, the latter remaining from 1867 to 1876, during which period he built the first school house at Fountain City and bought a number of lots upon which to erect a church. The next pastor, the Rev. Father Schmidt, built an addition to the edifice in 1872. He was followed by the Rev. Father Koke, from 1872 to 1873, his successor, the Rev. Joseph Moder, continuing in charge until 1874. The Rev. Paul Geyer, who succeeded the Rev. Father Moder, built a brick school house at Fountain City, on which $3,000 was expended. Then followed the Rev. Fathers Schobel, Pfaller and Loserez, the latter from 1876 to 1878 (he died in June of the latter year and was buried in the cemetery at Fountain City). The next pastor was the Rev. Father Stehle, who left again in June, 1879. During the month following his departure, the Rev. Joseph Wiedmann celebrated his first Mass at the Immaculate Conception. For two years following, that is from 1879 to 1881, the Rev. J. Wicker was pastor at Fountain City, his immediate successor being the Rev. Ignatz Schaller. Then, for a brief period, the Rev. Father Obermüller, of La Crosse, attended the congregation, and after him came the Rev. Bernard Klein, who was there during the same year, 1882. His suc-

cessor was the present incumbent, the Rev. Willibald Hackner.

The congregation of the Immaculate Conception was duly incorporated under the State Laws of Wisconsin in the fall of 1884. During the same year some additional lots were added to the church property, $500 being paid for the same. It was in 1884, also, that a very successful mission was held at Fountain City by

Immaculate Conception Church and School, Fountain City, Wis.

the Jesuit Father F. X. Neubrand. In 1887 the free school system was introduced into this congregation, which fact greatly aided in advancing the interests of the parish. In 1891 a new brick parsonage of liberal dimensions was built and finished. During the year following, another mission was given at Fountain City by the Jesuit Fathers Porth and Simeon. Four years later, Fathers Porth and Neubrand held still another mission at that place. At present the congregation of the Immaculate Conception consists of about one hundred families, and the parochial school, which is under the immediate direction of the Franciscan Sisters, has an average attendance of sixty pupils. Of Catholics societies in this parish, there are an Altar Society for Married Ladies, seventy members; Young Ladies' Sodality, thirty members, and Family Protective Association, sixty-three members. Of the buildings in this parish, the church is brick with a frame tower, the school house is of brick and the parsonage also. On account of the rather limited dimensions of the present church edifice, it is hoped that the congregation will, in the near future, deem it advisable to build a larger and more appropriate structure.

St. Lawrence congregation, at Alma, Buffalo County, Wisconsin, is attended as a mission by the resident pastor from Fountain City. The congregation at the present time consists of about forty families. Another mission attended by the same pastor is St. Ann's, Buffalo City, Wisconsin, which consists of ten families. A third mission, the Sacred Heart, is located at Nelson, Buffalo County, Wisconsin. At this place there are fifteen families.

The Rev. Willibald Hackner, present rector of the Immaculate Conception at Fountain City, was born in 1852 at Furth, Ober-Pfalz, Bavaria, Germany. He acquired his classical education at Augst, Germany, after which he came to the United States, where he arrived in May, 1874. He then almost immediately came West to Wisconsin and entered the Seminary at St. Francis, near Milwaukee, where he pursued a course in philosophy and theology. He was ordained to the priesthood by Archbishop Henni June 24, 1878, and was at once appointed rector of St. Mary's congregation at St. Mary's Ridge, Monroe County, Wisconsin, where he remained until 1882. He was then transferred to Fountain City.

St. Carolo Borromeo (Italian) Church, Genoa, Wis.

THE Congregation of St. Carolo Borromeo at Genoa, Vernon County, Wisconsin, was until recently attended as a mission by the resident pastor from Rising Sun. More recently, however, owing to the marked improvement in its general surroundings, and at the urgent request of its rapidly increasing and noticeably zealous congregation, the mission of Genoa has become an independent parish, having for its resident priest the Rev. Comte M. Von Droste Huelshoff, who also attends the congregation of the Sacred Heart of Jesus at De Soto, also in Vernon County. A more extended notice of the Genoa congregation will be found attached to the history of Rising Sun.

Church of the Immaculate Conception, Hammond, Wis.

THE congregation of the Immaculate Conception at Hammond, St. Croix County, Wisconsin, was established in 1876. From that time on the following resident pastors have had charge of this parish: The Rev. J. M. Wicker, Joseph M. Baur, W. White, J. L. Fitzpatrick, and the Rev. B. P. Connolly, the present incumbent. The congregation consists of about five hundred souls, almost all of whom are Irish or of Irish descent. Up to the

Church of the Immaculate Conception, Hammond, Wis.

present time this parish has not been able to maintain a school of its own. Of Catholic organizations in the congregation there are two, the Catholic Knights of Wisconsin, of which Joseph Hawkins is president; D. Deneen, secretary; John McGovern, treasurer, and the Rev. B. P. Connolly, spiritual director, and a Ladies' Altar Society.

The mission of St. Bridget's at Wilson, St. Croix County, consists of between sixty and seventy families, who are attended by the pastor from Hammond twice each month. This congregation was organized about twenty-seven years ago by the Rev. J. Neuer, then resident pastor at Eau Galle, Wisconsin. There is an Altar Society connected with St. Bridget's, to which most of the ladies of the parish belong.

The Rev. B. P. Connolly, present rector of Immaculate Conception Church, and St. Bridget's, was born in Ireland, thirty-nine years ago, and having completed a course in classics in the school there, he came to America in August, 1882. In the same year he entered St. Jerome's College, Berlin, Ontario, Canada, where he pursued the study of mental philosophy for one year. At the expiration of that time, he received a diploma

Rev. B. P. Connolly.

entitling him to take up the study of theology, which he did on coming to the Seminary of St. Francis of Sales, near Milwaukee, in September, 1883. Here he remained until having received ordination to the priesthood on June 24, 1886, at the hands of the Most Rev. Archbishop Heiss, of Milwaukee. He received his first appointment on August 4th following from the Right Rev. Bishop K. C. Flasch, of the La Crosse Diocese, his Bishop, as assistant pastor at St. Patrick's Church, Eau Claire, Wisconsin, where he remained for ten months. On June 22, 1887, he was appointed pastor of St. Philip's Church, Crawford County, Wisconsin, having as such also charge of St. Patrick's mission in the same county. After three years and four months at this place, he was appointed pastor of St. Bridget's Parish, River Falls, Wisconsin, having St. Joseph's congregation, in El Paso, Pierce County, Wisconsin, as a mission. Of these two places he remained in charge from October 1, 1890, until November 6, 1896. During his pastorate at River Falls, Father Connolly purchased, or rather caused to have purchased, a new site, namely the first piece of land owned by the congregation for cemetery purposes.

During that time he had the new St. Bridget's Church—the present one—built, which is the finest edifice by far in that thrifty little town. On December 5, 1896, he was appointed pastor of the Immaculate Conception Parish at Hammond, St. Croix County, Wisconsin, having also charge of St. Bridget's congregation at Wilson, in the same county.

St. Michael's Church, Hewitt, Wis.

IN the early days, the Catholics from Hewitt and vicinity attended the church at Marshfield, where the Rev. Ignatius Schaller was pastor. In 1885 Hewitt became a mission of Marshfield, continuing as such until April, 1888, when the Rev. C. Nau, assistant pastor of the Rev. Ignatius Schaller at Marshfield, was made pastor there. In that same year Father C. Nau built the parsonage at Hewitt, removing there as first resident pastor in August, 1889. For some time following, an old store was used for church purposes, affairs, in fact, continuing in the same condition until March, 1889, when Father Nau was transferred to the

St. Michael's Church, Hewitt, Wis.

pastorate at Mosinee, and Hewitt once more became a mission and was attended as before, from Marshfield. Towards the end of June, 1891, the Rev. Winand Daniels, at that time assistant priest at Marshfield, was appointed by the Rt. Rev. Bishop Flasch to the pastorate at Hewitt. Upon taking up his residence there, he at once began the erection of a church, and on Sunday, August 23, 1891, the corner-stone was laid by the Rev. P. Geyer, then pastor at Marshfield, in the presence of the Revs. Joseph Joch, pastor of Auburndale, P. Dickopf, assistant priest at Marshfield, and Father Daniels. On October 18 the new church bell was blessed by the Rev. P. Geyer and on the 27th the new church of St. Michael's was dedicated by the Rt. Rev. James Schwebach, administrator of the diocese of La Crosse. At this service there were present the Revs. P. Geyer, Father Joch, Schnitzler, Hegemann, Untraut, Dickopf, Birsner, and Lugowski. In 1892 the entire church was veneered. On July 23d of the following year, 1893, the Rev. A. Schauenberg, deacon, was ordained to the

Rev. Winand Daniels.

priesthood by the Rt. Rev. James Schwebach, and three days later celebrated his first Mass in St. Michael's Church. In January, 1894, the interior of the church was frescoed. From March 21 to 28, 1897, the Capuchin Fathers gave the first Holy Mission for St. Michael's congregation. The church is now in excellent condition, the interior fixtures and furniture being substantial and handsome. The high altar, a quite artistic piece of work, was the gift of Mr. Michael Ruplinger of Hewitt. The communion-rail is the gift of Mr. Laurenz Schneider, and the pulpit a present from Mr. Balth. Christmann. An additional improvement to the parish during the present year (1898) is to be noted in the erection of a nice school house and Sisters residence, of which Sisters of Notre Dame Convent, Milwaukee, will be in charge.

The trustees of the Hewitt Church are: Mr. John Wolf, secretary, and Mr. Charles Schulhäuser.

Associated with Hewitt as missions there were at one time those of Rozellville, Marathon County, which was given to the Rev. C. Weber, as a pastorate, in January,

1893, and Loyal, Clark County, which severed its connection with this parish September, 1895. There still remains, however, the mission of Corpus Christi at Bakerville, Wood County, which has belonged to Hewitt since that place became a parish. Here there is a nice church, built in 1886, and a Catholic school, conducted by one lay teacher. The congregation numbers fully fifty families, mostly Germans. An addition of 20 feet was built on to the church at Bakerville during the past summer and a new altar added to the interior furnishings. The congregation at Hewitt is all German and consists of about ninety families. Of Catholic societies in this congregation there are the St. Elizabeth Altar Society, sixty-six members: President, Mrs. Mary Ruplinger; Secretary, Mrs. Anna Schieferl; Treasurer, Mrs. Ahl; and a Branch of the Catholic Knights of Wisconsin. In the Bakerville congregation there are St. Ann's Altar Society, St. Mary's Young Ladies' Society and St. Aloysius' Society. The ornamental windows in the church were presented by Messrs. Ruplinger, John Wolf, Schneider Bros., Frank Leuschen, Aloys Hornick, Mrs. Barbara Daniels, Joseph Hastreiter, William Rapp, Mathias Strupp, and the societies of the congregation.

The Rev. Winand Daniels, present incumbent at Hewitt, was born in Giesenkirchen, Germany, February 23, 1866. For ten years following his birth his parents made their home in M. Gladbach, Rhineland, during which period he received his primary education at the public schools of his native country. When thirteen years of age he entered college in Holland, remaining there for nine years. At the end of that time he was admitted to the University at Innsbruck, Austria, where he studied theology. He then attended the Priests' Seminary at Mainz, completed his literary course in six months, and was ordained to the priesthood March 14, 1890, saying his first Mass on March 25 of the same year at M. Gladbach. Father Daniels came to America in July following and was appointed assistant priest to the Rev. Father Foppe at South Chippewa Falls. After six months he was appointed assistant priest of the Rev. P. Geyer at Marshfield, remaining with him until June, 1891, when he was appointed to his present charge as pastor of St. Michael's Church at Hewitt.

St. Patrick's Church, Hudson, Wis.

THE first Mass was celebrated at Hudson by the Rev. George Keller in January, 1855. Father Keller was stationed at St. Paul, and from 1855 to 1856 visited the Catholics of Hudson at various intervals, administering to the spiritual wants of the settlement, which at that time consisted of a few French and half-breed families. On these occasions he celebrated Mass in the house of Peter Bouchea. In the fall of 1856 Bishop Henni's attention was called to the Catholics living in this part of the State, and deeming it advisable to foster the evident interest taken by them in spiritual affairs, he sent the Rev. J. J. McGee to Hudson, as first permanent pastor. Here the Rev. Father had jurisdiction which extended over the greater part of St. Croix and Pierce Counties. He at once set about the erection of a suitable place of worship, and although the congregation, as stated, was exceedingly limited, succeeded in erecting a frame structure, 30 by 50 feet, on the corner of Second and St. Croix streets. The land upon which this church was built was donated by the first settler, Louis Massey, a half-breed. The building was soon completed and in the spring of 1857

St. Patrick's Church, School and Parsonage, Hudson, Wis.

Mass was celebrated for the first time and the church dedicated to God under the patronage of St. James. Having accomplished this very desirable work, Father McGee remained but a very short time, his successor, the Rev. Godfert, assuming the pastorate in September, 1857. Father Godfert remained for two years, when he was succeeded by the Rev. Dr. Mignault. In 1861 the Rev. Nicholas Stehle came to Hudson, and he was followed two years later by the Rev. Sebastian Seif. Five years later the Rev. Chrysostom Verwyst assumed charge of the parish, and during his pastorate attended the congregations at Clayfield, Oak Grove, River Falls, Prescott, Schwalen Settlement, East Farmington and Somerset. In spite of the arduous duties imposed upon him, Father Verwyst still found time to make many

improvements to the church property at Hudson, among them, founding a Catholic school, which he placed under the direction of Mr. James Donohue. As might be supposed under such an energetic administration, the congregation rapidly increased in numbers, so that before long it became evident that it would be necessary to procure a more commodious structure. He therefore purchased the grounds occupied by the present church, on the corner of Fourth and St. Croix streets, and also secured a suitable area of land for cemetery purposes. A short time after this, Father Verwyst left for the southern part of the State, and was succeeded as pastor of St. Patrick's by the Rev. Peter Lavin, who, however, remained but six months, when the Rev. Martin Connelly assumed the charge and at once began the erection of the present brick church. Some years elapsed before the completion of this structure, but the work was finally accomplished, and the building dedicated by the Right Rev. M. Heiss, on October 23, 1874, under the patronage of St. Patrick.

Father Connelly was born in County Galway, Ireland, and received his education in the national schools and St. Bernard's Seminary at Lochrea. In 1865 he came to this country, and entered Notre Dame University at Notre Dame, Indiana, from which institution he graduated in 1867, taking the degree of A. B. The following year he entered St. Francis Seminary near Milwaukee, and was ordained to the priesthood at that institution by Bishop Henni, on December 17, 1870. After ordination he served in the parishes of Ettrick, Hudson, Eau Claire, Erin Prairie and River Falls, and then entered the diocese of St. Paul, where he remained for six years. He again returned to the diocese of La Crosse, and in 1889 left for California, where he became a Jesuit. Among the many improvements worked by Father Connelly, in these various parishes, were, the church at Hudson, a parish house at River Falls, in 1888, and the re-establishment of the parochial school at Eau Claire in 1876, at which time he introduced the Franciscan Sisters of Joliet. During his pastorate at Hudson, he was greatly interested in temperance work, organizing the Father Matthew's Society, and Cadets.

After the departure of Father Connelly, the Rev. Father Coleman performed the duties as temporary pastor, at Hudson, and, in 1876, the Rev. Thomas A. Kelly took charge of the parish. Father Kelly was born in the County Kilkenny, Ireland, on the 17th of April, 1851. At the age of fifteen he began his classical course at Waterford, Ireland, where he remained six years, and then came to America. Here he took a philosophical and theological course at St. John's Seminary, at Norfolk, Virginia, completing the same at St. Francis Seminary, Milwaukee. He was ordained to the priesthood on the 15th of March, 1875, at La Crosse, by the Right Rev. Bishop Heiss. He then spent one year at St. Gabriel's Church, Prairie du Chien, as assistant pastor, when he was transferred to St. Patrick's Church at Hudson. During this pastorate he succeeded in opening St. Mary's Academy, which was given to the Sisters of Mercy of Janesville. Later this institution was purchased by the St. Joseph Sisters of St. Paul, who are the present owners. He also erected the present parsonage at Hudson, and organized a branch of the Catholic Knights of Wisconsin, which is still in a flourishing condition. In 1889 Father Kelley was transferred to Eau Claire, being succeeded at Hudson by the present pastor, the Rev. J. A. Barney of La Crosse.

Father Barney was born in La Crosse, and educated in the parochial schools of that city. His

Rev. J. A. Barney.

classical, philosophical and theological studies were acquired at St. Francis Seminary. He was ordained to the priesthood at St. Joseph's Cathedral, La Crosse, June 21, 1887, by the Right Rev. Kilian Flasch. His first charge was St. Patrick's Church at Seneca, Crawford County, where he remained about two years. In July, 1889, he was sent to Hudson by Bishop Flasch. His first work in his new field was the erection of a parochial school, which was completed November 1st, of the same year, at a cost of $7,000, and dedicated by Vicar-General Schwebach on the 5th of the same month. This school is in charge of the Sisters of St. Francis from La Crosse. The present regular attendance is esti-

mated at one hundred and fifty scholars. Besides laboring to liquidate the heavy debt incurred by the erection of the school, Father Barney has added many other much-needed and valuable improvements to the church. The congregation of St. Patrick's at the present time numbers about one hundred families.

St. Mary's Church, Hurley, Wis.

THE congregation of the Blessed Virgin of the Seven Dolors, at Hurley, Iron County, Wisconsin, was established by the Rev. Chrysostom Verwyst, O. S. F., in 1886, during which year he visited the Catholics in that vicinity from Ashland. The building was completed and furnished by the present pastor, the Rev. Father Gilbert Nuonno, O. S. F., who was appointed by the late Right Rev. Kilian C. Flasch to take charge of that pastorate in June, 1886. Father Gilbert Nuonno also began the erection of a large Catholic school in 1890, which was completed and

St. Mary's Church, Hurley, Wis.

opened with an attendance of one hundred and twenty children on the 5th of January following. This school is conducted by three Sisters of St. Francis. The congregation of St. Mary's consists of two hundred families, of Italian, Irish, Polish, French, and German nationality. The following societies are represented in this congregation: Branch No. 91, Catholic Knights of Wisconsin; Court No. 274, Catholic Order of Foresters; D. P. McNeil, chief ranger; St. Michael's Polish Society, and two Italian Mutual Relief Societies.

Father Gilbert Nuonno was born in Italy in 1842, ordained to the priesthood in March, 1865, and came to this country during that same year.

The mission of St. Ann's, at Saxon, Iron County, Wisconsin, which is attended by the pastor from St.

Rev. Gilbert Nuonno.

Mary's at Hurley, consists of some thirty-five families, nearly all of whom are French. The church was built at this place by the present pastor nearly five years ago, since which time he has held services there regularly once a month. He also visits a small mission at Iron Belt, Wisconsin, on every second Sunday in the month, and has charge of another at Pierce, which place he visits on the last Sunday of the month. In both of the last named places he holds services in the school house.

SS. Peter and Paul's Church, Independence, Wis.

THE church of SS. Peter and Paul's congregation, at Independence, Trempealeau County, Wisconsin, was erected by the Rev. H. Klimecki, in 1875, and dedicated by the Rt. Rev. Michael Heiss, then Bishop of La Crosse, on October 7 of the same year. A small parsonage was also built at this time. Father Klimecki resigned his charge May 10, 1882, and from that time until March of the following year this congregation was attended by the Rev. D. Majer, at that time resident pastor at Pine Creek. From March 19, 1883, until November 30, 1885, Father A.

Warnagiris assumed the duties, and from the latter date until March, 1888, the Rev. R. Tomaszewski was in charge. In September, 1886, a brick school-house, just then completed, was dedicated by Bishop Flasch of La

SS. Peter and Paul's Church, Independence, Wis.

Crosse. The next pastor assuming charge of this congregation was the Rev. R. L. Guzowski, who remained until February 20, 1890. This pastor built a larger and more commodious parsonage during the year 1889. From February 20 until September 3, 1890, this church was attended by the Rev. A. Kroll, pastor at North Creek. On the latter date the present pastor, the Rev. August Babinski, took charge of the parish. In 1895 the erection of a large brick church, 56x131 feet, was begun. This building was completed during the year 1896, at a total cost of $25,000, and was dedicated on October 28 of that year, by the Rt. Rev. Bishop Schwebach. This congregation is in a very flourishing condition, as will be shown by the following statistics, which indicate that on February 1, 1897, it consisted of three hundred and two families, or one thousand five hundred and eleven souls, of whom eight hundred and seventy were communicants. There is a school in connection with the congregation of SS. Peter and Paul's which is in charge of three Sisters of St. Francis, the regular attendance being one hundred and thirteen. Of Catholic societies to which members of this congregation belong, there are: SS. Peter and Paul's Benevolent Society: P. C. Skroch, secretary; Confraternity of the Holy Rosary: Alexius Sygulla, secretary; Confraternity of the Sacred Heart: Jacob Skroch, secretary.

The Rev. August Babinski was born on July 28, 1855, in Long, County of Konitz, Prussian Poland. After obtaining his earlier education at the common school at

Rev. Aug. Babinski.

that place, he took up a course of classics and philosophy at the Gymnasia of Pelphlin and Culm. He was, also, from 1877 to 1880 a student of medicine at the University of Greifswald, in Pomerania. He next took up a course of theology and philosophy in Louvain, in Belgium, where he remained until the time of his ordination to the priesthood in June, 1886. He then came to the United States and was almost immediately appointed to the pastorate of Humbird, in the Diocese of La Crosse, where he remained until May, 1889, when he was appointed pastor at Junction City, remaining there until September, 1890. Since then he has had charge of SS. Peter and Paul's at Independence.

St. Michael's Church, Junction City, Wis.

IN 1886 the Catholics of St. Michael s congregation at Junction City, Portage County, Wisconsin, were attended from Marshfield by Father Schaller, then resident pastor of that parish. In the year following, however, Father Krugulski was

appointed to that charge, and during the year following completed the church which had already been partially erected. Father Krugulski remained at Junction City for four years and six months, being at the end of that time succeeded in the pastorate by the Rev. Father Babinski. He was succeeded by the Rev. Father Lugowski, whose term of services occupied a period of four years and seven months, he in turn being succeeded by the Rev. Father Meklaszewski, who administered to the spiritual wants of the parish for one year, when the present rector, the Rev. J. J. Miller was appointed to the charge. Since taking up his residence there, Father Miller has

St. Michael's Church, Junction City, Wis.

enlarged and improved the church edifice to the extent of $2,000, the structure now occupying an area of 96x60 feet. The congregation of St. Michael's at the present time numbers about one hundred families, comprised of people of many different nationalities. There are two Catholic organizations connected with this parish, St. Michael's Society and an Altar Society.

The congregation of the Holy Rosary (Polish) Church at Sigel, Wood County, Wisconsin, is now attached as a mission to the parish at Junction City. Prior to this, however, as long ago as 1883, it was attended by the resident pastors from Marshfield. Services are held at Sigel twice each month, the congregation at the mission numbering at the present time one hundred families. There are two Catholic organizations connected with this mission, a Holy Rosary Society with forty members and St. Josaphat's Society, which has a like number. There is a parochial school also connected with the congregation, which is in charge of a lay teacher and has a regular attendance of eighty scholars.

Rev. J. J. Miller.

The Rev. J. J. Miller, present rector of the congregations at Junction City and Sigel, was born in the eastern part of Bohemia in 1866, and emigrated to this country in 1883, receiving his education at St. Francis Seminary, near Milwaukee, from which institution he was ordained in 1889. Following ordination he was appointed by Bishop Flasch, of La Crosse Diocese, to the Catholic parish at Union Center, where he remained for a year and a half. He then served successively at La Crosse, Bloomer and Dorchester, being transferred from the latter place to Junction City in the spring of 1896.

Church of the Nativity of the Blessed Virgin Mary, Keyesville, Wis.

THE congregation of the Blessed Virgin Mary, at Keyesville, Wisconsin (formerly Ithaka), Richland County, Wisconsin, was established on December 25, 1859, that being the date on which the original deed for four acres of church property was issued for the nominal sum of one dollar by the

grantor, Mr. Wilhelm Misslich, and his wife. From that time until 1864, the Catholics at Keyesville were attended at stated intervals by pastors residing in neighboring parishes. Since that date, however, they have maintained a resident pastor, the first to keep that position being the Rev. Theophil Beau, a native of Basel, Switzerland, where he was born in the year 1840. When thirteen years of age Father Beau came to the United States, where, having acquired the necessary education for that purpose, he was ordained to the priesthood on February 2, 1865. This reverend pastor was succeeded at Keyesville by the Rev. F. X. Heller, in 1873, who was in turn followed by the Rev. Albert Mendl in 1875. In the year following the coming of the latter priest to this parish, the Nativity congregation was transferred to the Rev. Michael Heiss, who maintained the charge until 1879. Then the rectorate passed into the hands of the Rev. Henry Koenig, who continued in charge until the time of his death. This pastor was born March 17, 1847, at Pfaffenschwende (Heiligenstadt), province of Sachsen. He was ordained to the priesthood on May 21, 1874, and came to America September 23, 1876. His remains were sepultured in the cemetery at Keyesville. During a portion of the time in which the pastorate was attended by Father Koenig, that is, from 1882 till 1887, he had for an assistant the Rev. Joseph Buss. The next resident pastor at Keyesville, of whom any record is given, was the Rev. Adolph Miller, now of Bloomer, Wisconsin, who came there in 1892. He was succeeded, in the year following, by the Rev. Charles Jungblut, at present located in Phillips, Price County, Wisconsin. Father Jungblut was followed by the present rector at Plain, Wisconsin, the Rev. John G. Laurer, who remained in charge from 1895 until 1897, when he was succeeded by the Rev. August Douven, who was ordained to the priesthood on the 31st of May, 1890. In addition to his work at Keyesville, Father Douven has also charge of eight stations, which are attended by him at regular intervals from Keyesville.

A parochial school was established in connection with Nativity congregation in 1869, the regular attendance at the present time numbering seventy scholars, who are in charge of Franciscan Sisters.

St. Mary's Church, Lyndon Station, Wis.

ONE of the oldest parishes in the Diocese of La Crosse is the Immaculate Conception of Lyndon Station. Half a century has almost elapsed since it was first founded and from this it may be learned that the old landmarks are fast fading from view, and that in a few years nothing will remain to tell the story of pioneer days. At present there are living, a few miles from Lyndon, old homesteaders who delight in speaking of those early days, when they were in the prime of manhood, and relate how they cut the logs and helped to build the first church. From these was learned what little is narrated in the following:

Lyndon Station lies on the Chicago and Milwaukee Railway at about an equal distance from the cities bearing those names. Some six miles to the southeast are the famous Dells of Wisconsin, a part of the parish overlooking Witches' Gulch and Coldwater Cañon. But

St. Mary's Church, Lyndon Station, Wis.

long before Lyndon was thought of St. Mary's or St. Bridget's, as it was then called, was erected. In 1849, 1850 and 1851 a number of homeseekers, hailing from the "Little Green Isle Across the Seas," came and settled in what is now known as Seven Mile Creek and Kildare townships. Among these were the Taylors, Harveys, Doyles, Greens, Dixons, Smiths, Leonards, Mooneys, Caseys, Hayes and Murrays. One of the first things after erecting their rude dwellings, to claim the attention of those sons imbued with the faith of St. Patrick, was to find a priest to minister to their spiritual wants. Accordingly, in 1851 we see the Rev. Maximillian Gaertner of Sauk City journeying by slow stages (he used ox teams for the major portion of the journey, but also traveled a considerable distance on foot), to pay them his first official visit. On arriving he read Mass and held services at the home of a Mr. Patrick Casey, continuing to do so until the new church was built, which was some time in 1853. This church was named after St. Bridget and located on section five in Kildare Township, at a point known as the McEntur Place. Father Gaertner attended St. Bridget's about four years (1851-

1855), and was succeeded by the Rev. Father Godfry. During the latter's administration (1855-56) the removal of the church to the place where the cemetery now lies was agitated, although not carried into effect until the advent of the Rev. Nicholas Stehle in 1856. Father Stehle, besides moving the church, purchased thirty acres of land adjoining the cemetery, whereon was located the first parsonage, he being the first to occupy it as permanent pastor. He was relieved (1858) by the Rev. Dennis O'Neil, who, two years afterwards (1860), gave way to the Rev. Father Montague. About the time of his arrival the Milwaukee and St. Paul Railway Company extended their line through to La Crosse, locating a depot at Lyndon Station. St. Bridget's being two miles distant, it was determined to build a church in the new town. Accordingly, a frame structure 60x30 feet was erected, the same doing service to this day. The wings to the church, as it now appears, were attached some twenty years afterwards by the Rev. John Meurs. Father Montague also purchased the present priest's house and had it moved to where it now stands, but so many changes have been made, within and without, during the thirty-seven years of its occupancy that it would not now be recognized by its original builders. Father Montague attended Lyndon and missions, including Mauston, New Lisbon, Necedah, Kilbourn City and others, for upwards of ten years (1860-1870). He died after a brief illness at New Lisbon, his remains being interred in St. Mary's Cemetery, where they still repose. The next pastor was the Rev. Father Conroy, who remained about seven years (1870-1877), and was succeeded by the Rev. Father Meurs of Prairie du Chien. Father Meurs eclipsed all of his predecessors in duration of pastorate at Lyndon, having charge from December, 1877, to September, 1892. He built the annex referred to, changed the name of the church from St. Bridget's to St. Mary's, purchased the present schoolhouse and had the parsonage veneered. On his resignation, the Rev. J. F. Lang, formerly Counsellor of the Diocese of Fort Wayne, took charge. During his short stay of nine months some five thousand dollars were expended in making improvements on the parsonage and church. The partial indebtedness thus was gradually decreased through the efforts of the Rev. J. F. Kennedy, who was appointed pastor of St. Mary's in July, 1893, but has not yet been entirely removed. Father Kennedy remained in Lyndon a little over two years, when, owing to failing health, he was compelled to retire from active work. He then went to St. Mary's Hospital, Rochester, Minnesota, where he died of consumption on February 25, 1897. The present pastor, the Rev. J. Nevin, took charge of St. Mary's November 1, 1895. He was born in Vernon County, which adjoins the one in which he now lives, August 13, 1861. In the fall of 1882, he entered the Seminary of St. Francis, where in June of 1891 he was ordained priest by the Most Rev. Frederick Katzer. Shortly afterwards he was made assistant to the Rt. Rev. James Schwebach, then rector of St. Mary's Church, La Crosse. In this capacity he served seven months, when on the promotion of his Lordship to the episcopate he was assigned to Reedsburg and missions, which he resigned in the fall of 1894 to take charge of Necedah. He is much taken up with St. Mary's and its people and hopes, in accordance with their established generosity, in the near future to erect a new church befitting their Patron Saint as an enduring monument of their zeal, so

Rev. J. Nevins.

that fifty years hence their good deeds may not only be emblazoned in the Book of Life, but also recorded in history as examples of unquestionable devotion. The present trustees of the parish are: William Troy and J. T. Doyle; consultors, James Taylor and Thomas Pollard. The census of 1895 gives to St. Mary's a congregation numbering nine hundred souls. There are at present one hundred and thirty-five Irish, fifteen German, seven Dutch and seven Polish and Bohemian families holding pews. A free school has been conducted in connection with the parish for twenty years, presided over by two Franciscan Sisters from La Crosse. It has an enrollment of about ninety pupils, the average attendance being fifty. Lyndon Court, No. 411, of the Catholic Order of Foresters, was organized March 21, 1894, and has enrolled sixty members, all of whom are in good

standing. The present officers are: M. F. Conway, chief ranger; Dannie Fox, vice chief ranger; G. J. Hayes, recording secretary; William Troy, financial secretary; J. Welsh, treasurer; trustees, John Caneey, P. J. Cowles and Thomas Tracey. St. Bridget's Total Abstinence Association was organized February 14, 1875; M. F. Conway is now president. Among the most zealous workers in the Society are Joseph Taylor, Patrick Morrisy, Michael Moran and Miss Blake. A Reading Circle was formed in March, 1896, and has about thirty members, with Miss Mary Foley president. A League of the Sacred Heart was started about the same period and has some two hundred and fifty members enrolled. A Ladies' Altar Society has been doing good work for the last forty years. It numbers at present seventy-five souls. Mrs. Blake and Mrs. G. J. Hayes are the secretary and treasurer. There is also a flourishing Young Ladies' Sodality, having for prefect Miss Maggie Blake.

St. Mary's Church, Marathon City, Wis.

THE congregation of St. Mary's at Marathon City, Marathon County, Wisconsin, was founded in the year 1863. The first priest to minister to the spiritual wants of the Catholics of this place was the Rev. T. Lutz, who was succeeded by the Rev. L. Hengen, as first resident pastor,

Rev. E. A. Hanses.

in 1866. He was followed, in 1871, by the Rev. L. Spitzlberger, who in turn gave way to Father T. Reiser in 1875. During his residence at Marathon City, Father Reiser built the present church, besides making a number of lesser improvements to the church property. The present pastor, the Rev. E. A. Hanses, took charge of the congregation in 1888. There are at present about two hundred and thirty families in the parish. The parochial school at Marathon City, which is conducted by two Franciscan Sisters of the Perpetual Adoration, from La Crosse, has an enrollment of about one hundred and fifty scholars. The Catholic Knights of Wisconsin are represented in this congregation.

The Rev. E. A. Hanses was born in the year 1847, in Germany, and was ordained on the 18th of February, 1871. He came to the United States in 1867.

St. Patrick's Church, Marble Ridge, Wis.

NOT unlike the history of other country parishes, that of St. Patrick's congregation, in the town of Bear Creek, Sauk County, Wisconsin, is considerably involved in obscurity. This congregation is composed almost entirely of people of Irish descent. Of the first of these mentioned, are the families of O'Brien and John O'Meara, who moved to the town in 1853. During the year following, Patrick Shea, Patrick Donohue, Patrick and Michael O'Neil, James Quinn, Peter Welsh, Mr. Couly, John Lahey, Mr. Carney, Mr. Kavanaugh, Thomas Murray, W. Rooney, and others, took up their permanent abode in that locality.

In the fall of 1855, James Donohue, a son of Patrick Donohue, was badly injured by a falling tree, and, as his condition was known to be critical, a messenger was at once dispatched for a priest to Sauk City, where the Rev. Father Gaertner then resided, that being the nearest available point from which to obtain succor. Father Gaertner at once responded to the call, and, although too late to administer the Sacraments, conducted the funeral services, saying Mass in the home of Patrick Donohue. This was the first visit made by any priest to the settlement, opening up, as it were, a means of communication with the people, who at a later date organized the now flourishing parish of St. Patrick's.

Father Gaertner thenceforth visited this Irish settlement about once a month until the summer of 1858, saying Mass at the house of Patrick Donohue. This house, where divine services were held from 1855 to 1860, was situated in the extreme northeast corner of Section 9, a few rods west of a little spring. Here the first christening of the congregation was held, the candidate being the daughter of Thomas and Catherine (O'Mally) Murray. The child was born September 23, 1855, and named Mary. This christening took place when Father Gaertner came to Patrick Donohue's house the first

time, in 1855. The first marriage in the settlement was celebrated also at the residence of Patrick Donohue in the early '50's. The happy and historic couple were Michael O'Neil and Margaret Maroney.

The Rev. F. X. Weinhart was the second priest to attend this congregation, continuing to do so from the fall of 1858 to that of 1860. He, also, was stationed at Sauk City, Wisconsin, visiting the Bear Creek mission from that place once each month. After he had attended the settlement for two years, and the congregation had increased to about twenty families, he encouraged the faithful to select and obtain a site for erecting a church. But about that time this zealous apostolic Father relinquished charge of the place.

The good people, however, perceiving the necessity of a house of God wherein the most Holy Sacrifice of the Mass might be offered up, and responding to the advice and encouragement of Father Weinhart, began to earnestly discuss the immediate erection of a suitable building. The first site selected was on the present "Ridge Road," on a piece of land belonging to one Flynn, and situated in Section 2. At that place, in the winter of 1861, a meeting was held, but no definite resolutions were adopted, for, upon accurate investigation, it became apparent that the holder of the land had only an obscure title to it. Hence, on March 20 of the same year, another meeting was held, when John Rice offered to donate three acres of land to the congregation for church purposes. This proposition was quickly and thankfully received.

The location having thus been determined upon, the ground obtained and timber bargained for, the zealous little band of Irishmen went resolutely to work to fell trees and hew the logs with which this structure was to be built. The building thus undertaken was 18x24 feet, and when completed cost in cash about $300. Among those who assisted with their services in the construction of the church were Dennis Phalen, James Quinn, James McCarville, John Farden and James O'Maley. It was completed later in the year 1865, and the first services were held in it on the 17th of March, 1866, when it was named after the Apostle of Ireland.

After the Rev. F. X. Weinhart had relinquished charge, in the autumn of 1860, St. Patrick's mission was attached to Mazomanie, Dane County, Wisconsin, whence the Rev. Father Stroker visited it from the fall of 1860 to 1862. He held divine services alternately at the houses of Patrick Donohue and James Quinn, residing on Section 35 of the town of Washington, Sauk County, Peter Walsh, on Section 11, and John Lahey, on Section 14, both in the town of Bear Creek, and was the third priest who administered to the spiritual wants of the faithful. During his time, work on the first log church was begun. Priests in those early days could devote but little attention to temporal affairs, for they had so many missions in charge that they could barely find time to visit each once a month, and then only a day or two.

When Father Stroker ceased visiting the mission, in 1862, the congregation was without a pastor for some three months. But, again, the illness of one of the settlers proved the occasion for a priest to administer to the spiritual needs of the people of this isolated settlement. This time the visiting pastor was the Rev. Father Welsh,

St. Patrick's Church, Marble Ridge, Wis.

of Mazomanie, who afterwards came several times, and, until sometime in 1863, held divine services at private houses, as his predecessors had done.

The congregation was again left without a priest for about six months, when the Rev. Wendelin Bernard came as regular pastor from Keyesville, in the spring of 1864, making visits at stated intervals from there until the beginning of 1866. When he came the first time, he said Holy Mass, gave instructions and heard confessions at the house of Michael Callahan, who lived on Section 7, in the town of Bear Creek. During his pastoral administration, the first log church was completed. Up to his time, there was no fixed amount of salary allowed for the pastor, but the people were as liberal as their scanty means permitted, raising whatever they could by private donations. Father Bernard, however,

effected definite arrangements with the congregation regarding a certain salary per annum, the amount finally determined upon being $125.

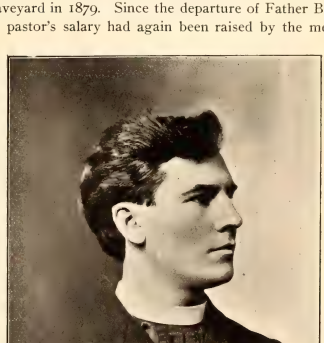
Early in the year 1866, the Rev. W. Bernard was transferred to Cazenovia, Wisconsin, and the Rev. Theophil Beau became his successor at Keyesville and also at St. Patrick's mission. He was its sixth pastor. He came on March 17, 1866, celebrating the first service in the new church. The first baptism, that of William Kearney, was administered by Father Beau on the same date, and the first confirmation by the Right Rev. Michael Heiss, first Bishop of La Crosse, in the spring of 1869. Among those confirmed at that time were John and Andrew Mears, Sr., and John and Sarah Derrig. Prior to this time, however, quite a few had been confirmed at Keyesville. During Father Beau's pastorate, the salary was raised by pew rent and the first regular church committee elected. Father Beau was universally beloved during his administration as pastor of St. Patrick's, which ended in the latter part of 1872.

The Rev. F. X. Heller succeeded the Rev. Theophil Beau as seventh pastor of this parish, continuing in attendance from 1872 to the fall of 1874. During Father Beau's time, the congregation had increased to about fifty families. Thus the little log church had become entirely inadequate to the demands put upon it, and, on the urgent advice of their pastor, the people, realizing the necessity of such an undertaking, gave their unanimous approval to the erection of a larger and more appropriate structure. Accordingly, the Rev. F. X. Heller, during the summer of 1872, perfected plans for a new church, gathering subscriptions in material and money for that purpose. As a site for this building, Michael O'Neil donated an acre and a half of land in Section 4, the location being exactly opposite that of the old one. The work on this building progressed so rapidly that the corner-stone was laid on September 15, 1872, the Rev. Theophil Beau performing the ceremony, assisted by the pastor. The dimensions of the structure were 40x84 feet, including the sanctuary. It was built entirely of frame, the lumber being hauled from Fond du Lac for that purpose. The work was done promiscuously by the day, job and gratis, the total cost of the building when completed being about $4,000. The main altar for this church was built at Cazenovia, Wisconsin, and the Stations were donated by John Cayne, Daniel Carson and John Lahey.

The church was blessed on April 30, 1874, by Bishop Heiss of La Crosse, assisted by the Rev. F. X. Heller, pastor, and the Rev. A. Heller of Muscoda, Wisconsin. He also administered the Sacrament of Confirmation, among those confirmed being Win. and Matthew Derring, and Margaret and Catherine King.

The Rev. Albert Mendl was the eighth priest in charge of this parish, attending from Keyesville, where he resided. His pastorate was quite brief, however, being of but six months' duration. His successor was the Rev. Michael Heiss, Jr., also stationed at Keyesville, who maintained the pastorate from 1875 to 1878. Under his supervision, a steeple was added to the church in 1875, the amount to pay for the same being raised by special subscription.

In 1878 the Rev. Henry Koenig became successor to the Rev. Michael Heiss, Jr., at Keyesville, having care of the souls of that charge and of St. Patrick's mission until October 31, 1889, as the tenth pastor. He blessed the graveyard in 1879. Since the departure of Father Beau, the pastor's salary had again been raised by the means



Rev. Jas. J. Maguire.

of additional taxation. In 1880 and 1881, the Rev. F. H. Lawler was assistant to Father Koenig, and visited St. Patrick's as the eleventh pastor. Then the Rev. Joseph Buss, assistant to the Rev. H. Koenig from 1883 to 1886, maintained the duties as twelfth pastor of the congregation. On May 7, 1887, both churches and their entire contents were destroyed by fire, and although every effort was made to discover it, the origin of this disaster still remains a mystery. The second church had been insured against fire in 1882 for $2,000, which amount was promptly paid to the owner, the Right Rev. Kilian C. Flasch, D. D., Bishop of La Crosse. After this loss, from May, 1887, to May, 1889, Father Koenig held divine services a few times a year at the private houses of members of the congregation.

Immediately after the destruction of the church, the people naturally began to talk about building a new one. But the old trouble, so palpably manifest twenty-seven years previous, when the selection of a site for the building was in contemplation, again made its appearance. The people evidently could not agree, and Father Koenig objected strenuously to adopting a position which might under any circumstances be construed as partisan, or subserving the interests of one faction more than those of the other. It was, in fact, evident that he preferred the people should fight the matter out among themselves, without calling the services of the pastor into requisition as arbiter or judge. By this course of action, however, he unfortunately incurred the displeasure of nearly the entire congregation, for there exists but little doubt in the minds of the people that, had he expressed an authoritative opinion concerning the dispute, it would have been adopted without question, and thus stopped all further discussion of the matter. Unable to agree among themselves, and with a pastor who remained determinedly non-committal concerning the matter, the members of the congregation referred the subject to the Bishop, binding themselves to abide by his decision. His ultimate conclusion, that a more central location would be advisable, though favoring the opinion of the majority, proved a hard blow to quite a number, especially those who had relatives and friends buried in the cemetery, which had been plotted as part of the original property and was immediately adjacent to the church. In spite of dissensions, however, the Bishop's dictum was observed, and the church built at a point nearer to the center of the parish, as suggested by him. Ground was broken, and work on the foundation of the building begun, in May, 1888. The dimensions of the building are 36x70 feet, base to steeple, which projects from the main structure, 16x16, 100 feet high. Work on this building was pushed rapidly along, so that divine services were held in it for the first time by Father Koenig on October 21, 1888. During May of the following year, considerable interest was aroused in the congregation by means of a mission given by the Rev. Father De Gurdemus, S. J., of Prairie du Chien. In the summer of 1889, the Rev. J. Campbell, then stationed at Reedsburg, Wisconsin, made a written application to the parish committee, consisting of M. Kissaue, W. A. Dwyer and James Ferguson, for the mission, but the matter fell through. As the health of the pastor now began visibly to fail, and the location of the new church brought that congregation into close proximity to that at Plain, Wisconsin, the Bishop of the diocese decided to transfer the mission to the charge of the pastor of the latter parish, and in October, 1889, he, to the great joy of the congregation, attached it as a mission to Plain, Wisconsin.

The Rev. Stephen Duren, in obedience to the Bishop's orders, took charge of the mission on November 1, 1889, thus becoming the thirteenth pastor of St. Patrick's. He found the congregation in a state of considerable disorder, with a debt of over $600 weighing heavily upon it, and other demands and conditions which made it anything but a satisfactory acquisition to a pastor whose duties were already a trying test to his utmost endurance. As regards the indebtedness of the congregation, the people, or, at least, a majority of them, had assumed a condition of torpidity which augured ill for their emancipation from this incubus on the future preferment of the financial affairs of this community. The old factional fight, too, was ever to the fore, dormant, but never dead, and ever ready, seemingly, to spring into an unwonted state of activity, pernicious and harmful in its effects upon the general surroundings. Into such a fold the Rev. Stephen Duren was called to labor, and it is greatly to his credit that, through his patient and zealous efforts, the people were slowly, but effectually, weaned back to the ways of a consistent and upright Christian life.

After Father Duren's time, St. Patrick's was attended alternately from Keyesville and Plain by Fathers Douven and Laurer until September, 1897, when the Rev. James J. Maguire was appointed first resident pastor of St. Patrick's parish.

Father James J. Maguire was ordained to the priesthood at St. Louis, Missouri, in June, 1895. His first appointment was as assistant to Father Dunne, at Eau Claire, Wisconsin, with whom he remained until appointed to his present pastorate. The congregation of St. Patrick's now numbers about one hundred families.

St. John the Baptist's Church, Marshfield, Wis.

ST. JOHN'S congregation, Marshfield, Wisconsin, is under the jurisdiction of the Bishop of La Crosse, Wisconsin, but no parish in the diocese being conveniently located to supply Marshfield and the missions from Junction City to Ashland, priests of the Diocese of Green Bay visited here in the early days (from 1874 to 1877). The first service in Marshfield was conducted by the Rev. P. Pernin, of Grand Rapids, in July, 1874, in a shanty belonging to Louis Rivers. The second service was given by the Rev. Father Tanke, of Grand Rapids, in 1875, in a little public school house located in front of Lincoln Park, Bakerville. Bakerville was then called Marshfield Set-

tlement. On December 21, 1875, the Rev. A. Seubert, of Menasha, came here and baptized John Seubert, son of George Seubert, and four other children. In 1876 and 1877 the Rev. Father July, of Stevens Point, and his assistant, the Rev. Father Abb, visited Marshfield each year and conducted services.

In 1877 Bishop Heiss passed through here for Colby. George Seubert and Mr. Britten, of Bakerville, learning of this, went to see the Bishop at Colby, and Mr. Seubert petitioned the Bishop for a permit to build a church in Marshfield, and Mr. Britten petitioned to build in Bakerville. The Bishop gave permission to build a church in Marshfield and appointed the Rev. A. Th. Schuettelhofer pastor of Medford, with Marshfield as a mission. He entered upon his duties on Christmas day, 1877, and held his first service in Marshfield on January 18, 1878. The Rev. Father Schuettelhofer held services in a public school house, where Dr. Hayward's house now stands, until the church was built in 1880; George Seubert, A. Schafer and Louis Rivers were the prime movers to get the first church here.

In the year 1880 the Right Rev. Bishop M. Heiss, Bishop of La Crosse, Wisconsin, was promoted to the Archbishopric of Milwaukee, and the Rev. H. Kampschroer, at present pastor of St. Henry's congregation, Watertown, Wisconsin, was made Administrator of the Diocese of La Crosse. During the Rev. H. Kampschroer's administration, the place of residence of the mission priest for this section was changed, and the Rev. Father Schuettelhofer resided at Marshfield from October 1, 1880.

The Rev. Father Schuettelhofer lived in a rented house in block D. The frame church, 40x80, which has been supplanted by the present magnificent edifice, was erected in his time, but was not finished or furnished when he left. He remained here until June, 1881.

The Rev. Father Schuettelhofer is at present pastor of the church of the Holy Family at Shenandoah, Pennsylvania. He is a native of Germany, coming to this country on September 24, 1870.

From June, until August 14, 1881, there was no pastor here.

The Rev. Ignatius Schaller was appointed by Bishop K. C. Flasch pastor of Marshfield and neighboring missions at the beginning of August, 1881. He at once took up the work of finishing and furnishing the church. The church was blessed on July 27, 1882. The following note is found in the records:

"The church was blessed and dedicated to St. John the Baptist on July 27, 1882, by the Right Rev. K. C. Flasch, Bishop of La Crosse, under the assistance of Rev. Charles Beyerle of Grand Rapids, Rev. Theodore Richard of Wausau, Rev. Joseph Baur of Durand, Rev. Ignatius Lager of Medford, Rev. Ignatius Schaller, pastor at Marshfield."

Shortly after his arrival he also built the parsonage, which is in use yet; and in the year 1882 the frame school building was built, and school commenced on November 19, 1882, with eighty-six children.

In 1888, the school rooms not being sufficient to accommodate all the children, the brick school-house

St. John the Baptist's Church, Marshfield, Wis.

was erected and the frame building reconstructed for a dwelling house for the Sisters.

The following priests were assistants of Father Schaller: The Rev. D. Reddin, at present pastor of Erin Prairie, Wisconsin; the Rev. Ignatius Lager, afterwards pastor of Medford; the Rev. H. Juetting, who died some years ago; the Rev. A. Gara, at present pastor of Poniatowski; the Rev. J. Joch, at present chaplain of the Sisters of the Sorrowful Mother, at Danville, New Jersey; the Rev. C. Nau, at present pastor of Boyd, Wisconsin, and the Rev. G. Kiefner, at present pastor of Prairie du Chien, Wisconsin.

In September, 1889, the Rev. I. Schaller was removed from here and appointed pastor of Tilden, Wisconsin. His health failing gradually, he remained there but a short time. He afterwards took charge of Fifield;

and then for some time of St. Joseph's Hospital at Chippewa Falls, from where he went to Plain, where he worked faithfully until August 15, 1895, when illness compelled him to go to the hospital at La Crosse, where, under the good care of the Sisters, he rallied again, and came to Marshfield on November 17, 1895, to act as chaplain for the Sisters here. But his days were numbered. He took sick again on December 23, 1895, and died on January 20, 1896, at St. Joseph's Hospital, and was buried from St. John's Church, Thursday, January 23, 1896, the Right Rev. James Schwebach and over thirty of his fellow-priests and a large concourse of people attending the funeral.

The Rev. Paul Geyer was appointed pastor of Marshfield by Bishop Flasch in September, 1889. During his pastorate an addition to the parsonage was built, some of the church debts paid, and the St. Joseph's Hospital erected. Bishop Flasch died in August, 1891. His Vicar-General, the Very Rev. Jas. Schwebach, was appointed Administrator of the Diocese, and in December, 1891, was appointed by Rome Bishop of La Crosse. The new Bishop appointed the Rev. Paul Geyer Vicar-General and St. John's Church lost its pastor again on May 10, 1892.

The following priests were assistants of the Rev, Paul Geyer: The Rev. G. Kiefner; the Rev. Birsner, at present chaplain of St. Joseph's Hospital; the Rev. A, Douven, at present pastor at Keyesville, Wisconsin; the Rev. W. Daniels, at present pastor of Hewitt; the Rev. P. Dickopf, at present pastor of Mosinee, Wisconsin, and the Rev. P. Schnitzler, at present pastor of Pine Hollow, Wisconsin.

The Rev. John Eisen was appointed by the Right Rev. James Schwebach pastor of St. John's Church, on April 25, 1892. He arrived here on Tuesday, May 10, 1892. On September 14, 1892, the plans and specifications for a new church were received from Architect Druiding. On September 26, 1892, the bids were opened and the contract let to Henry Hoffman of Appleton, and on September 29, 1892, the foundation was laid out. On May 21, 1893, Penticost Sunday, the corner-stone was blessed, and on Sunday, January 7, 1894 the new church was consecrated. The church, inclusive of furniture, cost about $35,000.

In the fall of 1894, the school rooms proving insufficient, another school room was arranged in the basement of the winter chapel. This, of course, gave only temporary relief, until the congregation felt able to erect a new school building.

On October 18, 1896, the Rev. J. Eisen called a meeting of the congregation, explaining the absolute necessity for more school room. The people, seeing the necessity, decided to build a new school-house which should be at once a commodious and permanent educational structure. This work has just been completed, and now St. John's congregation has not only a magnificent church, but also a school-house which is modern in every detail of architecture, and the largest in the city.

St. John's congregation was incorporated on October 12, 1883, according to the laws of the State of Wisconsin, and the official title is, "St. John Baptist Catholic Congregation, Marshfield, Wisconsin." The bishop is president, the pastor vice-president, and the rest of the board is composed of the Vicar-General of the Diocese, and two lay members of the parish for treasurer and secretary. Anthony Thomas and Robert L. Kraus were the first lay members of the Board, while at present M. J. Kraus is secretary, and John L. Voelker treasurer. The congregation now numbers over four hundred families.

Rev. John Eisen.

The present school-house is of brick throughout, two stories high, with a laboratory occupying the third floor. Its entire dimensions are 80x80 feet, the total cost when complete being about $16,000. The interior arrangements pertaining to this building are most complete, it being heated by hot air, lighted by electricity, and furnished with city water throughout. Of other arrangements, there are eight class rooms set aside for the use of the children, besides a large assembly hall and a roomy library. The general average attendance at the school, which is now in charge of seven Sisters of Notre Dame, is four hundred and eighty-six.

Of Catholic organizations connected with this congregation there are St. Joseph's Benevolent Society, Frank Lukenbach, president; Catholic Knights of Wisconsin, Branch No. 74, M. Steger, president; Catholic Order of Foresters, P. J. Lyons, chief ranger; St. Agnes' Society; Altar Society, and Young Men's St. Aloysius Society.

The Rev. John Eisen, pastor of St. John's, was born April 22, 1856, at Weissendorf, Bavaria. After acquiring an ordinary education, he completed a course in classics and philosophy in the City of Bamberg, where he remained from 1870 to 1879. He then went to the American College at Louvain, Belgium, and after completing his studies there was ordained to the priesthood by the Right Rev. Bishop Adams in Luxemburg, on December 23, 1882. He left his native country in February, 1883, and on the 3d of March following landed at New York. He then came West to Wisconsin, and was appointed by Bishop Flasch assistant to the Rev. Father Goldsmith at Chippewa Falls, assuming that position on March 17. On July 16th following, he was appointed pastor of the Clayfield congregation and missions, and worked there until May 10, 1892, when he was transferred to St. John's congregation at Marshfield. Since he has been pastor, there have been no missions attached, and he has done the work alone, except from November 1, 1895, to July 1, 1896, when the Rev. A. Muehlenkamp was his assistant.

In October, 1892, Father Eisen was appointed dean of the district comprising the parishes in Wood County, Marathon County, also Junction City, and Mill Creek in Portage County, and Colby in Clark County.

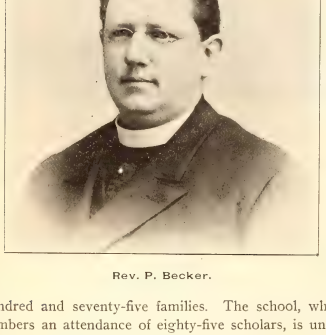
St. Patrick's Church, Mauston, Wis.

THE country tributary to the City of Mauston was but sparsely settled when, in 1857, the congregation of St. Patrick's was first organized. What few Catholic settlers there were, however, in that vicinity, were zealous as well as earnest, and so a small church 45x25 feet was at once erected on the banks of the Lemonweir River. Prior to this time the Catholics of Juneau County had been visited at intervals, or as necessity demanded, by Father Gertland, a missionary priest who was stationed at Sauk City on the Wisconsin River, some forty miles distant. Later, or to be more specific, in 1854, monthly visits were made to Mauston by Father Stepley, at that time also a resident of Sauk County. When, however, the first little church was built in 1857, Father Montague, then of Lyndon parish, visited the congregation regularly twice every month. Thus matters took their course until 1862, when Father Roach was appointed resident priest. He remained but a year, the straightened circumstances of the congregation making it impossible for them to meet the necessary expenses. Another attempt was made in 1864, the aged Father Corrigan assuming the duties of pastor, but his untimely death a short time after arriving,—he was killed by a fall from a moving train,—again created a vacancy, which was filled by the appointment of Father Casey in 1865. This devoted priest did much to benefit and strengthen the

St. Patrick's Church, Mauston, Wis.

congregation during his stay. Noticeable among his achievements was the purchase of a larger and more desirable site to which the church was soon after moved. He left in 1867, respected and regretted by all, and was succeeded by Father Laven, formerly pastor at New Lisbon. He was followed in 1871 by Father White, who was also placed in charge of the congregations at New Lisbon and Necedah. Father Math. White accomplished considerable in the way of improvements to the church property at Mauston, and being extremely zealous in his pastoral labors became much endeared to the people placed under his charge. The duties involved in the management of three parishes, however, proved too much of a physical strain, so that after six years of unremitting toil, he finally succumbed to an attack of hemorrhage while still attending to his duties. In 1877 Father Gilbert took up his residence in Mauston, having been appointed to the charges made vacant by the death of his predecessor. He also effected many desirable improvements in the parish. It was during his pastorate that the church at Mauston was so badly damaged by fire that it became necessary to build an entirely new one and also a parsonage. For eight years following the removal of Father Gilbert, in 1885, the Rev. von

Droste maintained the pastorate of St. Patrick's as well as that of the mission of Lindina. He was succeeded in 1894 by the Rev. Father Becker, who, since his advent, has added greatly to the appearance and value of the property. A much needed addition to the church was built giving a total area of 40x100 feet, a new furnace was placed in the building and three handsome new altars erected. On the same site with the church and parsonage stands a fine new school-house, which, like the others, is substantially constructed of stone and brick. The value of these properties combined is estimated at $18,000. Since Father Becker's appointment the size of the congregation has noticeably increased, the membership at present amounting to one



Rev. P. Becker.

hundred and seventy-five families. The school, which numbers an attendance of eighty-five scholars, is under the management of three Sisters of St. Dominic, of whom Sister Mechtildes is superior. There are but four Catholic societies in the parish, the largest being the Sacred Heart League, which has a membership of four hundred. Next come the Holy Rosary Society with a hundred members, the Young Ladies' Sodality with seventy-five and the Catholic Knights of Wisconsin with forty-three members. Of this latter organization Patrick Hyde is president, Philip Coleman, vice-president, James Timbers, secretary, and Frank Flynn, treasurer.

The mission of St. Michael's at Mariontown, Juneau County, consists at the present time of about twenty-five families, among whom are people of German, Irish, Bohemian and Polish nationality. Services are held at St. Michael's on the first Monday of every month, in a neat little frame church which is located about eight miles northeast of the mother parish at Mauston.

The Rev. P. Becker was born at Nettesheim near Cologne, Prussia, in 1858. His earlier education was obtained in the schools of his native country, but on the emigration of his parents to America, in 1871, he entered the Seminary of St. Francis, at Milwaukee. Here he virtually completed his classical and philosophical course, although he afterwards returned to Europe, finishing his theological studies at the Grand Seminary of Liege, Belgium, and was there ordained to the priesthood by the Most Rev. Archbishop Victor Joseph Doutreloux, June 4, 1887. On returning to the United States he was placed in charge of St. Mary's congregation, at Cumberland, Wis., where he remained for two years. His next pastorate was at St. Joseph's Church, Rice Lake, where, during his stay, he built the school and parsonage. He was from there transferred in 1894 to Mauston.

Holy Rosary Church, Medford, Wis.

IN the early part of the seventies Medford was attended by the Rev. Father July, located at that time at Stevens Point, Wis. In 1877 the Rev. Father Schuettelhofer became the first resident pastor at this place. He organized the congregation, and under his direction the first church, a small frame building, having a seating capacity for one hundred and twenty-five persons, was erected. A house was also purchased which served as a parochial residence until 1894. After a brief residence at Medford, Father Schuettelhofer removed to Marshfield, from which place he paid occasional visits to his former congregation. In 1881 he was succeeded by the Rev. J. Schaller, who continued to attend the church at Medford until June 1, 1882, when the Rev. Ignatius Lager became second resident pastor of the Holy Rosary Congregation. Father Lager at once began the erection of a new church at Medford, which was completed under the administration of the Rev. J. W. Ritz, who took charge of the parish in May, 1884. In September, 1889, a parochial school was first opened in the old church building which had been arranged for that purpose. On September 1, 1890, the Rev. F. X. Willms became pastor of the congregation. He signalized his administration of two years by the erection of a spacious school-house. His successor was the Rev. Augustine A. Birsner, who retired in favor of the Rev. Peter Alfes, September 1, 1893. Father Alfes sold the old school building and parsonage, and was on the point of erecting a new parsonage when

he died. His death occurred on March 14, 1894, and about six weeks later the Rev. Stephen Duren took charge of the pastorate, and carried out the designs of his predecessor by building a residence as contemplated. On April 13, 1895, the Rev. C. B. Weikmann was

Holy Rosary Church, Medford, Wis.

appointed pastor of the congregation. He thoroughly renovated and repaired the church and school-house and re-opened the parochial school, which had been closed by his predecessor. The congregation of Holy Rosary now consists of one hundred and fifty families, one hundred and thirty of which are German, fifteen Irish and five of other nationalities. The school is under the direction of Franciscan Sisters from Alverno, Wis., who have had charge of it from the beginning. The number of pupils enrolled is one hundred. Of Catholic societies represented in this congregation, there are the St. Boniface Society,—a branch of the Central Verein,—of which Frank Marcus is president and Max Bach, secretary; the Ladies' Rosary Sodality: Mrs. Chas. Ziemer, president; Mrs. Th. Schupp, secretary and treasurer, and the Catholic Family Protective Association,

The Rev. C. B. Weikmann was born June 10, 1867, and raised on a farm in Northern Iowa. He began his classical studies with the Jesuit Fathers at Prairie du Chien, Wis., and then entered the Seminary of St.

Rev. C. B. Weikmann.

Francis at Milwaukee, where he completed his philosophical and theological course in June, 1889. He was ordained to the priesthood on December 15 of the same year. After acting in the capacity of assistant to the Rev. Father Boehm of Eau Claire and the Rev. J. B. Wiedmann of the Cathedral at La Crosse, he took charge of the congregation at Fifield, Wis., where he remained for one year. He was next transferred to Colby and from thence to Medford. While at Fifield he built a new parsonage and when at Colby erected a school and Sisters house. He also built a church at Athens.

St. Joseph's Church, Menomonie, Wis.

ST. JOSEPH'S parish at Menomonie, Dunn County, Wis., was founded as early as 1861, by Father Smedding, pastor of Notre Dame Church, Chippewa Falls, Wis., who built a small frame church that year from amounts donated by the mill hands and camp crews in that vicinity. Father Smedding was succeeded by the Rev. Fathers A. Fagan, McNicoley and Keller, the latter building a parsonage in

1874. Father Keller was succeeded by the Rev. A. Michels who remained until 1877. The next incumbent, Father von Droste, began the erection of a new brick church, the dimensions of which were 45x120 feet. Then Father L. Lay assumed the pastorate which he maintained until 1887, when failing health compelled him to

St. Joseph's Church, Menomonie, Wis.

retire. His successor was the Rev. S. Rohr, who in 1889 gave way to the Rev. L. Kaluza, who began the erection of a parochial school building in 1890. The Rev. B. Klein, who followed, remained but a short time, and in May, 1892, the present incumbent, Father A. J. Joerres, was appointed. There are now one hundred and sixty families in the congregation. The parochial school, conducted by Sisters of the Perpetual Adoration, from La Crosse, is attended by one hundred and thirty-six scholars. An acquisition to the church interests at this place was made in 1890, when Sisters of the Sorrowful Mother, from Rome, Italy, established a hospital there. Catholic societies represented in the congregation of St. Joseph's are: Sodality of the B. V. M., Third Order of St. Francis, Catholic Knights of Wisconsin, Branch 135, St. Joseph's Benevolent Union, Children of Mary and Altar Society. The station of St. Joseph's at Elk Mound, Wis., is also occasionally attended from this parish.

Father A. J. Joerres was born near Cologne, Germany, on July 12, 1862. He was ordained to the priesthood at the Cathedral at La Crosse, by the Rt. Rev. Bishop Flasch, D. D., in 1885, his first appointment

Rev. A. J. Joerres.

being at Sparta, Wis., where he remained for three months. He was next assistant to the Rev. Father Kelly, at Hudson, Wis., for nine months, and removed to Colby, Wis., in 1886. He was appointed pastor of St. Nicholas (now Holy Trinity), at La Crosse in 1891, and to St. Joseph's at Menomonie the following year.

St. Bartholomew's Church, Mill Creek, Wis.

ST. BARTHOLOMEW'S church at Mill Creek, Portage County, Wisconsin, was built in the year 1883, by twenty-five Polish families at an expense of $3,000. The first Polish families who settled in Mill Creek, Township of Stevens Point, at the beginning of 1860, and later, were those of Odalbert Makurat, John Pyszka, Jacobus Kubowski, Thomas Niewczyk, Vincent Slusarki, Paul Pliszka and Joseph Wnuk. From that time until 1891, the congregation at Mill Creek was attended as a mission from Junction City, whose pastor visited there regularly once each month. The first of these to attend St. Bartholomew's was the Rev. Father Krogulski, whose pastorate continued until 1887. He was suc-

ceeded at Junction City by the Rev. August Babinski, who attended St. Bartholomew's congregation until 1889; then Father T. O. Lugowski became the pastor, remaining until 1891. In that year the Rt. Rev. Bishop

St. Bartholomew's Church, Mill Creek, Wis.

Schwebach gave a regular pastor to the congregation at Mill Creek in the person of the Rev. Konstantin Frydrychowicz, who built a parsonage, besides which he bought three acres of land for the church, making in all six acres now owned by the parish. He was succeeded in 1893 by the Rev. Father Jachimiak, the present pastor, during whose administration a sacristy was added to the church structure and two side altars to the interior furnishings. He also made numerous other improvements in the church, and furnished the parsonage throughout. From the beginning this parish has experienced the most satisfactory results from the efforts of its numerous pastors, and to-day is in quite a flourishing condition, the settlement being continually augmented and strengthened by the arrival of Polish families. At the present time the congregation of St. Bartholomew numbers one hundred and fifteen families or an individual membership of about six hundred and thirty. In spite, however, of the prosperity of the congregation, its financial condition is such that up to the present time there has been no parochial school established in the parish. There is in the congregation of St. Bartholomew a Holy Rosary Society, which was established in 1894, of which Miss Mary Hylewski is president; it has a membership of sixty. There is also a Society of the Sacred Heart of Jesus, which was organized by Father Jachimiak in 1895; it has a present membership of thirty, its officers being: The Rev. Father Jachimiak, president; I. Ziolkowski, secretary, and H. Stowinski, treasurer.

The Rev. Francis Jachimiak was born in Black Dunajec, Czarny Dunajec, in Galicia, Poland, in 1867. After attending the public school in his native town, he entered the Gymnasia at Cracow and New Sanfez, where he graduated with honors. He came to the United States in 1889 and almost immediately entered the Seminary of St. Francis, near Milwaukee, where he remained for two years. He then took a course in theology at St. John's University, Minnesota, from which institu-

Rev. Fr. Jachimiak.

tion he also graduated with honors. July 11, 1893, he was ordained to the priesthood by the Rt. Rev. Bishop Zardetti, and was soon after appointed to his present pastorate at Mill Creek.

St. Hedwig's parish, at Posen, which, until March, 1897, was attended as a mission from St. Bartholomew's Parish at Mill Creek, has now a resident pastor in the person of the Rev. Konstantin Frydrychowicz. It was organized in 1890 by the twenty-five Polish families living

in Posen Township, Clark County, at that time. Up to the year 1893, the mission was attended by the Rev. Konstantin Frydrychowicz, resident rector at Mill Creek, but later was visited at regular intervals by the rector of St. Bartholomew's congregation. At present this parish consists of one hundred and twenty families or six hundred souls. A Holy Rosary Society was organized in the congregation some time ago, which has now a membership of thirty.

It is a well-appreciated fact that the present church at this place was built through the efforts of Father Frydrychowicz. In addition to the church this congregation owns the land upon which it stands, some ten acres in extent. The Stations of the Way of the Cross and ciborium owned by the congregation were bought during the pastorate of Father Jachimiak.

The congregation of St. Boniface at Chetek, Wisconsin, was for a long time attended as a mission by the resident pastor from Mill Creek, but for some time past has been under the administration of the pastor at Thorpe. As, however, the monthly services at Chetek are no longer of regular occurrence, but are held only at long and uncertain intervals, it is probable that the mission will again come under the domination of Mill Creek. The congregation of St. Boniface was organized some seventeen or eighteen years ago, by the Rev. Father Dole, and was incorporated in 1889. It consists of twenty families, all Poles. Other missions formerly attached to Mill Creek have been abandoned, there being but two families in Barron and one in Cameron, while the Catholics living in Dallas attend divine service at Menomonie.

St. Patrick's Church, Minocqua, Wis.

THE Congregation of St. Patrick's at Minocqua, Vilas County, has for its first resident and present rector the Rev. J. J. Mayer, who also attends two small stations at Arbor Vitae and Star Lake, both in Vilas County. The congregation of St. Patrick's was until recently attended as a mission by the resident pastor of Tomahawk, in the diocese of Green Bay.

Sacred Heart Church, Mondovi, Wis.

THE congregation of the Sacred Heart at Mondovi, in Buffalo County, Wisconsin, is one of the youngest organized in the diocese of La Crosse, having been established on August 2, 1896, by the Rev. Edward P. O'Toole. The building of the church at Mondovi was commenced on August 14 of that year, and completed and dedicated under the title of the Sacred Heart of Jesus on December 17, the services on that occassion being conducted by the Right Rev. Schwebach. Previous to the building of the church of the Sacred Heart, the people comprising that congregation attended Mass at St. Patrick's Church in the town of Canton, which is situated some six miles west of Mondovi. St. Patrick's Church, which is now attended as a mission on every second Sunday from Mondovi, was first organized in 1867, the church being built in the following year. This parish was at first regularly attended from Eau Galle and later on from Durand, the visiting pastors being the Rev. Fathers B. Smedding, John Meurs, Fagan, Froehlich, Wirtz, Keller, Mendl, Flammang and Joseph M. Baur. During Father Baur's administration, which lasted from 1881 to 1896, the church was enlarged by the addition of a sanctuary. The two congregations of Sacred Heart and St. Patrick's combined are composed of four hundred members. Connected with the parish at Mondovi are an Altar Society, Ladies' Aid Sodality and Sacred Heart Society.

Sacred Heart Church, Mondovi, Wis.

The Rev. Edward P. O'Toole, present incumbent at

Mondovi, was born at Prairie du Chien on August 27, 1871, and graduated from Sacred Heart College in that city in June, 1888. He was ordained priest by Bishop Schwebach at La Crosse on February 17, 1894, under

Rev. Edw. P. O'Toole.

special dispensation on account of age. His first appointment was as assistant priest at Eau Claire and West Superior, from where, after a residence of two years, he was transferred to his present pastorate at Mondovi, in July, 1896.

St. Paul's Church, Mosinee, Wis.

THE parish of St. Paul's at Mosinee was at first visited by Father Richard of Wausau, who held regular monthly services there, and it was under his direction and supervision that the original church was built. Succeeding him came the Rev. Gilbert Nuonno, O. S. F., an ex-Franciscan of New York, as first resident pastor, who was followed by the Rev. Albert Mendl. Then came Father Constantine Nau who, during the incumbency, built the parsonage, and still later, the present pastor, Father P. Dickopf, who enlarged and renovated the church during 1895. The congregation, numbering some fifty families in all, is rather mixed as regards its nationality, being composed of French, Germans and Irish. In this congregation are represented a Branch of the Catholic Knights of Wisconsin, with Mr. Charles Bernier as president; George Fritz, vice-president; George Songer, secretary, and Carl Kronenwetter, treasurer. Young Ladies' Sodality: Hattie Homier, president; Annie Songer, secretary. The Monica Altar Society: Mrs. Alex Boucher, president; Mrs. Carl Kronenwetter, secretary.

The mission at Halder, in the town of Emmet, Marathon County, is also attended from Mosinee. The church of St. Patrick at this place was built by Father Spitzlberger of Marathon City, in 1875. The congregation is composed principally of Irish, Germans and Bohemians.

Another mission, belonging to the diocese of Green Bay, and at present attended from St. Paul's parish, is at Knowlton, where a church was built over twenty-two years ago.

The Rev. P. Dickopf, present resident pastor at Mosinee, was born December 11, 1865, in the parish of Breitenau, diocese of Limburg, Nassau. His earlier education was obtained at the Gymnasium at Montabaur, after which he took a philosophical and theological course at Louvain, in the American College. He came to the United States in August, 1889, and was soon after appointed assistant pastor at Notre Dame, Chippewa

St. Paul's Church and Parsonage, Mosinee, Wis.

Falls. He next became pastor at Seneca and Cumberland, leaving there to assume his present duties at Mosinee.

It has been stated as an historical fact, that prior to the arrival of the German settlers at Mosinee in 1850, a few Catholic settlers residing in that section, or in the

vicinity of Mosinee, were visited at rare intervals by the Rev. Father Dahl, whose first visit dates back as far as the year 1845. A year or two after that time, Father July also came to Mosinee, traveling up the Wisconsin River in a little steamboat which he had built for that purpose. Following him came the Rev. Richard and the Rev. Albert Mendl, then the Rev. Fathers Nau and Dickopf.

Back in the early '50's a band of German Catholics, who, like many before them, had left their native country and home association to seek their fortunes in the new world, came to America. After a long and tedious journey, extending over a period of more than forty-two days, they landed in New York, from where, as soon as they had completed the necessary arrangements, they started for the West. Arriving at Milwaukee they immediately turned towards the north, traveling until they arrived at the geographical point, where now is located the town of Knowlton, but which, at that time, was but a part of the dense and unbroken forest that covered the greater portion of Northern Wisconsin. Here they resolved to settle and at once commenced clearing and preparing to establish themselves permanently. Several crude but comfortable homes were built by these settlers, who, with praiseworthy cheerfulness, made the best of their crude surroundings. In all of the arduous labors pertaining to the building and establishment of a home, these people, however, did not forget their religious training, and those of them who had been members, or in any manner identified with the church in their former homes, would hold occasional meetings and endeavored by some means or another to effect arrangements for regular services. Finally they secured the co-operation of a missionary priest, who labored among the different settlements at that time located in Northern Wisconsin. Thus he would visit the people at Knowlton, going from there to Wausau, which was at that time also a small hamlet, and from hence to Marathon City. Father Stehle (for that was the name of this visiting pastor) came to that section in 1858, making the journey overland from Stevens Point. On this occasion he celebrated the first Mass in the house of Mr. Thomas Stark. In this arduous labor he was after some time succeeded by Father Polack, who was followed also, successively, by the Rev. Fathers Lutz, Cornelius and Schwebach, each, in turn, becoming spiritual advisor of the Catholics in these different settlements. As the number of Catholics at Knowlton increased, they finally obtained the use of a large hall, which had been built at that place and was owned by Leonard Guenther and occupied space at the rear of his hotel. In this manner they managed to hold together until 1874, when Mr. Guenther again exhibited his good will by the gift of an acre of land to the church, with the understanding that it was to be used as the site for a suitable structure for Christian work and church purposes. Father Gundelach, who then had charge of these people, immediately set to work to perfect arrangements for the erection of the new building. During the interval, unfortunately, Mr. Guenther died. His loss was felt keenly by the people of all denominations, but in spite of the fact that in this event the Catholics had lost a valued friend and assistant, they were enabled to complete their work through the continued benevolence of Mr. Guenther's widow, Rosalie Guenther, who made a further gift of $600 towards the

Rev. P. Dickopf.

erection of the building. Her brothers, also, Anthony, Alois and Wendel Stark, and B. Baumann and C. Weizenicker, did much in the way of financial help. The building was erected and dedicated in honor of St. Francis Xavier, in 1875, the charter members of the congregation at that time being the families of Thomas Stark, S. Redding, Frank Clark and Mr. Pratticker. At about this time Father Richard, the resident pastor of Wausau, succeeded Father Gundelach at Knowlton, ministering to the spiritual wants of that congregation at stated intervals for a period of fifteen years. His successor was the Rev. Father Meyerhofer, who, at the end of a year, was transferred to another parish. He was followed by the Rev. Father Nau, and he by Father P. Dickopf, who is still in charge of the congregation.

The congregation of St. Francis Xavier now numbers about twenty families.

St. Francis of Assissi Church, Necedah, Wis.

A Catholic church was built at Necedah, in Juneau County, Wisconsin, under the direction of the Rev. Mathias White in 1876, at which time the congregation of St. Francis of Assissi was organized. Father White's successor as pastor of this congregation was the Rev. John F. Kennedy, the first resident pastor of the parish, whose death occurred at Rochester, Minn., in the fall of 1896. The next incumbent of the pastorate was the Rev. Peter Lavin, who died while in charge and is buried at Milwaukee; then the Rev. James Nevin was appointed to the charge and on his transfer to the congregation at Lyndon, the present incumbent, the Rev. James T. Campbell, assumed the duties. The congregation of St. Francis numbers about seventy families. Of Catholic organizations established in the parish, there are an Altar Society, Young Ladies' Sodality and Young Men's Catholic Club.

The mission of St. Paul's at New Lisbon, which is attended from Necedah, is a still older congregation

St. Francis of Assissi Church, Necedah, Wis.

than that of St. Francis, having been established by the Rev. Father Montague in October, 1862. Services are held at this place on the first and third Sundays in each month, the congregation attending, which is composed mostly of Irish people, consists of in the neighborhood of thirty families. There is an Altar Society connected with St. Paul's.

The Rev. James T. Campbell, the present rector of St. Francis of Assissi and the out mission of St. Paul's at New Lisbon, was born at St. Lambert's May 15, 1869. He removed with his family to Eau Claire in the fall of 1873. For some years he attended the Sisters' school at that place, after which time he took up a classical course at Sacred Heart College at Prairie du Chien, finishing the same and one in philosophy at the Sacred Heart College, Watertown, in June, 1892. He studied

Rev. Jas. T. Campbell.

theology at St. Francis Seminary, near Milwaukee, and was ordained to the priesthood at St. Joseph's Cathedral, La Crosse, by the Right Rev. James Schwebach, June 15, 1895. His first appointment after ordination was as assistant to the Rev. Father Kennedy, at Lyndon, where he remained for four months. In October, 1895, he was appointed to his present charge.

St. Mary's Church, Neillsville, Wis.

THE parish records inform us that the congregation of St. Mary's, at Neillsville, in Clark County, was established in the year 1878, at which time a small church was erected. Previous to that year, Catholics residing in that vicinity had received occasional visits from resident priests of neighboring parishes, who conducted services in the houses of the different settlers. From 1877 to 1885 this congregation was attended as a mission by the Rev. Michael Heiss, nephew of the Most Rev. Archbishop, the Revs. L. Spitzlberger, A. Bergmann, C. A. Gunkel and Jos. F. Volz. The latter priest was from 1879 until 1885 a resident of Humbird, from which place he made visits to St. Mary's at Neillsville once in every six weeks. In the year 1884 the first parsonage was erected at Neillsville, and in

1885 Father Volz removed to that place, where he has resided to the present time. The church interests were still further strengthened in 1887 by the establishment of a parochial school and the erection of a building for that purpose. Two years ago an addition was made to the church in the way of a sanctuary and sacristy. The congregation of St. Mary's at present numbers some one

St. Mary's Church and School, Neillsville, Wis.

hundred and twenty-five families, and the school, which has a regular attendance of seventy-five children, is conducted by two Franciscan Sisters. The Catholic Knights of Wisconsin are represented in this parish by Branch No. 150, which has a membership of twenty-five. Of this the Rev. Father Volz is president, Anthony Hein, secretary, and M. Kapellen, treasurer. Of other societies there are: St. Joseph's Benevolent Society: Jos. Miller, president; Val. Wingerter, secretary; William Geden, treasurer. Ladies' Altar Society, fifty members, and Young Ladies' Sodality, fifteen members.

The Rev. Joseph F. Volz was born at Prattsburg, Indiana, on January 1, 1857. He might, however, to all intents and purposes, be counted a product of the Badger State, his parents having moved to and settled in La Crosse during that same year. After acquiring an ordinary education, he entered St. John's College, at Prairie du Chien, in 1871, remaining there until 1873, when he entered the Seminary of St. Francis, near Milwaukee. Here he completed a thorough course in the necessary studies, and was ordained to the priesthood by the Right Rev. Bishop M. Heiss, on November 9, 1879, at La Crosse. His first appointment was as pastor of the congregation at Humbird with its attendant missions. From there he was transferred to his present pastorate at Neillsville, in 1885.

The congregation of St. Joseph's at Black River Falls has been attended as a mission from Neillsville since 1885. Prior to that time the spiritual wants of these people were ministered to by the resident pastor at Humbird, and earlier still from those residing at Eau Claire, Tomah and La Crosse. The congregation of St. Joseph's was founded by Father Etschmann, one of the earlier pioneer priests, who traversed the northern portion of the State of Wisconsin. The exact date of its organization is not given, but it is authentically stated

Rev. Jos. F. Volz.

that this Reverend Father celebrated Mass in the courthouse at Black River Falls as long ago as 1859. There are now about thirty families belonging to St. Joseph's, who attend regular services at that church once a month. At one time, for a few months during the early seventies, this congregation had a resident pastor of its own in the person of the Rev. Father Lavin, who died a number of years ago. Since that time, however, it has been attended as a mission from one or another of the larger parishes of that section.

Immaculate Conception Church, New Richmond, Wis.

THE records of the parish of the Immaculate Conception at New Richmond, St. Croix County, Wisconsin, were, with much other valuable church property, destroyed by a disastrous fire in 1890. The history pertaining to this congregation is, therefore, though thorough as far as it goes, very limited, being confined entirely to brief and pertinent data, and utterly void of anything pertaining to

incidental gossip or of descriptive character. The parish was founded in the year 1884, at which time the Rev. Father De Paradis was appointed its first pastor. He remained two years and was then succeeded by the Rev. Father Sturm. His stay was but of short duration, he being followed the same year by the Rev. Walter J. Fardy, who maintained the pastorate until 1892. During the latter year, Father Fardy was succeeded by the present pastor, the Rev. William E. Degnan. The congregation of the Immaculate Conception is comprised of one hundred families or about six hundred souls, There is one parochial school in this parish, which has

Immaculate Conception Church, New Richmond, Wis.

an enrollment of one hundred and twenty pupils, who are in charge of School Sisters.

Of societies connected with the congregation, there are an Altar Society: President, Mrs. Wm. Hughes; Secretary, Mrs. Patrick Philips; Treasurer, Mrs. S. Hawkins. Catholic Knights of Wisconsin: President, Charles Donohue; Vice-President, Nicholas Donohue; Treasurer, John Hagan; Secretary, William Hughes. St. Joseph's Sodality: Nicholas Donohue, president; Charles Phillips, secretary and treasurer.

Rev. Wm. E. Degnan.

The Rev. William E. Degnan, present rector of the Immaculate Conception Congregation at New Richmond, graduated from Mt. St. Mary's College, Emmitsburg, Maryland, in 1876. He was ordained to the priesthood in Rome, Italy, in 1891.

St. Michael's (Polish) Church, North Creek, Wis.

THE parish of St. Michael's at North Creek, Trempealeau County, Wisconsin, was organized in the early part of 1875 and a church built, the erection of which was immediately begun, and dedicated by the Right. Rev. M Heiss, then Bishop of La Crosse, October 6th of the same year. At this time the congregation was served as a mission from Pine Creek, the first pastor being the Rev. Hieronymus Klimecki, who took charge of the pastorate March 8, 1876. From May 10, 1882, until March 18, 1883, the congregation was attended by the Rev. D. Mayer, also a resident of Pine Creek. Then the Rev. A. Warnagiris, who was residing at Independence, performed the duties as pastor of St. Michael's, continuing to do so until 1885. From 1886 until 1888, Father Tomaszewski attended the mission, being succeeded by the Rev. R. Gurowski in the latter year. Then the Rev. Father Dutkiewic was pastor from 1887 to 1890 and the Rev. Anselmus Kroll, who built the Sisters' house at North Creek, from 1890

to 1892. After him the Rev. August Babinski, residing at Independence from 1892 to 1893, ministered to the spiritual wants of the congregation, after which the Rev. Constantin Frydrychowicz took charge, remaining until February 4 of 1896. He was succeeded by the present pastor, the Rev. Alexander Sirviec, who since taking charge of the parish has enlarged the church and made

St. Michael's Church, North Creek, Wis.

several other noticeable and valuable improvements to the structure. The congregation now consists of one hundred and twenty families. The parochial school, a building for which was erected in 1888, was for a number of years under the direction of a lay teacher. In 1896, however, it was placed in charge of Sisters of St. Francis' Convent of Milwaukee, three of whom are now residing at North Creek. The regular attendance of scholars at this school averages in the neighborhood of seventy-five. Of Catholic societies connected with St. Michael's congregation are the St. Andrew's Society, of which Messrs. Simon Sonsata is president; Luke Michalski, secretary; St. Michael's Society, Thomas Sobota, president; Louis Wojcik, secretary; Sacred Heart of Jesus, John Wicizgala, president; Thomas Slavey, secretary; and the Holy Rosary Society, of which Norbert Kupiec and Bartholomew Kecera are the officers.

The Rev. Alexander Sirviec was born in Russian Poland on the 8th day of July, 1869. He completed his ordinary education at the College of Pinczow, and a course in philosophy in Wloclawek. He then came to

Rev. A. Sirviec.

America and entered the Seminary of St. Francis, near Milwaukee, where he completed a full course in theology. He was ordained to the priesthood on August 15, 1894, in La Crosse, by the Rt. Rev. James Schwebach. His first appointment was as assistant pastor of St. Hedwig's Church in Milwaukee, where he remained from October 6, 1894, until February 1, 1896, when he received his appointment to the pastorate of St. Michael's at North Creek.

St. Patrick's Church, Phillips, Wis.

PHILLIPS, Price County, Wis., was visited by Franciscan Fathers from Ashland and by the pastor from Medford occasionally, until in 1888 it became a regular mission and as such was attended by the Rev. Chrysostom Verwyst, O. S. F., of Ashland, Wis., until May, 1890. In the summer of 1888 the first church edifice was erected on the corner of Avon avenue and Chestnut street, and dedicated to the Apostle of Ireland. In 1890 the Rev. C. B. Weikmann was appointed first resident pastor of Fifield, Wis., and Phillips was attached as a mission to it. In March, 1891, Father Weikmann was suddenly removed from Fifield,

the Rev. Ignatius Schaller succeeding to the pastorate of that parish and the mission at Phillips, which he maintained for one year. Then the Rev. A. Mendl of Fifield had charge for a few months only, when the Rev. L. A. Riviere, a Canadian Frenchman, was appointed the first resident pastor. In April, 1893, the Rev. B. De Goey, O. S. F. C., became pastor, until in August of the same year the Rev. John Hauck was made his successor. On July 27, 1894, the entire city of Phillips was swept from the face of the earth by fire, and the Rev. Father Hauck soon afterward left his flock. Though the city was rapidly rebuilt the Catholic congregation at Phillips remained without a pastor for nearly a year, until in May, 1895, the Rev. Stephen Duren heroically took upon himself the charge of this neglected parish. After the fire the church lots on Avon avenue were sold to F. Eller, and five new lots purchased on the corner of Chestnut and Argyle streets. A large, new parsonage, according to the designs and specifications of Father Hauck, has been erected and a temporary building for divine service procured and active preparations are in progress for the erection of a new house of worship. The financial standing of the congregation is good, there being five fine lots, no debts, and $500 in the treasury. When the first church was built under the supervision of the Rev. Father Verwyst, there were about forty families, but now, in 1896, estimating those who are and ought to be practical Catholics, there are about two hundred families, consisting of English, Germans, French, Poles, and Bohemians. At least three languages are required of the pastor here, English, German and French. The first baptism recorded at Phillips is that of Herman J. Maentschel, whose death is also the first of which official mention is made, both having been entered by the Rev. Father Verwyst. The first marriage recorded is that of Dan. Sullivan and Elis Perry, the ceremony being performed by the Rev. Odilo Ziegler, O. S. F., of Ashland.

Prentice, Price County, is a mission attended from Phillips. During the administration of the Rev. Father Riviere, a neat little church was erected there. The place has a Catholic population of about one hundred and fifty persons, chiefly French. During Father Hauck's time a mission was opened at Kennan, in the same county. It has a population of about one hundred and fifty Catholics, German and English.

The Rev. Stephen Duren, present resident pastor at River Falls, is a product of Wisconsin, and a thorough and most patriotic American, in which fact he has always justly prided himself. He obtained his early education at the public school in the town of Westford, Richland County, Wis. Early in life he experienced a vocation to the holy priesthood. While attending the public school near St. Anthony's Church at Westford, Wis., he took Latin lessons from his pastor, the Rev. Theophil Beau, of blessed memory. He began his collegiate course at Calvary College, Wis., and completed two courses at St. John's College, Minn. The last six years of his preparation for the holy priesthood were then passed at St. Francis Seminary, near Milwaukee, where he was ordained by Archbishop Heiss on June 24, 1884. He celebrated his first Holy Mass in the same church, where he for the first time received the most Holy Eucharist. Two weeks after his ordination he was made rector of East Farmington, Wis., by Bishop Flasch. He built a fine parsonage there, improved the church building and also the one at the mission of Long Lake. In October,

Rev. S. Duren.
Now Pastor at River Falls, Wis.

1887, he was given charge of Plain, Sauk County, Wis., where he completed a fine stone church, built an elegant rectory, and founded a parochial school. Under his administration St. Luke's Congregation of Plain flourished as but few congregations do. In November, 1891, his health became so poor from overwork that his physicians advised absolute rest. He accordingly obtained a vacation from the Ordinary and made an extended trip abroad, traveling through Belgium, France, Italy, where he visited Pope Leo XIII., Egypt, Syria, Palestine, Switzerland, Tyrol, Germany, Holland, and England. On his return from his tour through the old world, he traveled extensively through Canada and the United States. In October, 1892, he took pastoral charge of St. Patrick's congregation, Seneca, Crawford County,

Wis., where he remained for nearly two years, during which time he did most efficient work in the Total Abstinence field, succeeding in making almost the entire congregation one of total abstainers from the use of intoxicants. In May, 1894, he was transferred to Medford, Taylor County, Wis. Here he erected an elegant presbytery and did lasting work in the line of total abstinence; he also founded a Temperance Society for the boys and girls of the parish, which numbers nearly three hundred members. Besides, he organized a Temperance Society in Taylor County, to which he had the pleasure of seeing eight hundred of the best, most prominent and intelligent men and women of the county belong. In May, 1895, he took charge of Phillips, which had been deserted soon after the great fire on July 27, 1895. Father Duren possesses great strength as a public speaker, both in English and German, and he speaks some French, also. On January 20, 1897, he volunteered to make an attempt at saving the River Falls church property from the sheriff's hammer, in consequence of an enormous debt. Bishop Schwebach accepted his offer and he is now doing his best to unite the flock and pay off the encumbrance.

Church of the Most Sacred Heart and St. Wenceslaus, Pine Creek, Wis.

THE Sacred Heart and St. Wenceslaus' congregation at Pine Creek (Dodge station and post-office on the "Green Bay" line), Trempealeau County, Wisconsin, was established on February 7, 1864. This, at least, is taken for granted, as it was on that day that Mr. Paul Liberia and his wife, Antonia, donated a piece of land to the Catholic church in consideration of the sum of five dollars. Three years later, that is, on June 6, 1867, the same parties deeded an additional two acres to the church organization, for which they received one hundred dollars. From the time that the church was first established, the Catholics residing at Pine Creek received spiritual attendance from pastors residing in other parishes, who thus continued to visit them until 1876, when they were given their first resident pastor in the person of the Rev. A. Snigorski. He was succeeded in 1879 by the Rev. D. Majer, and he, in 1884, by the Rev. Raphael Tomaszewski. In 1887 the Rev. Roman L. Guzowski became the rector of this parish, and in 1889 the Rev. Raphael Tomaszewski again assumed the duties. He remained until 1892, when he was succeeded by the Rev. R. Guzowski, who, in 1895, made way for the present rector, the Rev. Lugowski, who was ordained to the priesthood for the diocese of La Crosse on August 15,

Church of the Most Sacred Heart and St. Wenceslaus, Pine Creek, Wis.

1890. There is a parochial school connected with this congregation, which is conducted by a lay teacher, and has a regular attendance of seventy-five pupils.

SS. Peter and Paul's Church, Pine Hollow, Wis.

THE Catholics living in the vicinity of Pine Hollow, Monroe County, Wisconsin, held a meeting on December 14, 1867, to devise plans for the formation of a congregation and erection of a church at that place. The first church, a frame structure of moderate dimensions, was erected in 1868. On the 24th day of June, 1875, a tornado passed over that section of the country, among other things totally destroying the church edifice and ruining everything pertaining to it, with the exception of the tower bell. During the following year work was commenced on the present structure, which was completed and dedicated in 1877. The congregation was then visited for a number of years as a mission, in fact until 1886, at which time the Rev. Anton Havestadt became the first resident pastor at Pine Hollow. He remained until 1892, when

the present rector, Father Peter Schnitzler, was appointed to the pastorate, assuming charge on September 23 of that year. During 1892 the foundation of the parish school was laid, the building being completed and ready for occupancy during the following year. This building cost $2,000. In 1896 further improvements were made in the addition of a sanctuary and sacristy

SS. Peter and Paul's Church, Pine Hollow, Wis.

to the church and children's chapel. The congregation now numbers one hundred and sixteen members, and the school, under the direction of Mr. Francis Stoffel, has an attendance of seventy-five scholars. In this parish there are a number of Catholic organizations, among them being: SS. Peter and Paul's Men's Society, with a membership of sixty-four: P. Graw, president; P. Hansen, secretary; Joseph Seitz, Sr., treasurer. St. Mary's Ladies' Society has a membership of eight: Mrs. K. Leuck, president; Mrs. S. Schrier, secretary. Young Men's St. Aloysius Society, thirty-two members: P. Tost, president; John Berens, secretary; Anton Beshens, treasurer. Young Ladies' St. Agnes Society, twenty members: Miss K. Schrier, president; Miss Anna Tost, secretary.

Father P. Schnitzler was born October 8, 1865, at Fronhoven, District of Aachen, Archdiocese of Cologne, Germany. His primary studies were acquired at Innsbruck, the latter course being taken at Mainz, Germany, where he was ordained to the priesthood by the Rt. Rev. L. Haffner, March 14, 1890. Four months later he came to America, his first appointment being as assistant pastor at La Crosse Cathedral. After a year and a half in that position, he was appointed assistant at Marshfield, Wisconsin, which place he left to assume his present duties. In connection with the pastorate at Pine Hollow, Father Schnitzler attends St. Patrick's Mission at Clinton, a small place about eight miles from his present pastorate. The congregation at Clinton, which was founded in 1872, at present consists of about twenty-eight families.

The mission of St. Patrick's at Bad Axe, Town of Clinton, Vernon County, Wisconsin, was first established

Rev. P. Schnitzler.

and attended by the Very Rev. D. H. Grosse, in 1875. This mission is attended every third Sunday in the month by the resident pastors from Pine Hollow. The congregation at present consists of twenty-five families or about one hundred souls, most of whom are Irish. There is one Catholic organization connected with this parish, St. Mary's Altar Society for ladies.

St. Luke's Church, Plain, Wis.

THE earlier settlers came here in 1856 from Waldmuenchen, Bavaria. The first Mass was said in Mr. Ott's house at Plain, Sauk County, Wis., on December 27, 1858, by the Rev. F. X. Weinhart. At a meeting of the Catholic settlers held on May 23, 1861, it was decided to erect a small stone church, Mr. Voelker at that time also donating two acres of ground to the parish. On October 17, of the same year, Bishop Henni visited Plain, to administer the sacrament of confirmation, and at the same time dedicated the church to St. Lucas. After this the congregation was visited by Father T. Beau of Keyesville, and later by Father Heller of the same place. St. Luke was next visited from Honey Creek, the resident priests

from that place attending, until 1875, when Father Spitzlberger built a substantial stone parsonage at Plain. From that time the congregation had its own resident pastor, the Rev. E. Sieghardt, being there from January 1 to March 15, 1876; Father Emanuel Moppy,

St. Luke's Church, Plain, Wis.

May 1 to August 1, 1876; Rev. N. Flammang, January to June, 1877; Rev. John Metzler, June, 1877, to January, 1878; Rev. Joseph Buss, 1878 to August, 1881; Rev. Emanuel Moppy, August, 1881, to January, 1884; Father Strickner, May 27 to June, 1884. Then for a while the congregation was attended by the Revs. M. Port, S. J., and Nicholas Simeon, S. J., from Prairie du Chien. In January, 1885, the Rev. F. J. Simonek became the resident pastor, and in September of that year completed a new stone church of 40x80 feet. From August 25, 1885, to the fall of 1887, the Rev. Ignatius Harrier was pastor, and from November, 1887, to November, 1891, Father Stephen Duren resided there. While living at Plain, Father Duren built a new parsonage, costing $1,300, and established a parochial school in the old parsonage. From November, 1891, to March, 1893, the Rev. E. Sturm was pastor of St. Luke's, his successor, the Rev. Ignatius Schaller, remaining until October, 1895. In 1894 Father Schaller built a new school-house as well as an addition to the church. Many additions were also made to the furnishings of the interior of the church at about that time, new altars and some handsome statues being donated by members of the congregation. Father Schaller was succeeded by the Rev. Constantine Baron of Droste-Huelshoff, who remained from October, 1895, to June, 1896, when he was succeeded by the present pastor, Father John G. Laurer. There are one hundred and fifty-five families in this congregation. The mission of St. John the Evangelist, at Spring Green, which has a congregation of thirty-eight families, is also attended from here. The parochial school at Plain is in charge of Sisters of St. Francis, from Milwaukee, and has an enrollment of about one hundred and seventy-five scholars. There are two societies connected with this congregation: The Christian Mothers' and Young Ladies' Sodality, Mrs. C. Brueckel being president of the former and Miss Anna Rueschlein prefect of the latter.

Rev. J. G. Laurer.

The Rev. John G. Laurer was born September 10, 1861, in Osterhofen, Bavaria. He attended the Gymnasia at Passau and Straubing, Bavaria, and completed his course of philosophy and theology at the Seminary of St. Francis, near Milwaukee, and was ordained June 24, 1887, in La Crosse, by the Rt. Rev. K. Flasch. His first appointment was as pastor of St. Mary's Church at St. Mary, Monroe County, Wis., where he remained until July 5, 1894, when he became pastor at Keyesville. He left there for Plain on June 25, 1896.

St. John the Baptist's Church, Plum City, Wis.

THE first Mass ever known to have been celebrated at this place was held in a new log house built by John Baptist Enders, in September, 1871, by the Rev. Father Meurs. At that time there were about twenty Catholic families in all located at Plum City or in its immediate vicinty. Father Steinberg succeeded Father Meurs in 1872, and was succeeded himself by the Rev. Henry J. Wirtz in the following year. During these three years services,

as often as held, were conducted in the same house, which is in existence and in a remarkable state of preservation at the present time. In 1874 the Rev. Father Keller visited the Catholics at Plum City, and on different occasions when he held services there, did so in the house of John Moser. From 1874 until the church was built at Plum City, services were held in the school house, and at the homes of Joseph Oberding and Wendel Moser and finally at Joseph Oberding's again. His successor was, in all probability, the Rev. Father Mendl, who, it is generally supposed, was followed by the Rev. Father Flammang. The possibility of a doubt in the matter is owing to the fact that no records were kept at the time, and none of the members of the congregation are able to give positive assurance as to the names. However, from their description of the men, the present rector is positive that these must be the ones referred to, with both of whom he is well acquainted. It can also be said with reasonable accuracy that Father Mendl's pastorate extended from 1872 to 1876 or 1877, while that of his successor was from about 1876 or 1877 to 1879 or 1880. Father Flammang was succeeded by the Rev. Father Baur, the latter maintaining the pastorate from 1881 to 1884. The next pastor was the Rev. W. Weckes of Eau Galle, who was at Plum City from 1884 to some time during the following year. Toward the fall of 1885, the Rev. Father Klein, also a resident of Eau Galle, became pastor of St. John's, remaining as such until the early part or middle of 1892; then the Rev. Father Reding, who was succeeded by Father Kaluza, the latter becoming first resident pastor of the congregation in 1894. Father Kaluza remained until the latter part of the following year, and during that time succeeded in erecting a neat and comfortable pastoral residence. Father Reding again took charge in 1895, remaining until the following year, when the Rev. H. J. Wirtz, present pastor of the congregation, assumed the pastorate. The congregation, which was at first limited to about twenty families, had gradually grown stronger and from that time attained a healthy growth, numbering fifty-five families in 1883, and eighty-three families or about four hundred and fifty-five members at the present time.

The church at Plum City was built during the year 1883, at the time when Father Baur had charge of the congregation. The size of this building is 24x30 feet, and there is also an addition in the way of a sanctuary 12x14 feet, which gives a total length of forty-four feet in the entire building. In addition to this there is a sacristy of 10x9½ feet. The pastoral residence was built during the years 1894 and 1895 by Father Kaluza, the area of the same being 26x30 feet. There is also an addition 16x20 feet. The real estate owned by this parish within the village limits consists of six lots, the cemetery being about one mile from the church. It is stated as a fact, and on the very best authority, that the congregation at Plum City might be in a much better and far more flourishing condition, were it not for the indifference exhibited by a great many of the residents in that neighborhood and in the village, whose duties as good and consistent Catholics have, to say the least, been sadly neglected. This marked indifference on their part could, it seems, be overcome quite readily by the people who have been educated in a Church, whose history from its very beginning has been one of progress and prosperity. There are two Catholic organizations connected with St.

St. John the Baptist's Church, Plum City, Wis.

John's, consisting of a Ladies' Aid Society; Mrs. Margaret Krings, president; Mrs. Christian Gilles, secretary; Mrs. Margaret Anna, treasurer; and a Holy Rosary Society, of which the officers are Mrs. Margaret Krings and Miss Aggie Cotter.

The Congregation of the Immaculate Conception of Lost Creek, Pierce County, Wisconsin, is attended as a mission from Plum City. The first Mass ever known to be held at this place was celebrated towards the end of October, 1874, in a private house, by the Rev. Father Gunkel. During the following year Father Hanses visited Lost Creek, and continued to do so until some time

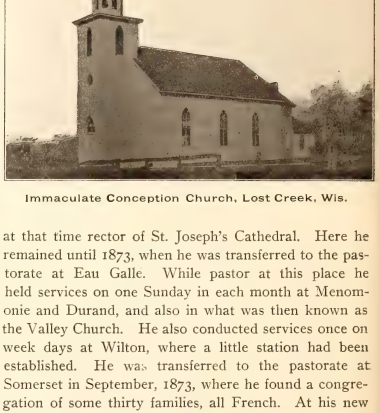
in 1878. His successor was the Rev. Father Flammang, and his the Rev. Father Untraut, who paid occasional visits to that place in 1883. Then Father Eisen became pastor of the congregation, remaining as such from 1884 until 1892. As successor to him came the Rev. Father Miller, who was shortly afterwards succeeded by Father Klein. In 1894 and 1895, Father Kaluza was pastor, and his successor, the Rev. H. J. Wirtz, present rector at Plum City, began his official duties in the fall of 1896.

When Lost Creek was first visited by Father Gunkel, there were twenty-four Catholic families located in or about that place. For a period of nearly twenty years this condition of affairs maintained, a very slight increase in numbers being noticeable. At the present time the congregation consists of thirty-eight families, or about two hundred and ten members. The church at Lost Creek was built in 1882, during the period when there was no regular pastor in attendance. The size of this building is 30x55 feet, in addition to which there is a sacristy 10x14 feet, and a tower 10x10. The cemetery belonging to this parish is laid out in the same grounds on which the church stands.

About twelve years ago (1885) a small church was built at Farm Hill, town of Rock Elm, the foundation having been laid the year previous, and dedicated in honor of St. Nicholas. The people comprising the congregation who attend this church, are served as a mission from Plum City. The first Mass was celebrated at this place in 1882 or 1883 by Father Weckes, at the home of August Jesse, and was celebrated for the first time in the new church in August, 1885, by the Rev. Father Klein, although the idea of erecting such a building at that point and its final construction were the results of efforts made in that direction by the Rev. Father Weckes. At the time this project was carried out, there were about thirty-four Catholic families living in the vicinity of Farm Hill, although but twenty-six of these did anything towards defraying expenses incurred in the purchase of realty, and the construction of the building. After Father Klein had administered to this congregation until 1892, the Rev. Father Baur took charge, he being succeeded by the Rev. Father Reding, who maintained the duties from 1893 to 1896. Father Wirtz then became the pastor.

The cemetery belonging to this mission is also on the same ground with the church. There is an Altar Society connected with the Farm Hill Congregation, of which Mrs. Michael Schwebach, Sr., and Mrs. Peter Ginsbach are the officers.

The Rev. Henry Joseph Wirtz, pastor of the Plum City congregation and its several out missions, was born July 4, 1839, at Birresdorf, Prussia. His primary education he acquired in Leimersdorf, the school at which place he attended until thirteen years of age. There he began his classical studies with the priest of his parish, continuing the same at Petit Seminaire Archiepiscopal de Bass Warre, Province de Brabant, Belgium, which he entered in 1865. Here he remained until 1869, and in addition to completing his course acquired a good knowledge of the French language and a little of the Flemish and English languages. In November, 1869, he came to America, and entered the Seminary at St. Francis near Milwaukee, at which place he was ordained to the priesthood by the Rt. Rev. Bishop Henni, on December 22, 1872. One week later he celebrated his first Mass at St. Joseph's Ridge near the city of La Crosse, after which he was appointed assistant to the Rev. Father Pfaller,



Immaculate Conception Church, Lost Creek, Wis.

at that time rector of St. Joseph's Cathedral. Here he remained until 1873, when he was transferred to the pastorate at Eau Galle. While pastor at this place he held services on one Sunday in each month at Menomonie and Durand, and also in what was then known as the Valley Church. He also conducted services once on week days at Wilton, where a little station had been established. He was transferred to the pastorate at Somerset in September, 1873, where he found a congregation of some thirty families, all French. At his new pastorate he endeavored to raise sufficient funds for the erection of a new church, in which he was not altogether successful. His duties here were numerous, having several missions to attend, besides continuing the work of the home parish. At one of these missions, which was at Farmington, there was no church, and the monthly Sunday services held there were consequently conducted in the log house of Patrick Barry. The frame of a church building had been raised at Farmington some-

time previous to this, but owing to a division among his people, the mere skeleton was allowed to remain without any attempt being made to complete the building. With the hope that it might be finished, Father Wirtz devoted much time and labor, and finally succeeded to such an extent that Bishop Heiss celebrated Confirmation in the same on August 31, 1874.

About the same condition of affairs obtained in the little mission at Long Lake, where there was also a log church in a partial state of completion. In this community he also experienced considerable difficulty, owing to the fact that there was a division among the people regarding the permanent site of the church building. The location finally decided upon was on property owned by one Lawrence Williams, the matter being settled by a

Rev. H. J. Wirtz.

majority vote of the congregation. On this spot a new frame church was erected during the year 1875. During his pastorate at Somerset, Father Wirtz gave a mission at Big River, and also in the Schwalen settlement near Hudson, the people at the latter place expressing a strong desire to be added as a mission of his charge. A new church at Somerset was built during the year 1874, the spot upon which it was erected being adjacent to a plat of land secured and dedicated by Bishop Heiss for cemetery purposes in the preceding year. At about the same time a cemetery was also laid out in connection with the church at Farmington; in 1875, one was platted at Long Lake and in 1883 one was established and platted at Balsam Lake Mission. In the year 1874 the congregations under the immediate charge of Father Wirtz consisted of those at Somerset, Apple River, Farmington, Brossnahan's Station, St. Croix Falls, Long Lake, Balsam Lake, Bear Trap, Wagon Landing and the Schwalen Settlement. Two years later, that is in 1876, Clayton was also added as a mission to this charge, Father Wirtz saying Mass for the first time in the house of John Nolan on August 26th of that year. Another addition in 1879 was the congregation at Clear Lake, and still another, that of Turtle Lake, which was made part of the charge in April, 1880. After eleven years of laborious service at Somerset and its numerous attendant missions, Father Wirtz left that place on November 13, 1884, removing by order of the Bishop to La Crosse. There he remained until June 27th, when he was appointed to the pastorate at Genoa. This was composed mostly of Italian families. During his first season at this place he repaired the little church and added a gallery to the same. A tower was also built on the church, for which a bell was secured. During the following years numerous other improvements were made to the property by Father Wirtz, among the others a new stone sacristy, and the platting of the cemetery, the same consisting of three and one-half acres of land, for which a deed was secured from B. Starlochi.

De Soto is a small mission attached to Genoa. At this place Mass was held for the first time on June 2, 1889, in the house of Peter Loftus. On June 8, 1891, work was begun on the foundation for the new stone church at De Soto, on the lot purchased some years before for that purpose. The corner-stone of this building was laid on October 11 of the same year. The church, which was dedicated in honor of the Most Sacred Heart of Jesus, has a congregation of fifteen families. On August 9th, 1896, Father Wirtz was transferred to his present pastorate at Plum City, in Pierce County.

Holy Family Church, Poniatowski, Wis.

THERE were few, if any, Catholic settlers in this locality prior to the year 1876, when a slight tide of immigration began to turn that way. The following year, Father W. Bukowski of Stevens Point visited Poniatowski for the first time, and some time during 1879 the Rev. Father Klimecki of Arcadia visited the settlement, making three trips, or one every four months. This he continued to do until 1882, when the Rev. Father Lager of Medford, Wis., took his place. In 1883 the Rev. J. Maczynski became first resident pastor, remaining until 1885, when the parsonage was destroyed by fire. During the following year the Rev. A. Krogulski of Junction City, Wis., visited Poniatowski a few times, and succeeded in building a new parsonage. In the same year the present rector, Father

A. W. Gara, assumed the charge and has been there ever since. In 1891 Father Gara built the present church with great difficulty, as the members of the congregation were poor. But he persevered, obtaining much material aid from other congregations to whose spiritual wants he ministered. The church is beautifully decoted inside, and the high altar, the gift of Father Gara, with its beautiful picture of the Holy Family, is greatly admired.

Besides this parish, Father Gara has charge of the missions of the Holy Trinity German Church at Poniatowski, which consists of thirty families, who are getting together material for a new church; the Holy Redeemer Church of seventy-five families, also German, at Athens, and the Sacred Heart of Jesus, a Polish church at Cassel, seventy-five families. The congregation at Poniatowski now numbers fully one hundred and twenty-five families, and the Holy Family Parochial school, which was built in 1892, and is conducted by a lay teacher, has an enrollment of about one hundred

Holy Family Church, Poniatowski, Wis.

pupils. In the congregation of the Holy Family there are represented the Holy Family Society, St. Joseph's Society, Holy Rosary Society and Temperance Society.

The Rev. A. W. Gara, present rector of the Holy Family, was born in 1860 in Jawiszowice, Galicia, Austria, where he obtained his earlier education. He afterwards went to Zywice and the Gymnasium at Wadowice. He then went to the Gregorian University at Rome, Italy, where he took a full course in philosophy and theology. In 1885 he came to the United States and was ordained June 24, 1886, by Archbishop Heiss in St. Francis Seminary. His first appointment was as assist-

Rev. A. Gara.

ant to the Rev. Ignatius Schaller at Marshfield, Wis. Remaining at that place for two months, he was then called upon to occupy his present position.

Church of St. Hedwig, Posen, Wis.

THE Congregation of St. Hedwig's at Posen, Thorp Postoffice, Clark County, Wisconsin, until recently a mission attended by the resident pastor from Mill Creek, has been erected into an independent parish, and has now its own resident priest in the person of the Rev. James Korczyk, who also has charge of a mission at Strickland, Chippewa County, and Weyerhaeuser, also in Chippewa County, where a church is now in course of construction. A more extended notice of this parish will be found in connection with the history of the Catholic congregation of St. Bartholomew's at Mill Creek.

St. Gabriel's Church, Prairie du Chien, Wis.

THE first white settlement in the vicinty of Prairie du Chien was established some time prior to the year 1817. This information we gather from the records of St. Gabriel's congregation, which also informs us of the fact that the Rev. Father Dunand came to Prairie du Chien in April of that year, celebrating for the first time the sacrifice

of the Holy Mass for the benefit of the few Catholics residing there. The records also indicate that a Catholic congregation was organized at about the same time, while from the large number of births and marriages recorded, it is also to be presumed that there was a resident pastor attached to the settlement, although such has not been stated as an absolute fact. From other sources, too, particularly the Rev. Alfred Bronson, we learn that the first settlement at Prairie du Chien was made in 1726, by a certain Mr. Cardinelle, a voyageur and trader, but there is nothing whatever of an authoritative nature to vouch for the correctness of this statement. The Rev. Father Bronson also goes on to tell that the second white man to settle in that neighborhood was one by the name of Ganier, whose descendants are still residing there.

Of the previous history of this settlement, we learn from undeniable authority that a French trading post was permanently established at Prairie du Chien in the year 1737, the same consisting of a cluster of buildings around which was erected a stockade, in order that the settlers might better protect themselves from the numerous incursions of the Indians. This settlement was necessarily slow of growth, additions only occasionally being made to the number living there by the advent of some voyageur who would come to the post, marry, and settle down on a piece of land near by.

In an officiel report made to the House of Representatives of the United States in 1818, it is stated that the Government of France established a military post at the mouth of the Wisconsin River in 1755, at which time a number of French families also came and located, founding the settlement and village which at the present time is represented by the city of Prairie du Chien. Tradition has it that this fort was burned to the ground in 1777, but there is nothing of an official nature to be found regarding the occurrence.

As to the name of the place, there is a legend which tells us that it was derived from an Indian chief of the Fox tribe, whose name was Chien (dog), who resided with his people in a village on the prairie, at a point somewhat near to Fort Crawford.

In this vicinity, also, we are told, Governor Patrick Sinclair, of Mackinaw, purchased a tract of land from the Indians, which is described as running six leagues up and down the river, and six leagues back.

One of the earliest settlers at Prairie du Chien was Michael Brisbois, who came there in 1781, remaining for fifty-six years, and until the time of his death, which occurred at the advanced age of seventy-seven. In accordance with his request, he was buried on a prominent bluff back of the present city. According to the testimony of this man, there were, at the time of his coming to Prairie du Chien, between twenty and thirty white settlers living there, and that some twelve years after, that is, in 1793, there were forty-three farms, and from twenty to thirty village lots owned in Prairie du Chien and the immediate vicinity, most of which had been built upon and were occupied. The majority of the owners of these holdings were hunters, traders and voyageurs, who inter-married with the natives, settled down, and went to farming on a small scale. In addition to his business as a trader, Michael Brisbois conducted a farm of some considerable dimensions, besides which he was official baker for the community. This business he conducted by issuing tickets which guaranteed the delivery of fifty loaves of bread for each one hundred pounds of flour. These tickets came into general use, and, in fact, for a considerable period, formed the only recognizable currency used in the settlement.

St. Gabriel's Church, Prairie du Chien, Wis.

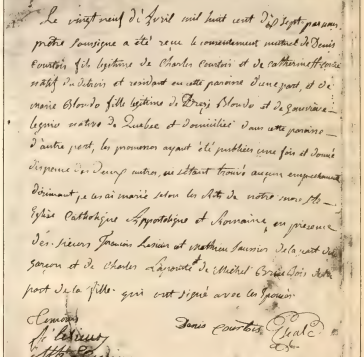
Undoubtedly the most notable character in the history of Prairie du Chien during the first quarter of the present century was one Joseph Rolette. He was born in Canada, of a respectable French family, and was raised and educated in the Roman Catholic faith. He came to Prairie du Chien with a Mr. Cameron, in 1804, and remained there till the time of his death, which occurred in 1841. Rolette was an active merchant and trader, as well as an hospitable, generous and progressive citizen.

In 1814 the United States Government sent a company of regulars and one hundred and thirty-five volunteers, under the command of Lieutenant Perkins, from St. Louis to Prairie du Chien, for the purpose of erecting a fort at that place. This structure was known as Fort Shelby, its location being directly opposite to the present pontoon railroad bridge. The building of

this fort seemed to be quite a necessary undertaking, for it had not long been completed when an English expedition, under the command of Lieutenant-Colonel William McKay, came to Prairie du Chien for the purpose of taking possession of the fort and settlement in behalf of the British government. The result was that, being totally unprepared to repel so large and well-equipped a force, Lieutenant Perkins surrendered the fort to the British on July 21, 1814. In June, 1816, General Smythe came to Prairie du Chien in charge of a detachment of United States troops, his purpose being to build a fort, which was afterwards named Fort Crawford, and for the site of this structure he selected the stockade where the original fort had been erected. A portion of the old structure being still in existence, he rebuilt and enlarged it, so that, when completed, it furnished ample and comfortable quarters for himself and men. One of the first official acts of General Smythe was to arrest Michael Brisbois, who was sent under guard to St. Louis, on a charge of treason, he having taken an active part in the English expedition previously referred to. In 1817 the command of Fort Crawford was transferred to Colonel Talbot Chambers, who was most arbitrary and despotic in his manner of treating the settlers. In 1841 Fort Crawford was vacated, a new and more advantageous site being selected on the high ground east of Mare de St. Ferrole, where a stone fort was erected. This building was occupied by the United States troop until January 9, 1856, when it was also abandoned. On May 27, 1857, the entire military reservation, including the fort and buildings, was sold at auction by the United States, the site of the old fort being made that of the present St. Mary's Institute in 1872.

In his history of the Territory of Wisconsin, Mr. Moses Strong states that Father Pierre, a Roman Catholic priest from St. Louis, visited Prairie du Chien in the spring of 1817, but did not long remain. This statement is given but little credence by Catholics living in and around Prairie du Chien, who are firm in the conviction, as heretofore expressed, that a resident pastor was at that time located in the settlement.

The first entries of St. Gabriel's parish appear in the records under date of April, 1817, so that it is accepted on all hands as a fact that the original congregation must have been established at that time, or during that year. It was, therefore, undoubtedly Father Dunand, the French priest previously referred to, who was the means of bringing together and establishing this congregation. These records also show that on the 6th of May, 1817, a cemetery connected with St. Gabriel's was blessed by the same priest. Father Mazzuchelli succeeded Father Dunand, and laid the corner-stone of the new church in 1836. Bishop Loras succeeded Father Mazzuchelli in 1837, and in 1839 Father Cretin was appointed pastor, he being assisted by Father Ravoux, from April, 1840, to September, 1841. Father Ravoux—now Mgr. A. Ravoux—lives in St. Paul at the present day, hale and hearty, and loves to speak of his varied experiences at Prairie du Chien. When Father Cretin was appointed



This is an Exact Copy (Translated) of the First Marriage Certificate Issued by a Catholic Priest within the Territory at Present Comprising the State of Wisconsin.

On the 29th day of April, 1817, have been united in matrimony Denis Courtois, lawful son of Charles Courtois and Catharine St. Come, a native of Detroit and a resident of that place for some time, and Mary Blondo, lawful daughter of Dregi Blondo and Genofiere Blondo, a native of Quebec and an inhabitant of that place; the announcement has been made once and dispense has been given for the other two, as no separating hindrance has been found. I have married them according to the rites of our Catholic, Apostolic and Roman Church in presence of Mr. Frank Lesieur and Mathew Saunior on the side of the boy and Charles Lapointe and Michael Brisbois on the side of the girl, who have signed their names with the married.

Frank Lesieur.	Denis Courtois (Seal.)
Mathew Saunior.	Maria Blondo (Seal.)
Mich. Brisbois.	

Bishop of St. Paul, the Rev. E. J. Bonduel succeeded him in the pastorate of St. Gabriel's, from August, 1844, to December, 1846; James Causse, from December, 1846, to June, 1847; Lucien Galtier, from June, 1847, to February 21, 1866. He was assisted by the Rev. C. Perrodin from September, 1857, to May, 1858, and the Rev. A. Godfret, from October, 1849, to June, 1859. Father Gal-

tier may be truly called the Apostle of Prairie du Chien. During his administration he baptized one thousand seven hundred and sixty-two persons, heard confessions on the day of his death, although sick in bed, and even to-day his memory is cherished with love and affection by the old settlers of the prairie. Father Galtier is buried in front of St. Gabriel's Church, at Prairie du Chien, the inscription on his tombstone being: "Very Rev. Lucien Galtier, born in France, December 17, 1812, died February 21, 1866. Pray for a sinner." The next to succeed to the pastorate was the Rev. L. Lux, who remained at Prairie du Chien from April, 1866, to June, 1867. He was succeeded by the Rev. A. Koke, from June, 1867, to February, 1872. Father Koke was given an assistant in September, 1870, in the person of the Rev. P. M. Abbelen, who succeeded to the pastorate in 1872. Father Abbelen remained in charge of this congregation till October, 1875. It was during the administration of this reverend gentleman that the Revs. H. Kampschroer, J. F. Durward, C. Von Droste, and Meurs, the latter maintaining the pastorate from October, 1875, to January 1, 1877, during which period he had for his assistant the Rev. F. Banwarth. Then followed the Rev. Chrysostom Verwyst, who, having completed a brief pastorate, was succeeded by the Benedictine Fathers, who administered parochial duties until July, 1880.

The Fathers in charge were: Father Anthony Prior, Father Meinrad, Father Boniface, Father Meinulf, Father Ignatius, Father William, and Father Edward. From July, 1880, till May, 1891, the congregation was attended by the Jesuit Fathers. Father Richard was the first Jesuit at the head of the parish. He was assisted by Father Jutz. The latter, who afterwards gained a national reputation as a peacemaker between the rebellious Indians in Dakota and the United States Government, was one of the most popular priests the Prairie ever had. He is known as Father Minister by everybody, and his kindness won many friends to the Church. Father Kaerling and Father Kaluza followed in the footsteps of their predecessors, and were succeeded by Fathers Greisch—the good Father Greisch, the people say—and Father Sutter. On May 1, 1891, the parish was given to the present incumbent, the Rev. A. Philip Kremer.

When Wisconsin was given its first Bishop in the person of the Right. Rev. Martin Henni, a strenuous effort was made by the Catholics residing in that section of the State to locate the Episcopal See at Prairie du Chien. One of the principal claims advanced on that occasion was, that St. Gabriel's Church was in every way better fitted to represent the new dignity than any edifice extant at that time. This church, built during the pastorate of Father Galtier, was constructed of solid stone, the first of the kind in Wisconsin.

A parochial school in connection with St. Gabriel's congregation has been in active operation for many years. When first started, school was held in a log house, taught by lay teachers. The Franciscan Sisters next took charge of the school, and were followed in 1872 by the School Sisters of Notre Dame. In 1892 a substantial and commodious two-story brick building was erected on the site directly opposite to the present church. This building, when completed, cost seven thousand dollars. The present handsome parsonage belonging to St. Gabriel's was built in 1874.

Where all have been so anxious for the advancement and upbuilding of Catholic interests in Prairie du Chien,

Rev. A. P. Kremer.

it would seem uncalled for to make any distinction whatever, yet the history of this parish could hardly be considered completed were some slight mention not to be made of such zealous and energetic patrons as the late Honorable John Lawler, Mrs. John Lawler, Mrs. H. L. Dousman and Mrs. Nina L. Dousman have been to the community. The congregation of St. Gabriel's at the present time numbers about four hundred families, while the parochial school, which is conducted by Sisters of Notre Dame, has a regular average attendance of three hundred and sixty scholars.

Of societies connected with St. Gabriel's there are: The Catholic Knights of Wisconsin: D. Cornelius, president; W. D. Merrill, secretary; John Ducharne, treas-

urer. St. Philip's Benevolent Association: L. Cornelius, president; Theodore Fare, secretary; John Maher, treasurer. Catholic Order of Foresters: Charles P. Cherrier, chief ranger; James Lawler, Secretary; John Nugent, teasurer. Kremer Social Club: Rev. A. P. Kremer, president; Miss M. Murphy, secretary; Frank Cornelius, treasurer. Young People's L. and P. Society: Rev. A. P. Kremer, president; Miss Ida Rosenbaum, secretary; Eugene A. Amann, treasurer. Married Ladies' Altar Society: Mrs. Margaret Welsh, president. Young Ladies' Sodality: Miss Mary Murphy, president, and Young Men's Sodality.

The Rev. A. P. Kremer was born March 25, 1865, educated for the priesthood at St. Francis' Seminary, near Milwaukee, and was ordained from that institution on December 18, 1888, by Bishop Flasch, of La Crosse, saying his first Mass at St. John's Church, La Crosse, on December 22, 1888. His first appointment was as assistant pastor at Notre Dame, Chippewa Falls, Wisconsin, which position he left on May 1, 1891, to assume the duties at St. Gabriel's Church, Prairie du Chien.

St. John Nepomucene's Church, Prairie du Chien, Wis.

SOMETIME during the year 1891, the Bohemian members of St. Gabriel's Catholic congregation concluded to organize a congregation of their own, and for that purpose separated from the mother church. This move, of course, was not taken without the permission of the Ordinary, the work of organizing and establishing the new parish being entrusted to the Rev. George Kiefner, who is the present rector of St. John Nepomucene's.

The late Honorable John Lawler, whose name has been associated with the establishment and upbuilding of a large number of charitable institutions throughout the country, donated several lots to the congregation, to be used as a site for the necessary church buildings. With such a stimulus to aid them in their undertaking, the members of the congregation at once set earnestly to work to carry out their intentions, and during the same year a spacious frame church and parsonage were erected on the property at a cost of $6,000. The church was dedicated in honor of the patron saint, St. John Nepomucene, by Vicar-General Schwebach, of the diocese of La Crosse, on December 13, 1891. The incident is made more particularly notable from the fact that it was while he was engaged in conducting the dedicatory services of St. John's that he was handed a telegram which notified him of the fact that he had been appointed Bishop of the diocese.

The congregation of St. John's consists at the present time of about one hundred and sixty families. The parochial school connected with it, the building for which was also donated to St. Mary's Institute by Mr. Lawler, is under the management of School Sisters of Notre Dame, and has a regular average attendance of about one hundred and thirty children.

Of Catholic organizations connected with this parish, there are: St. Joseph's Society, with eighty members, Mr. Alexa, president; Uniformed Knights, forty members, Mr. Cecka, president; Holy Rosary Society, forty-five members, Mrs. Stach, president; St. Anna's Society, twenty members, Mr. Lechner, president, and the Blessed Virgin Sodality, sixty members, Miss Mary Mazera, president. The trustees of the congregation are Frank Uher and Vac. Lechnu.

St. John Nepomucene's Church, Prairie du Chien and St. Wenceslas' Church, Eastman, Wis.

St. Wenceslas congregation at Eastman, Crawford County, Wisconsin, is attended as a mission by the rector of St. John's at Prairie du Chien. Nearly a quarter of a century ago, a substantial stone church was erected at this place, its cost being in the neighborhood of $10,000. The present congregation numbers one hundred and fifty families, ninety of whom are of Bohemian descent, and the remainder are about equally divided between people of Irish and French nationality. The present trustees of St. Wenceslas are John Slama, Joseph Sprosty and Joseph Lechnu.

Of Catholic organizations in the parish, there are: St. Wenceslas Society, thirty-five members; Catholic Knights of Wisconsin, twenty members, organized in 1897; Married Ladies' Society, seventy-five members, Mrs. Theresa G. Honzlik, president.

Prior to the time that St. Wenceslas was given as a mission to St. John's, it was attended successively by the

Rev. Father Blaschke, the Rev. Father Kaluza, the Rev. Father Suchy, and the Rev. Father Schulack.

The Rev. George Kiefner, present rector of St. John's, was born May 1, 1863, in Bohemia, where he received his rudimentary and classical education. Completing the latter course, he came to Milwaukee, and entered the Seminary at St. Francis, near Milwaukee, where he completed his studies in philosophy and theology, and was ordained to the priesthood by the Right Rev. Bishop Flasch, at La Crosse, on June 24, 1889. His first charge was as assistant of the congregation at Marshfield, where he remained for three months. He then was transferred to Seneca, which pastorate he maintained until 1891, when he became rector of his present charge. For some time during the summer of 1897, Father Kiefner was absent from his parish on a visit to his native country.

Sacred Heart Church, Reedsburg, Wis.

REEDSBURG congregation is of comparatively recent origin, in spite of which, and its numerical weakness, it is a very promising organization. It offers, in fact, an object lesson which is well worthy the emulation of other parishes, presenting, as it does, an interesting view of the growth

Sacred Heart Church, Reedsburg, Wis.

and progress of Catholicity in Southern Wisconsin. For many years the pastor attending the Catholics at this point resided at Delona, where a band of immigrants, who had come with the tidal wave of immigration in the early fifties, had erected a church and parochial residence. The names of Fathers Gardner, O'Neill, Conroy, Montague, Von Droste and De Goey are household words among the people of Delona and the neighboring mission of Winfield. Catholicity failed to keep pace with the growth of Reedsburg. For many years the Catholics there could be counted on the fingers of one's hands, so that the visit of a priest in their midst was to the non-Catholic population an object of considerable curiosity. This condition of affairs maintained until a quite recent date—almost, in fact, within the memory

Rev. R. B. Condon.

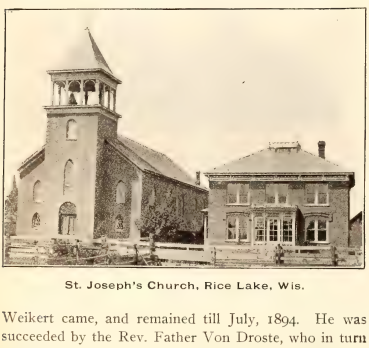
of the school boys of to-day; but times have changed, and it is highly probable that before the schoolboy casts his vote the Catholics of Reedsburg and vicinity will constitute an influential factor of the population. Even now they are rapidly accumulating, and are found to-day actively and energetically represented in every profession. At the present time thirty-five families are holding pews in Reedsburg Church, while connected with the mission of St. Patrick's, at Winfield, and All Saints', at Delona, both of which are attended by the pastor from Sacred Heart parish, are thirty-five and forty families, respectively. A discouraging field for many years, the zealous efforts of the pastors who have labored in and about Reedsburg—Fathers Campbell, Fitzpatrick, Nevin and Duffy—are yet destined to yield a goodly harvest. At the present time a new parochial residence is in course of erection, while many little additions and improvements are from time to time being made to the church in general, giving evidence of the desire on the part of the people to rank among the foremost parishes in their section of the

country. Quite recently a League of the Sacred Heart of Jesus was established by the pastor of this congregation.

The Rev. R. B. Condon, present rector of the Sacred Heart, of Reedsburg, completed his classical and philosophical course at Canisius College, Buffalo, New York, in 1891. His seminary studies were acquired at St. Thomas' Seminary, Merriam Park, Minnesota, and St. John's University, Collegeville, Minnesota. Before assuming his present duties, he was assistant pastor at Prairie du Chien, and at a more recent date rector of St. Philip's congregation at Soldier's Grove, Crawford County.

St. Joseph's Church, Rice Lake, Wis.

THE English, French and German congregation of St. Joseph's, at Rice Lake, Barron County, Wisconsin, was established in the year 1880. From that time until 1887, it was attended as a mission, when the Rev. M. Schoelch was resident pastor for eight months. After that time it was again attended as a mission by resident pastors of adjacent parishes, till 1889, at which time the Rev. P.



St. Joseph's Church, Rice Lake, Wis.

Weikert came, and remained till July, 1894. He was succeeded by the Rev. Father Von Droste, who in turn was followed by the present incumbent, the Rev. A. Hopdegard, in October, 1895. The congregation at the present time numbers in the neighborhood of one hundred and twenty-five families, most of whom are Canadian French. The parochial school connected with St. Joseph's was established in 1890, and is in charge of Franciscan Sisters of Charity from the Convent at Alverno. The regular attendance is one hundred and thirty. There are three Catholic organizations connected with this congregation, namely: Sacred Heart of Jesus Society, Altar Society and Children of Mary Society.

Father Hopdegard was born in 1856, in the Department of the Seine Inferieure, France, was ordained to the

Rev. A. Hopdegard.

priesthood at Rouen in 1880, and came to America in 1892.

St. Mary's of the Assumption Church, Richland Center, Wis.

IT is vouched for as an historical fact, although there are no records to show for it, that the first Mass held in this vicinity was celebrated in the house of Patrick Meehan at Richland Center, in the year 1858, Father Mandeger, from Lyndon, being the celebrant. In those days meetings were quite irregular, intervals of two and three months quite frequently elapsing between them. Until the year 1866, then, services continued to be held in private houses, the mission during that period being visited by Father Francis Stroker, Father Murphy of Crawford County, and Fathers Conroy, Walsh and Bernard. In the year 1866, L. D. Gage donated ground for a church and cemetery, and soon after Father Beau, then pastor at Keyesville, built a small church. In 1872 Father Francis Heller, who was the visiting pastor at that time, enlarged the building to its present proportions. Father Heller was succeeded as pastor by the Rev. A. Mendl, on August 10, 1874, who remained but a very short time, as Father Heiss assumed the duties during November of the same year. On January 16, 1878, the Rev. Henry Koenig took charge of the parish, remaining until September 9, 1886, on which date Richland Center, which had hitherto been visited as a mission by the priests at Keyesville,

obtained the first resident pastor in the person of the Rev. J. C. McAteer, who has remained there ever since. Father McAteer at once took steps to increase and build up the church possessions in the parish, and in January of the following year purchased a house and four lots at a cost of $1,600. Having secured a comfortable and permanent residence for the pastor, Father McAteer made necessary preparations for the erection of a new church. In this undertaking, also, he was successful, the corner-stone of the present handsome and substantial

St. Mary's of the Assumption Church, Richland Center.

brick structure being laid by the Very Rev. James Schwebach, administrator of the diocese of La Crosse, on Sunday, September 20, 1891, which was the feast of the Seven Dolors. The church was dedicated on September 8, 1892, by Bishop Schwebach, the feast of the Nativity of the Blessed Virgin being on that date. The building complete represents an outlay of fully $10,000. There are from seventy-five to eighty families represented in this congregation, making some three hundred and sixty souls in all. In addition to the property already mentioned, the parish also owns five acres of land within the city limits, which has been laid out and arranged for cemetery purposes. The first church built at Richland Center, it must be remembered, was known as St. Thomas', but the new one built by Father McAteer was dedicated to St. Mary of the Assumption. Two missions are attended from this point, one of eighteen families, St. Martin's at Boaz, and the other St. Patrick's, thirty-five families at Melanchton Creek.

The Rev. John C. McAteer was born at Loretto, Cambria County, Pennsylvania, March 27, 1858. He attended the common schools at his home until reaching the age of seventeen, when he entered St. Vincent's College, near Latrobe, Penn., where he studied for five years. Having by that time completed the classical course, he came to

Rev. John C. McAteer.

Milwaukee and entered St. Francis Seminary on August 30, 1881. Here he remained for four years, receiving minor orders from Bishop Flasch, on Passion Saturday, March 29, 1884. He was made a subdeacon March 21, 1885, deacon on the following day, and was ordained to the priesthood by Bishop Flasch, in St. Joseph's Cathedral, La Crosse, on June 29, 1885. He read his first Mass at St. Vincent's College, near Latrobe, Pa., on July 5, the feast of the Most Precious Blood, after which he was appointed as assistant to the Very Rev. James Schwebach, V. G., of La Crosse, with whom he remained for seven months. His second appointment was to the rectorate of St. Philips in Crawford County, where he remained from February 24 to September 9, 1886, being on the latter date assigned to his present pastorate at St. Mary's, Richland Center, Wis.

St. James' Church, Rising Sun, Wis.

PRIOR to the year 1868, the Catholics living in the village of Rising Sun and vicinity assembled for the observance of divine services in a dilapidated log shanty. It was in this building, if building it may be called, that Mass was first said by the Rev. L. Galtier, who was at that time resident pastor at Prairie du Chien. He, after a considerable period, was relieved of this duty by the Rev. P. O'Connor, and Father O'Connor was succeeded in turn by Father Montague, who started to build a church at Rising Sun. This was in the year 1868, when the present decent edifice, occupying an area of 32x60 feet, and surmounted by a steeple which stands just thirty-eight feet above the roof, was erected. Two years later (1870) the Rev.

St. James' Parsonage, Rising Sun, Wis.

M. Heiss was stationed at Rising Sun as resident pastor. He remained there in active service for a period of five years, when he was succeeded by the Rev. C. Von Droste, whose administration extended from June, 1875, to March, 1877. The next pastor, for one year, was the Rev. B. De Goey, O. S. B., whose successor was the Rev. J. J. Burns, who was transferred to another charge in June, 1882, at which time the present incumbent, Father Gabriel Momo, assumed the charge. There is in this parish an Altar Society for Married Women, and a Sodality of the Immaculate Conception for Young Ladies. The young men own a spacious hall, which is used for temperance meetings, entertainments, and other honest purposes.

North Italy is the birth-place of Father Momo, he having first seen the light in that part of the world September 6, 1843, his home being Saluggia, which is not far from Turin, the old capital of Piedmont. Here he attended the public school until the age of fourteen, when he entered a college directed by Don Bosco. There he remained till the time of his ordination to the priesthood, which occurred on June 12, 1866. Ten years later he came to America, and was at once assigned to the mission at Genoa, Wisconsin, from which pastorate he was transferred to the present one.

The first steps taken by the Catholics residing at Genoa, Vernon County, Wisconsin, toward the establishment of a permanent congregation there, was on the 9th day of January, 1863, at which date the first subscription was made towards the erection of a church at that place. While it is not definitely stated, it is very likely the fact, that the erection of this building was begun during that same year, or, at least, not later than the year following. The first Mass of which any record has been made was celebrated at Genoa on September 12, 1862, by a French priest from Prairie du Chien, the services being conducted at that time in a small house owned and occupied by B. Starlochi. Be that as it may, it is positively stated that, following this occasion, Father Nicolas gave a mission at Genoa, he being succeeded in the charge of this congregation by Father Rainer, of Milwaukee, who came to Genoa occasionally in 1869, '70 and '71. This pastor was succeeded by the Rev. Father Obermüller, who was followed by the Rev. Father Schwebach, present Bishop of the diocese of La Crosse. Succeeding Father Schwebach, came Father Pius Schmitt, who attended the mission regularly from St. Joseph's Ridge, in La Crosse County, where he was appointed resident pastor in the year 1872.

It was during this pastor's administration that the first church records were made of baptisms, marriages and deaths in this parish. (The former records being in St. Mary's Church, La Crosse.) Father Schmitt was succeeded by Father Momo, who came there in 1875, making his home at Genoa as first resident pastor, where he remained for seven years, until June, 1882. His successor was the Rev. A. E. De Sierro, who remained until January, 1885, when he was succeeded by the Rev. H. J. Wirtz, who remained until August 14, 1896, a period of over eleven years.

At this time the congregation at Genoa numbered sixty-eight families. There is but one active Catholic organization connected with the congregation at Genoa, it being a branch of the Catholic Knights of Wisconsin, of which A. B. Downey is president; Frank Gianoli, vice-president; Albert Zaboglio, recording secretary; Joseph Loefflad, financial secretary and treasurer, and Charles Ott, George Eck, and Eugene Carey, trustees.

Among the prominent members of the Genoa congregation are: Fritz Roehrer, Adelaide Sedretti, Joseph Malin, Pietro Guiseppe Curti, Antonio Curti, Johann Brendel, Abram B. Downey and Francesco Vener.

St. Bridget's Church, River Falls, Wis.

THOSE sections of Pierce County which border on the shores of the St. Croix and Mississippi Rivers, began to be settled between the years 1845 and 1855. Among those hardy pioneers the sons of Erin were not wanting. Martin McMahon and Daniel Corcoran took up the government land claims in 1854 near what is now the beautiful city of River Falls, where they are still residing. These were soon followed by Thomas Finn, Daniel Collins, Michael Fitzsimmons, John Clifford, Bernard Carrolan, and John and Humphrey Moynihan.

St. Bridget's Church, River Falls, and St. Joseph's Church, El Paso, Wis.

Early in 1860, a settlement was made east of River Falls, on the line between St. Croix and Pierce Counties. Chief among the early settlers found there, were Patrick Kelly, Thomas Pickett, James McLaughlin and Patrick Hawkins. North of River Falls in St. Croix County, a settlement of Irish Catholics was also established about the same time. Among those brave men were John Stapleton, Martin Lenihan, Daniel Sylan, Bonnes and Ross.

In early days those Catholics who resided within the territory which now comprises "St. Bridget's Catholic congregation at River Falls," attended divine services and received the Holy Sacraments at Hudson, St. Croix County, Prescott and Big River in Pierce County. From 1865 to 1878, the Holy Sacrifice of Mass was offered up and the Sacraments administered occasionally in the homes of Martin McMahon, Daniel Corcoran, Thomas Finn, Daniel Collins and James Langdon successively, by the Revs. George Keller, McNulty, Martin Connolly and Thomas Kelly, from Hudson, Wisconsin. Of these, the Rev. Martin Connolly was particularly urging the people to build a church. During the year 1878, a frame church 36x70 feet was erected in the First Ward of the City of River Falls, the ward in question being located in St. Croix County. This building cost about $2,000. This was certainly a serious obligation to assume, but owing to the energetic work and successful financiering of Thomas Finn and John Stapleton, the entire work was paid for as soon as completed. The church was dedicated to St. Bridget of Ireland.

Thenceforth the Rev. Thomas Kelly held divine services once a month on Sunday, coming from Hudson, Wisconsin, until 1885, when the Rev. A. J. Joerres was made assistant at Hudson, administering bi-monthly to the spiritual wants of the congregation for a little over a year. After the departure of Father Joerres, the Rev. Thomas Kelly was again in charge, until the summer of 1887, when the Rev. Martin Connolly became first resident pastor. Under his direction the elegant new parsonage was erected, costing about $2,700. Father Connolly remained only about two years and was followed by the Rev. J. A. Foppe, a Hollander, who returned to his native land in the summer of 1890. His successor after a few months' interregnum was the Rev. B. P. Connolly. Under his administration, the neat little church soon gave way to a large brick edifice of 42x90 feet. The frame church was then sold to a Scandinavian Church organization, the paltry sum of $395 being all that was paid for it. This was really an injustice to the people whom the records of various meetings attest were perfectly willing to build a new church, the cost of which, completed, should, however, be limited to $6,000. But Father Connolly was not satisfied with this and really insisted upon something much more costly. So a $10,000 structure was erected, of which amount he succeeded in collecting $970. When he took charge the congregation was free from all indebtedness and had $600 in the treasury, but at his departure in November, 1896, it was encumbered $8,100.

Father Duren relieved the Bishop from this dilemma by volunteering to go to River Falls and make an attempt to save the church property, and the offer was promptly accepted. He took charge in February, 1897, since which time he has labored assiduously, gradually

uniting the members of the congregation into concerted action for the liquidation of the enormous encumbrance which had been piled upon this congregation of barely sixty families.

To particularize somewhat as to the work accomplished by Father Duren, it may be stated that in February, 1897, he established the St. Rose Altar Society, with a membership of sixty, which organization has through the zealousness and activity of its members accomplished a great deal of good. The position and standing of the pastor as an invaluable factor in this effort to re-establish the parish, is still further evidenced in the generous action of the non-Catholics of the community, who in September, 1897, presented Father Duren with a sum of money sufficient for the purchase

Rev. S. Duren.

of a one-thousand-pound church bell. This act on their part is made all the more significant from the fact that it was entirely unexpected. By November 16, 1897, Father Duren managed to pay off the interest on the church debt for the present year, as well as that which had accumulated during the year preceding. In addition to this, he also paid off insurance premiums for a year past as well as for three years to come. With such a hopeful condition of affairs, it is therefore not unreasonable to anticipate his ultimate success in the difficult and arduous task which he has so cheerfully taken upon himself to fulfill.

River Falls is as beautiful a little city of three thousand inhabitants as any in the State. It is well lighted, has waterworks, fine business houses and an excellent, thrifty and law-abiding class of people. The city is situated on the banks of the picturesque falls of the Kinnickinnic River, and on a branch of the Chicago, St. Paul, Minneapolis and Omaha Railroad, and is only an hour's ride from St. Paul, Minn. Here too, is established one of the oldest and most flourishing State Normal Schools, which is attended by nearly four hundred students. The climate is healthful, and the soil is most salubrious, being in the hard wheat belt. Farmers in Pierce County have never known a total failure of crops.

Between the years of 1852 and 1860 Thomas Hurley, John Hurley, Edward Welsh, Andrew McGinley, Andrew B. McGinley, Patrick McGinley, Michael O'Connell, Timothy Harrington and Edward Fitzgerald settled in the township of El Paso, Pierce County, Wisconsin. Two of these early pioneers, Thomas Hurley and Andrew B. McGinley, survive to this day.

From the time of the arrival of the earliest settlers until 1875, several priests visited the Catholics scattered throughout that section, holding divine services in private houses, school houses and town halls. The first holy Mass said in El Paso was celebrated in the log residence of Thomas Hurley by the Rev. J. C. Knauf, at that time resident pastor at Red Wing, Minnesota, and who at the present time is stationed at Hokah, in the diocese of Winona, Minnesota. The next pastor to assume charge of this congregation was the Rev. Joseph Hermon of Clayfield, Pierce County, who, in 1875, drew up the necessary plans and specifications for a new church. At this time the congregation at El Paso consisted of about fifty families, nearly all of whom were Irish. While this church was in course of erection there was no regular pastor in attendance, Father Hermon having been transferred to another parish. In spite of this, however, the congregation succeeded in finishing and paying for it, which speaks well, indeed, for those good people. The church property now consists of six acres, a part of which is used for a Catholic cemetery. The new church, which occupies an area of 36x72 feet, and is of frame throughout, was dedicated to St. Joseph by Bishop Heiss of La Crosse, in 1877. It cost about $3,000. The entire church property is valued at $5,000.

The Rev. Father Casimir, O. S. F., and the Rev. Father Gunkel of Big River, Pierce County, visited El Paso occasionally, until in 1877 the Rev. Father Laffin was appointed its first resident pastor. In 1881, however, it again became a mission, and as such was attended by the Rev. Edward Alexander Hanses from Big River for three years. Then Father Flammang came a few times from Eau Galle, Dunn County, Wisconsin, and in this wise the mission received occasional though not regular attention. Toward the close of the year

1885, the Rev. John Eisen, now dean of Marshfield, Wisconsin, began to visit St. Joseph's once a month from Clayfield, continuing to do so until 1888, when the Rev. James Fitzpatrick was made resident pastor. He remained three years, until 1890, when El Paso became a mission attached to River Falls, Pierce County, Wisconsin. From there it was attended by the Rev. B. P. Connolly for six years, until the Rev. Stephen Duren on February 1st, 1897, became rector of River Falls, also administering to the spiritual wants of El Paso, where he held services on Sundays and alternate Sundays and holy days.

The congregation of St. Joseph's now numbers sixty families, and is entirely free from debt. Since having charge of this mission, Father Duren has established St. Bridget's Altar Society, with sixty-four charter members, of which Mrs. C. H. Gilman is the presiding officer. The congregation was incorporated under the laws of Wisconsin in 1889, the present officers elected in February, 1897, being, John Grant, secretary, Michael Jennings, treasurer, and Thomas Harley and Pat Cunningham, consulters.

St. Andrew's Church, Rozellville, Wis.

THE St. Andrew's congregation at Rozellville, Marathon County, Wisconsin, was established about fifteen years ago, being first attended by the Rev. Father Reiser, then located at Marathon City. Later it was visited by pastors from Marshfield and Hewitt, who continued to conduct services there

St. Andrew's Church, Rozellville, Wis.

until the 15th of August, 1893, when the present pastor, the Rev. Aloysius Schauenberg, took up his residence there. The different pastors who succeeded each other in charge of this mission, following the pastorate of Father Reiser, were the Rev. Fathers Joseph Joch, Ignatius Schaller, Winand Daniels, Peter Schnitzler, Charles J. Weber and Father Geyer, besides one other whose name is not forthcoming. The first church built at Rozellville was a frame building, 22x40 feet, which cost, complete, in the neighborhood of $1,000. This has been supplanted by a new and more imposing structure, which was completed last year, when it was blessed by the Right Rev. Bishop Schwebach, on August 8th. This building is 36x76 feet, and is of solid brick, the

Rev. A. Schauenberg.

total cost, including interior furnishings, being in the neighborhood of $7,000. At the present time the congregation is planning to build a new school house, and establish a parochial school in this parish. The congregation of St. Andrew's at the present time consists of some sixty members. There is one Catholic organization in this parish, an Altar Society, which has a liberal and active membership.

The mission of Holy Trinity, at Weber's Postoffice, town of Eau Plaine, was established by the Rev. Ignatius Schaller, about eleven years ago. Since 1893 this mission has been regularly attended, but prior to that time the Catholics in that locality were only afforded the services of a priest two or three times a year. This congregation, at the present time, numbers some seventy families, all of whom are of German birth or descent. Services are now held at Holy Trinity by Father Schauenberg once a month.

St. Philomena's Church, Rudolph, Wis.

ST. PHILOMENA'S congregation, at Rudolph, Wood County, Wisconsin, was organized in 1884, the present rector, the Rev. August Van Sever, becoming first pastor of that parish on June 6 of the same year. Prior to this organization, the members of St. Philomena's congregation were occasionally attended by pastors from the adjacent parishes. A parochial school was started in connection with this congregation in 1885, the same being placed in charge of the School Sisters of Notre Dame from Milwaukee, in May of the following year. At the present time, St. Philomena's congregation numbers in the neighborhood of four hundred and seventy-five souls, who are of French, German, Hollandish and Irish extraction. The school is in a quite prosperous condition, the report for the year 1896-97 showing that during that period over one hundred scholars were in regular attendance.

St. Philomena's Church, Rudolph, Wis.

In addition to his duties as resident pastor of Rudolph, Father Van Sever also attends the missions of Babcock and Pittsville, at each of which places there is a church. The congregations at these missions number respectively one hundred and sixty and one hundred and twenty-five members.

The Rev. August Van Sever was born at Ghent, Belgium, in 1857, and was ordained to the priesthood at Jacmel, Haiti, in 1881.

St. Joseph's Church, St. Joseph's Ridge, Wis.

PRIOR to the year 1866, the Catholics living in and around St. Joseph's Ridge, La Crosse County, Wisconsin, received occasional visits from the Rev. Fathers Tappert and Marro, who came there from La Crosse to administer to the spiritual requirements of the people. For some time following the first visit of these Fathers, services were celebrated in the houses of the settlers, but as soon as the people were able to do so, a log church and log parsonage were built. The congregation of St. Joseph's was formally established by the Rev. P. Florentine in 1866, he remaining as resident priest of the church for some considerable period. From that time until the year 1869, services were held regularly in the log church, which building, however, in that year was superseded by a new and more appropriate structure. Four years later, that is in 1873, a comfortable and commodious two-story stone

St. Joseph's Church, St. Joseph's Ridge, Wis.

schoolhouse was erected and during the same year a solid brick parsonage was also built. The congregation of St. Joseph's was incorporated under the State laws of Wisconsin in 1887. Upon Father Florentine's removal to another field, he was followed in succession by the Revs. F. L. Yunker, James Maly, Joseph Moder, G. Noever, P. Schmid, F. X. Pfaller, P. Geyer, Theophil Beau, J. M. Wicker, Joseph Lang, Michael Flammang, J. W. Ritz, P. Geyer, A. Mendl, and the present incumbent, the Rev. G. Noever, who once more returned to the charge. There are now in the neighborhood of one hundred and twenty families in the congregation of St. Joseph's and the parochial school, which is conducted by Franciscan Sisters of Perpetual Adoration, has a regu-

lar attendance of ninety scholars. There are a number of Catholic organizations to which the members of this congregation belong, among them being a branch of the Catholic Knights of Wisconsin.

The Mission of St. Peter's Ridge, in the town of Washington, La Crosse County, Wisconsin, is also attended by the resident pastor from St. Joseph's Ridge. This mission, which is situated in the midst of a quite prosperous community and has a resident membership of not less than ninety families, was established by the present pastor, the Rev. G. Noever, in 1869. There is also a parochial school at St. Peter's Ridge, which is in charge

Rev. G. Noever.

of a lay teacher and has a regular attendance of twenty-six scholars, and still another Catholic school in the town of Portland, Monroe County, Wisconsin, which also belongs to this parish.

The Rev. G. Noever was born December 19, 1843, in Gladbach, Rhenish Prussia. After acquiring a rudimentary education, he pursued a course of studies at the Gymnasium at Cologne for nine years, after which he spent one year each in the Universities at Munich, Bonn and at Innsbruck. He then came to America and entered the Seminary of St. Francis, near Milwaukee, September 16, 1868. He was ordained to the priesthood by the Right Rev. Bishop Heiss on July 2, 1869. His first appointment was as pastor at St. Joseph's Ridge, from which he was transferred to that of Eagle's Point, where he remained for a time. He was then successively pastor of the congregations at Brush Prairie, Manitowoc Rapids, Cato, Green Bay and Chilton, being sent from the latter place to his original pastorate at St. Joseph's Ridge, in 1888.

St. Mary's Church, St. Mary's, Wis.

THIS parish was organized in 1856, when it was attended from La Crosse, the Rev. Father Tappert being its first pastor. He was followed successively by the Rev. Fathers Etschmann, Sanders, Marrion, Florhadzior, Genker, Nicholas Stehle, Theodor, James W. Oglikowski, Crowse, Hackner, Wicker, Laurer and J. J. Mayer, who is the present incumbent. The first parsonage was erected at St. Mary's in 1865, and the church, which has an area of 84x44 feet, was built three years later. In addition to the several pastors whose names have already been given, there were others who attended this congregation for short periods, but of whose names no record has been made. There are now some one hundred and twenty families in the congregation and there is one

St. Mary's Church, St. Mary's, Wis.

parochial school, which is in charge of a lay teacher and has an attendance of one hundred and six scholars. The school building was erected in 1889. Belonging to the congregation of St. Mary's are a Young Ladies' Sodality, Young Men's Sodality, Christian Mothers' Society, and St. Mary's Society for Men.

A new church has just been completed by the congregation at St. Mary's, its location being at a point five miles southwest of Norwalk. This church is built in Gothic style, and occupies a total area of 138x55 feet, the auditorium representing 48x100 feet of that space. The structure is built of solid stone as high as the main windows, the walls being of brick veneer. The tower and steeple, which is of white brick, reaches to a height of one hundred and forty-eight feet. The interior of the structure is handsomely finished in natural pine; the ceiling is cross-vaulted, being divided into three parts, the center raising twelve feet above

Rev. John J. Mayer.

the side arches. The windows of art glass, with which the building is furnished, represent liberal donations by members of the congregation. The entire structure is heated throughout by two large furnaces. This church was dedicated on November 24, 1897, the Rev. P. Becker, from Mauston, Father P. Schnitzler, from Cashton, the Rev. W. Hackner, from Fountain City, the Rev. G. Pesch, from Portage, and Father Louis Wurst, of Tomah, being present.

The Rev. John J. Mayer was born October 31, 1869, at Landshut, Bavaria. He emigrated to the United States in 1884, and, after completing the necessary course of studies at some of the leading theological institutions of the country, was ordained to the priesthood by the Most. Rev. Otto Zardetti, on May 1, 1893.

St. Philip's Church, St. Philips, Wis.

BEFORE a church was erected or parish organized at St. Philips, Crawford County, Wisconsin, Father Galtier, of Prairie du Chien, the first priest who attended to the spiritual needs of the earlier Catholic settlers of the town of Clayton and vicinity, held regular services at the house of James Brady (1857 to 1859). After some visits, Father Galtier advised the people to procure a site for a church and cemetery, toward which, as soon as the matter had been properly agitated, Mr. Gaffney donated six acres of ground, to be used for the church and pastoral residence, while Mr. Garrity presented the congregation with two acres to be used for cemetery purposes. Philip Murphy (first of the Catholic settlers in that vicinity to be laid at rest in the new cemetery), who had been named after the Apostle, St. Philip, suggested that name as an eminently proper one for the parish, which was therefore denominated St. Philip's. The work of building the church was at once begun, a substantial and modest structure being erected during the administration of Father O'Connor, who attended the congregation from Rising Sun, from 1859 to 1862. When Father Murphy succeeded Father O'Connor at Rising Sun, he also attended the mission of St. Philip, the term of his pastorate extending from 1862 to 1868. During this period, the church having become too small to accommodate the requirements of the growing Catholic population, he pointed out to the congregation the advisability of erecting a new and more suitable structure. This advice, which met with the hearty approval of his parishioners, resulted in the erection of a church which was completed in 1870, during the administration of Father Beau, and dedicated to the service of God in 1872. During the latter year a comfortable and roomy residence was also built. Father Beau was succeeded by the Rev. Father Wendelin Bernard in February, 1873, who assumed the duties as first resident pastor of that parish. In the following year Father Bernard was succeeded by the Rev. Father Steinberg, who in turn was followed by Father Walsh. He remained as pastor for about one year. In 1876 the Rev. John Conroy was appointed pastor of St. Philip, and continued as such until his death, which occurred in the February following. The next pastor who assumed charge of this parish was the Rev. Bonaventure De Goey, who built the parish school in 1881. During Father De Goey's pastorate, it was comparatively successful, but, owing to the small

attendance of pupils, caused by the long distance they had to travel to the school, for in the near vicinity of the school Catholic families were few and the lack of funds, the school had to be closed during the pastorate of the Rev. J. L. Fitzpatrick, whose term of service lasted from 1883 to 1886. For seven months following the departure of Father Fitzpatrick, the Rev. Father McAteer had charge of St. Philip's, his successor being the Rev. B. P. Connolly, who remained until 1890. Then the Rev. D. A. O'Connor received the appointment and continued in charge until within a few weeks of his death, which occurred in 1894. When Father O'Connor died, the Rev. R. B. Condon was appointed to the pastorate, he being succeeded by the present pastor, the Rev. H. F. Duffy, in July, 1896. The congregation of St. Philip's consists of about four hundred souls.

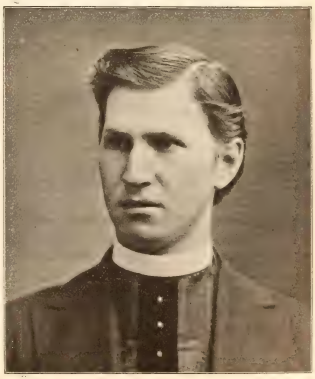
There are two missions attended from St. Philip's, both of which were organized during the pastorate of Father De Goey. The churches at these missions were also built by him, that of St. Patrick in the town of Scott, Crawford County, having a congregation of about one hundred members, while that of St. Peter's, of Richland County, has a limited membership of forty. There is but one Catholic organization in St. Philip's congregation, an Altar Society, to which all the ladies of the congregation belong.

The Rev. Hugh F. Duffy was born September 19, 1866, in Longford County, Ireland. After a National School education and four years of a classical education at St. Mary's College, he came to America in 1886, and the same year entered St. Thomas' Seminary, St. Paul, Minnesota, where he continued his classical and philosophical course, and graduated in 1891. The same year he entered St. Francis' Seminary, Milwaukee, and was ordained to the priesthood in 1894. He was then appointed assistant to Father Kennedy, of Lyndon, Wisconsin, and at the end of seven weeks was made pastor of Reedsburg and missions, and in 1896 was appointed to St. Philip's parish.

St. Aloysius' Church, Sauk City, Wis.

St. Aloysius' Church, Sauk City, Wis.

THE congregation of St. Aloysius at Sauk City, Sauk County, Wis., was established in the year 1844 by the Rev. Father Adalbert Inama, who was succeeded in turn by the Revs. Max Gaertner, F. Weinhart, P. Voissem, M. Weiss, F. X. Etschmann, G. Hengen, J. Schreiner, A. Durst, F. Sailer, Paul Geyer, A. Mendl, A. Strickner, P. Geyer, E. Wendel, H. Grosse, J. Metzler and G. Sluyter. The present church was built in 1869, and from there the first missions were attended, as far as Portage and Watertown. The present congregation at Sauk City numbers one hundred and fifteen families, and that of the mission at Honey Creek, which is also attended from there, thirty-five families. The Aloysius parochial school is in charge of two Sisters



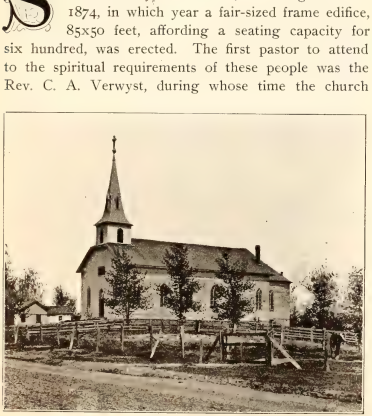
Rev. J. B. Wiedmann.

of St. Dominic, there being about eighty regular scholars. In connection with this congregation there are the St. Pius Mutual Benefit Society, for men; a branch of the Catholic Knights of Wisconsin; St. Mary's Altar Society, for ladies; St. Agnes' Society for young ladies, and St. Aloysius Society for young men.

The Rev. Joseph B. Wiedmann, who assumed the pastoral duties at Sauk City about two years ago, was born in Germany in 1855. His earlier studies were accomplished in the schools of his native country, after which he came to the United States. He then entered the Seminary at St. Francis, near Milwaukee, where he was ordained in 1879. During that same and the following year he was located at Sparta, and from 1880 until 1895 at La Crosse. He then received his present appointment.

St. Patrick's Church, Seneca, Wis.

ST. PATRICK'S congregation at Seneca, Crawford County, Wisconsin, was organized in 1874, in which year a fair-sized frame edifice, 85x50 feet, affording a seating capacity for six hundred, was erected. The first pastor to attend to the spiritual requirements of these people was the Rev. C. A. Verwyst, during whose time the church



St. Patrick's Church, Seneca, Wis.

and a parsonage were built. He was succeeded by the Rev. Fathers J. G. Collins, J. J. Burns, J. T. Durward, J. A. Barney, A. A. Birsner, George Kiefner, Stephen Duren and J. M. Keeley. This parish is in a prosperous as well satisfactory condition, improvements to the property having been made to the extent of $1,200. Of Catholic societies in this parish, there are: St. Rose's Altar Society: Miss Clara S. Garvey, president, and St. Joseph's Branch 172, Catholic Knights of Wisconsin, organized August 15, 1897, the present membership being twenty-four: The Rev. J. M. Keeley, spiritual director; Patrick Maney, president; John W. Keyes, vice-president; Robert J. Joy, secretary; Michael Bernier, treasurer; M. J. Joy, D. M. Kane and Tobias Weber, trustees, and David Joy, sentinel.

The Rev. J. M. Keeley, present rector of St. Patrick's at Seneca, was born at Waseca, Minnesota, April 22, 1870, and was ordained to the priesthood at St. John's University, Minnesota, on April 25, 1894, and on May 20th following he was appointed to his present charge.

St. Vincent de Paul's Church, Somerset, Wis.

SOMERSET, which is situated in St. Croix County, Wis., was first settled in 1852 by a few Canadian families coming from Baie du Febvre and Durham. Later, quite a number of French Canadians came from Lanoraie and Deschambault, so that, from the start, the population of Somerset may be said to have been composed of French Canadian Catholics. These people were at first attended by missionary priests residing at Hudson, among whom were the Rev. Fathers Godfrey, Mignault, Nicholas, Verwyst, Connolly and Lavin. The first church was built at Somerset in 1856, on the banks of the St. Croix River. Prior to this, missions had been given by the priests from Hudson in the home of Mr. Joseph Parent, which was also situated down the river at a point not far from the one selected for the church. The first resident priest at Somerset, Father Fleurant, also conducted the school at that place. The first church built here was a frame structure, 48x24 feet, with spire and bell, the latter still being used in the school-house. During the earlier years of this parish, many successful missions were conducted in the old church by Fathers George Keller, Joseph Goiffon and Redemptorist Fathers, whose zealous and faithful efforts are among the many pleasant memories of the older settlers. These missionary priests, as well as others who assisted in ministering to the spiritual wants of the congregation, were almost without exception the guests of Mr. Thomas Parnell, on the occasion of their visits to Somerset, until as late as the year 1873. At this time the population had increased to such an extent that it became absolutely necessary to build a larger church. To that end plans were at once devised and the work begun under the supervision of Father H. J. Wirtz, the pastor. The site selected was some distance from that of the old church, being about four miles up the Apple River. A portion of this building was completed in 1874, but the corner-stone was not laid until the following year. Father Wirtz also man-

aged to build a modest though comfortable priest house, which was completed in 1873, the first year of his administration. This energetic priest remained in charge until 1884, during part of which year, owing to failing health, he was assisted in his duties by the Rev. D. O. Sicard de

St. Vincent de Paul's Church, Somerset, Wis.

Carufel, of Three Rivers, Canada, who was at that time visiting with relatives in the vicinity of Somerset. Dur- the same year Father A. Van Sever, who had been designated to assume the pastorate, visited the congregation on one or two occasions, but did not become a permanent resident. Finally, in November, 1884, owing more particularly to his limited knowledge of the French language, Father Wirtz resigned. For some considerable time following, the spiritual services rendered to this congregation were intermittent. In April, 1885, the Rev. P. U. Brunel came to Somerset, remaining, however, but for a short time. Then, in November, Father Bonaventura De Goey, O. S. F., was appointed. He, too, left within six months, and was succeeded by Father George Keller, who came from the diocese of St. Paul in July, 1886. During his administration, Father Keller made a number of improvements to the church property, among them being the enlargement of the church and the erection of a new parochial school building. Father Keller left Somerset in August, 1888, and was succeeded by the Rev. J. D. Sicard de Carufel, who remained until September, 1889. Father Keller, who, since his departure from Somerset had made his residence at Farmington, again took up the work, making his home at Somerset, while still attending to the spiritual wants of his former parishioners at Farmington. He remained, however, but a few months, when the Rev. L. A. Riviere was appointed to the pastorate, of which he took charge in March, 1890. In the fall of the same year this pastor opened the Catholic school, which was placed in charge of Sisters of St. Joseph, from Concordia, Kansas. Father Riviere remained in charge of the congregation at Somerset until February, 1892, when he was succeeded by the Rev. F. E. Couture, the present incumbent.

Among other improvements made by the Rev. F. E. Couture are a hot air heating furnace, and three new altars, which were blessed on Christmas day, 1896. One of the side altars was donated by M. H. A. Sagrandeur.

The congregation at present consists of some two hundred families, a hundred and eighty-five of which are French Canadians. There are seventy-eight scholars in attendance at the school.

The Rev. Ferdinand Elzéar Couture, son of Major Général Francis Couture, was born in Rimouski, Province of Québec, Canada, on November 28, 1842. He received a commercial training at the Industrial College established in that town by the Rev. Cyprian Tan-

Rev. F. E. Couture.

guay, and then entered Laval University of Quebec, where, after an eight-years' course in classics, literature and natural sciences, he graduated a B. S. His theo-

logical training was partially obtained at this University, where he had for his professor His Eminence Cardinal Taschereau, and partly at Rimouski Seminary. In 1867 he was appointed secretary to Bishop John Langevin of Rimouski, and in 1868 was called upon to fill the charge of Prefect of Studies in Rimouski Seminary. Here he remained for fifteen years, during which entire period he was also engaged in teaching mental and moral philosophy and the various branches of the scientific course of studies. It was also in the Cathedral at Rimouski that he was ordained to the priesthood by Bishop Langevin, on August 25, 1869.

In 1876 Bishop Langevin appointed him Canon of the new Cathedral Chapter, which charge Father Couture resigned in 1881, to devote himself entirely to college work.

In 1876 the Laval University of Quebec conferred on him the degree of Master of Arts. In August, 1883, owing to greatly impaired health, caused by excessive application, Father Couture severed his connection with college life and took charge of the parish of Hawkesbury, Ontario, in the Archdiocese of Ottawa. Here he remained for eight years, during which period he built a handsome presbyterial residence, a commodious sacristy and two-story brick school, which he placed in charge of the Gray Nuns of the Cross of Ottawa. He also procured, platted and embellished a magnificent cemetery. On November 3, 1891, Father Couture resigned from the pastorate of Hawkesbury, and during a visit to Minneapolis in the following year, was appointed by Bishop Schwebach of La Crosse to his present pastorate.

St. Patrick's Church, Sparta, Wis.

THE first priest to celebrate Mass at Sparta, Monroe County, Wisconsin, was the Rev. Father Montague of Mauston. After him came Fathers Stroker, Carrigan, Marco and Quigley, the erection of the first church being begun by Father Marco. Then Father Durward of Tomah attended the congregation for six years. The first resident pastor of St. Patrick's was the Rev. J. B. Metzler, who remained from August, 1876, to July, 1877, when he was succeeded by the Rev. J. M. Baur. Father Baur's successors were the Rev. J. M. Wicker, from August, 1878, to August, 1879, and the Rev. J. B. Wiedman, who maintained the pastorate from 1879 to 1881. Then the Rev. Theophil Beau came to Sparta, remaining until the time of his death in March, 1887. His successor was the Rev. John Kennedy, who, however, remained but a few months, when he was succeeded by the Rev. Father H. F. Flock, present pastor of the congregation.

The congregation of St. Patrick's consists of eighty-five families, twenty-five of whom are German. The parochial school, which has a regular attendance of thirty-five scholars, is under the direction of a Franciscan Sister of the Perpetual Adoration of La Crosse, Wisconsin. Besides a branch of the Catholic Knights of Wisconsin, of which H. Fanning is president; J. B. Flautt, recording secretary; J. M. Fanning, financial secretary, and J. C. Mullen, treasurer, there are represented in this congregation the Society of Christian Mothers and Young Ladies' Sodality.

St. Patrick's Church, Sparta, Wis.

Rev. H. F. Flock.

The Mission of St. John the Evangelist at Summit, (Rapp P. O.), Monroe County, Wisconsin, was formed by about twenty-five families, who separated from St. Mary's congregation in 1878. These people built a substantial brick church at Summit, which was placed under the patronage of St. John the Evangelist, and is in use to the present day. From the time of its organization, this mission was attended regularly by the rector from Sparta, and is still connected with that parish at the present time. The congregation numbers sixty-five German families, all of whom are industrious and prosperous farmers, as well as honest, practical Catholics. Services are held at St. John's on every alternate Sunday.

St. Columbkilles Church at Pine Hill, Jackson County, Wisconsin, is another mission until recently attended from Sparta. This is an old Irish settlement, situated about twenty miles north of Sparta. About thirty-five or forty years ago, a small frame church was built by the Catholics at Pine Hill, which stands to this day. The congregation, consisting of some twenty families, was attended once a month by the pastor of St. Patrick's. For the time being Pine Hill receives monthly attendance from Tomah.

The Rev. Henry F. Flock, pastor of St. Patrick's congregation at Sparta, Monroe County, Wisconsin, was born at Whitewater, in this state, February 26, 1863. He was two years old when his parents removed to La Crosse, Wisconsin, at which place, when he had reached the proper age, he began attending the Cathedral school. In 1878 he commenced a classical course at St. John's University, Minnesota, and in 1883 entered St. Francis Seminary near Milwaukee, where he completed his philosophical and theological studies and was ordained to the priesthood on June 24, 1887. Almost immediately afterward, he was stationed at Sparta, where he has remained ever since.

Church of Our Lady of Lourdes, Stanfold, Wis.

THE congregation at Stanfold, Barron County, was first established in 1870, when Father Nicholas of Menomonie ministered to the spiritual wants of the few Catholics living in and around that place. Following him Father Goldsmith of Chippewa Falls visited the place and later Father George Keller of Menomonie. The first resident pastor appointed to the charge was the Rev. Joseph Dolé, who came there in 1876 and remained until the time of his death, which occurred on April 2, 1895. The vacancy thus created was filled by the appointment of Father J. F. Brouillard, who assumed the duties of pastor on May 18, 1895. On March 19, 1895, only a short time preceding the death of Father Dolé, the church and adjacent buildings at Stanfold were totally destroyed by fire. There is a parochial school at this place which is in charge of three Sisters of Notre Dame of Milwaukee, and has an attendance of one hundred scholars. The present congregation numbers about four hundred and fifty.

Church of Our Lady of Lourdes, Stanfold, Wis.

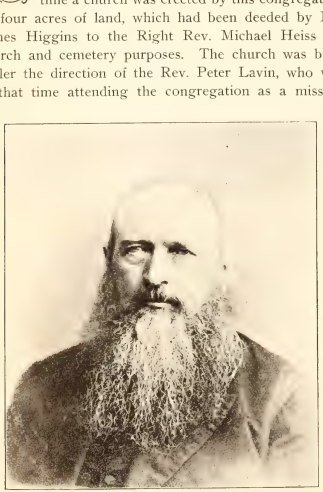
Rev. J. F. Brouillard.

Father J. F. Brouillard, resident pastor at Stanfold, obtained his education in the schools of Canada, pursuing his classical studies at St. Hyacinth College and taking

his theological course at Grand Seminary in Montreal. He was ordained to the priesthood at Portland, Oregon, on February 12, 1888. Three days later he was sent to the Umatilla Reservation, remaining there until July 15, when he was transferred to La Grande, Union County, Oregon. He continued with this latter charge until May 18, 1895, when he received his present appointment.

St. Bridget's Church, Stanton, Wis.

ST. Bridget's Congregation at Stanton, St. Croix County, was organized on the 8th day of October, 1875. Two years subsequent to that time a church was erected by this congregation on four acres of land, which had been deeded by Mr. James Higgins to the Right Rev. Michael Heiss for church and cemetery purposes. The church was built under the direction of the Rev. Peter Lavin, who was at that time attending the congregation as a mission



Rev. B. De Goey, O. S. F. C.

from Erin Prairie. His successor was the Rev. Father Peter De Paradis, he being followed by Father Sturm, who built the parsonage, and became first resident pastor at Stanton. Father Fardy succeeded Father Sturm, remaining at Stanton for a little over a year, when he removed to New Richmond, from which place he attended St. Bridget's for the four years following. Then Father Lavin again became resident pastor of the parish, remaining for two years, when it was once more served from New Richmond, for nearly twelve months, by the Very Rev. Ignatius Tignan, D. D. At the end of that period, the present pastor, the Rev. B. De Goey, O. S. F. C., took charge of the parish. There are about four hundred and thirty-seven communicants in this congregation. A Ladies' Altar Society connected with St. Bridget's has for its officers Mrs. Jas. Higgins and Mrs. John Quinlan.

The Rev. B. De Goey, O. S. F. C., was born September 17, 1824, at Bruggen, Belgium. He entered the Convent of Capuchins at Bruggen, Belgium, on February 14, 1847, and was ordained priest in Gravia, on May 25, 1851. For twelve and a half years succeeding ordination he gave missions in Holland, Belgium, France, Ireland and England and was the first English chaplain in the English Navy after the Reformation. He then, in obedience to the commands of his General and Provincial, came to America, where he arrived in the year 1863. His first appointment in this country was as resident and first pastor of De Pere, Brown County, Wisconsin, then in Milwaukee Diocese, in which he has continuously served until the present time. In the thirty-four years of Father De Goey's pastorate he has ever proved a conscientious and zealous advocate of the church's interest and there are to-day many structures in the way of churches, schools and parsonages which owe their existence to his courageous and earnest labors.

Superior City, Wis.

ABOUT Christmas, 1853, a single log cabin but recently erected marked the spot selected as a site for the future city of Superior. Seven months later (August, 1854) the number of buildings in course of erection and completed was about thirty, while of inhabitants there were fully two hundred, all of whom, with but few exceptions, being men. In September, 1857, the population had reached a total of 2,500 people.

Then a great financial crisis swept over the land. It acted as a death blow to Superior, where "the bottom virtually dropped out of everything," so that when the crash came there was practically nothing to fall back upon. People left Superior as rapidly as they had formerly come to it, so that in 1860, instead of a population of two thousand five hundred, it was almost impossible to gather together five hundred souls. Even of these remaining few, the Civil War took a considerable number, and the place thereafter remained more or less dormant for fully a quarter of a century. From the spring of 1885, however, the West End, or West Superior, as it is better known, began to pick up, so that in a few years improvements in that quarter became pretty general. With this new impetus the place assumed new dignities, becoming, in the spring

of 1889 a regularly chartered city. At this time the population was estimated at about nine thousand, while some seven years later, that is, in 1896, it was authoritatively stated to be twenty-six thousand one hundred and seventy-six.

St. Francis Xavier's Church, Superior, Wis.

The first Catholic priest known to have visited Superior after it had been selected for a townsite, was

First Catholic Church at Superior, Wis.
House of Franciscan Fathers.
Parochial School of St. Francis Xavier's Church.
Second Cath. Church and Parsonage at Superior (East End.)
Third Cath. Church (St. Francis Xavier's) at Superior (East End.)

the Rev. Angelus Van Paemel. In the winter of 1853-1854, the small-pox having assumed the proportion of an epidemic among the Ojibways living along the shore of Lake Superior, Bishop Baraga, of Sault Ste. Marie and Marquette, Michigan, sent Father Van Paemel into that region, to look after the material as well as the spiritual interests of the sufferers. He arrived at his destination early in 1854, and found the condition of affairs as deplorable as could possibly be imagined. In every direction and in all stages of corruption, lay the festering bodies of the dead, impregnating earth, air and water alike with deadly and pestiferous odors. The visitation was, in fact, awful in its intensity, and on more than one occasion he met with instances where whole families had been wiped out of existence. Yet to this fearful undertaking the good Father gave himself, body and soul; ministering to the sick, offering the consolations of religion to the dying, and, by almost superhuman effort, alleviating, as far as within his power, the scourge of this terrible plague. In this almost divine undertaking he was ably and conscientiously assisted by Mr. Antoine Cournoyer, one of the earliest settlers at Superior. Nobly and energetically they worked together, ministering to the sick ones and burying the dead, until spring, when the disease gradually abated and finally disappeared.

The first Holy Mass said within the limits of Superior was celebrated by Father Van Paemel in the summer of 1854, in the house of Frank Roy, on Second street, near Corcoran avenue. This is the first Catholic service held in this place of which any historical record has been made. It is, however, most likely that Catholic services were held before that time, since it is known

that Catholic missionaries were around here long before Superior, as a settlement, was thought of. Over two hundred years ago, whilst working (1665-1669) at the conversion of the Indians in the region of what is now Ashland, Wisconsin, Father Claude Allouez, S. J., is known to have gone to the headwaters of the lake for a meeting with some Sioux Indians; hence it is probable that he came across and even passed, some time, on the present site of the city. Allouez Bay, a part of Superior Harbor, is named in his memory, and for a number of years immediately preceding the founding of the city, the Rev. Fathers Frederic Baraga and Otho Skolla are known to have been in that vicinity.

During Lent, in the year 1855, the Rev. Timothy Carie,[1] while on the way from La Pointe to Fond du Lac Indian Reservation, passed through Superior and spent a week there, holding services in the house of Louis Morisetti, which was near the Nemadji River. Later in the spring Father Van Paemel went again to Superior, and from that time on he made regular records of everything pertaining to the church. Thus, among other things, the first baptism is recorded as having taken place on June 7, 1855, at about which time, also, Father Van Paemel bought a house from a Mr. Vanosse, which, after being enlarged and remodeled, was used as a church until March, 1872. This building was located on Fourth street, on lot 310, between Becker and Nettleton avenues. It was originally intended for an hotel. The church, when completed, was dedicated in honor of the Assumption of the Blessed Virgin Mary.

The first altar placed in this church was made by one of the earliest settlers, J. B. Goslin, a carpenter by trade. Everything, of course, was of the crudest in those days, so that it is not astonishing to learn that, in lieu of a bell, a large trumpet was used to call the worshipers together, which we are assured served the purpose very well. And so other ideas, equally crude and at variance with the usual customs, were thankfully adopted, and proved of the utmost advantage to the struggling settlement. One man in particular, a tinner by trade, named Owen Sheridan, made himself especially useful in the construction of furniture for the church. Among numerous noteworthy innovations introduced by him at that time, were patent candlesticks for the sanctuary boys, a fountain sprinkler, holy water font—manufactured from copper—and last, but greatest of all, a huge chandelier, some six or seven feet in height, and which had a capacity for holding forty-eight candles.

In June and July, 1857, the Rev. Augustin Benoit, S. J., held services at Superior. At the time of his visit he was on his way to Fort Williams, on the north shore of Lake Superior, but on reaching the settlement was compelled to desist from making further efforts to reach his destination, owing to his personal ailments. So he remained for a time with Father Van Paemel, at La Pointe, assisting that zealous priest, and at the same time picking up the English and Ojibway, with which he was entirely unacquainted. Father Van Paemel remained in charge of Superior for five years and eight months. He is described as a man of powerful appearance, being about six feet in height, and strong in proportion. Unfortunately, he was a chronic sufferer from throat disease, which finally caused his retirement and ultimate recall to Belgium. Later we hear of him as rector of a parish in Berkshire, England, where he died about three years ago.

In August, 1858, Father Van Paemel, who was still residing at Superior, received a visit from his Ordinary, the Right Rev. Frederic Baraga, at that time Bishop of Sault Ste. Marie and Marquette, who arrived on the steamer "Iron City." On the Feast of the Assumption, the good Bishop preached in English, French and Ojibway, and confirmed, in all, forty persons. He spent, altogether, eleven days about the place, during which he had some thirty pages of his Obijway prayerbook printed. About two years later (May, 1860) he went again to Superior, and, as he remarks in his journal, found everyone sad on account of having no priest, as Father Van Paemel had left the fall previous. On this occasion he spent nine days, preached on two Sundays in three languages, heard confessions and gave instructions every day, baptized eleven children, and confirmed twenty-two. All this he accomplished alone, there being no one present to assist him. He left June 3d, Trinity Sunday, taking passage on the steamer "North Star." Once again, for the last time, Bishop Baraga visited Superior, in 1866. This was but shortly before he was maimed by the paralysis which latterly caused his death, and it is still a vivid memory with some how weak and frail he appeared on that occasion.

The successor to Father Van Paemel was the Rev. John Chebul,[1] who attended Superior at three different periods, between 1860 and 1875. He first arrived in August of the former year. About this time an organ was procured for the church and a choir organized.

(1) Many odd stories are told about Father Carie during his stay at Superior. Coming to Superior, during the first week of Lent, he performed at once all of the ceremonies pertaining to Holy Week. He is also said, while at La Pointe, to have raised five crosses about twelve feet in height on the beach, on one of which he employed a Jew, then living at the place, to nail a "corpus," which is still in evidence at La Pointe Church. When Bishop Baraga came to La Pointe, however, Father Carie was compelled to leave the place, doing so in the steamer upon which the Bishop arrived.

(1) For many years Father Chebul had been conceded the honors as champion walker of the Northwest, but it seems now to be disputed. Father Valentine informing us that, while on a visit to Calvary, Fond du Lac County, Wisconsin, in 1881, he was told by Mr. Wolf, a resident of that place, of similar feats performed by the early missionaries there, which equaled, if not surpassed in length and endurance, those which had been performed by Father Chebul.

Of this organization Mrs. Mary Roy, then Miss Mary Cournoyer, was the first director and organist. Another acquisition was a church bell, donated to the mission by Bishop Baraga, who also gave two smaller ones to the Odanah Reservation and Bayfield mission, respectively. But the troubles of the good people of Superior were by no means over, for they had hardly become accustomed to the sonorous tones of the new bell and congratulated themselves upon its posession, when it was struck by lightning and badly cracked. But, though most of the harmony had been knocked out of it through this untoward event, the bell still held its place, doing yeoman service in calling the faithful together until 1872, when it went down in a conflagration which at that time consumed the entire church edifice. For seven years following, the good people of this congregation were again without a bell.

After an absence from this charge of about seven months, during which period the Rev. Charles Magnié assumed the duties, Father Chebul returned to Superior in the early spring of 1868. During the summer following he built an addition to the church, making it longer. One Sunday during August, 1870, two reverend professors[1] of the Salesianum, near Milwaukee, visited Superior and held services in the church. They arrived at Duluth, intending to stay there, but on hearing that Father Chebul was not, nor had been for some time, at Superior, they crossed over in a small boat, arriving just in time to celebrate High Mass. This visit was much enjoyed by the little congregation, who were glad once more to have a priest in their midst and thus be afforded the opportunity of attending service. In consequence of promises to these esteemed guests, Vincent Roy had a birch-bark canoe built by the Indians, which he sent to the Salesianum, where, for a number of years, it was kept in a conspicuous place as a friendly reminder of Superior.

On Christmas eve, 1870, the Rev. Bonaventura De Goey arrived at Superior to become its future pastor. Father Chebul was also making a visit to Superior at that time from Duluth. On Christmas morning, however, Father Chebul returned to Duluth, reaching there in time to hold services in the old Sacred Heart Church, which had been built by him some time previously, and was the first church erected in Duluth or its vicinity. These journeys, some seven miles across the bay, in the winter on snow shoes, were of quite frequent occurrence at times, when Father Chebul was the only priest at the head of the lake, and it is owing to these and similar undertakings that he gained quite an enviable reputation as a pedestrian among the settlers. Sixty to seventy miles on foot are said to have been an ordinary journey for him, although many are the instances quoted of greater distances undertaken. He would go to St. Paul, for instance, making the entire trip in a surprisingly short space of time, so that it was regarded capital traveling, the only road then open between these two points being the old military wagon road, which was known to be one hundred and sixty-five miles in length.

Father De Goey remained as pastor of Superior until the spring of 1872. Friday evening, March 1, 1872, a fire, starting in the vestry from unknown causes, completely demolished the little church at Superior. A monstrance which is still in use, a crucifix that hung on the wall back of the altar at the time of the fire, and an oleograph ($2\times3\frac{1}{2}$) of the Lord's Supper, which was badly scorched by the flames, are still shown as mementos of that sad event.

For a time following the fire, the Catholics at Superior had neither church nor pastor, so that the Sacrifice of the Mass but rarely occurred, and then only when some wandering priest was caught in that vicinity. The people would hire a hall or some other available building, and for the moment enjoy the privileges of which the fire had for the time despoiled them. Such treats were, in fact, of rare occurrence, the only one on record being the occasion of a visit by the Rev. A. Lacombe, O. M. I., now Vicar-General of the St. Albert's diocese of the Northwest Territory, while on his way to Canada, and also upon his return from there. In November, 1872, a building erected by the Methodists for a church was bought for $1,000. This church, with the improvements, both internal and external, which were made from time to time, served its purpose as such until November, 1895. The old building still stands on the same spot, at the northeast corner of Third street and Thompson avenue, where it is now known as St. Francis Xavier's Hall.

In 1873 the Rev. Hugh Quigley, D. D., attended Superior for eleven months, but there was no priest at Superior during the greater part of 1874, in fact until December, when Father Chebul again took up his residence there. He remained, however, for but a short time, leaving again, it is believed, some time during May, 1875. His withdrawal took place at the time when Superior was transferred from the ecclesiastical jurisdiction of Marquette to that of La Crosse. Though originally a part of the Milwaukee diocese, and afterwards of the diocese of La Crosse, Superior, and with it Northeast Wisconsin,[1] had been committed by the Bishops of these dioceses to the administration, at first, of Bishop Baraga, and, after him, to his suc-

(1) Archbishop Katzer and Father Innocent Wapelhorst, O. S. F.

(1) It is generally understood that this part of Wisconsin returned to the diocese of La Crosse in the spring of 1875.

cessor, the Right Rev. Ignatius Mrak, but the purposes for which that commission had been agreed upon no longer existing, this territory returned to the Bishop to whose diocese it had been assigned by the Propaganda. Such being the conclusion arrived at, Superior was henceforth under the jurisdiction of the Bishop of La Crosse.

From May, 1875, to November, 1878, there was no priest regularly attending Superior, although it was visited, occasionally, from Duluth and other points in Minnesota. Hence it came that the Revs. George Keller, J. B. M. Genin, Ignatius Tomazin, and Joseph F. Buh, now Vicar-General of Duluth diocese, all at one time or another held service at this place. In November, 1878, Superior again obtained a resident pastor, in the person of the Rev. Christoph A. Verwyst.

The church, though in use since 1872, had never as yet been dedicated, so, after it had been given a thorough going over, on August 17, 1879, duly authorized by the Right Rev. Michael Heiss, then Bishop of La Crosse, Father Verwyst blessed and dedicated it to St. Francis Xavier, Apostle of the Indies. He was assisted on this occasion by the Rev. William de la Porte. On the same day a bell was also blessed. Of the expense incurred in the purchase and shipment of this bell—it was cast in Baltimore—Mr. Vincent Roy, a Catholic resident of Superior, contributed seventy-five dollars.

Vincent Roy was a man worthy of more than passing notice, being a noticeable figure in the growth and progress of Superior, as well as of the congregation of St. Francis Xavier. It may be said of him, with as much truth as it can be said of any man: "He was a self-made man." He was the son of a half-breed father and an Ojibway mother, born in 1825, the third of eleven children in the family, the place of his birth being his father's trading post and farm on the Minnesota side of the Rainy Lake River, where it is joined by the Little Fork. His childhood passed by in those surroundings. At the age of fourteen he was brought to La Pointe, Madeline Island, in Ashland Bay, at which place there was a school, which, however, was of little benefit to him, whose entire schooling did not occupy a period amounting to one year. Yet he was indefatigable in learning by himself, so that, in after life, he was found to speak, read and write correctly the English and French languages, besides his own Ojibway and a little Latin. In business he was no less energetic and thorough. He passes as one of the founders of Superior, owning from the outstart in 1854, until it was absorbed by the state, a tract, eighty acres, now known as "Roy's Addition." Until 1868 he followed the occupation of his ancestors, fur trading, and thereafter he conducted a grocery business on Second street, between Hollingshead and St. John. The interests of the Ojibway people, which he never betrayed, saw him twice at Washington, D. C., first in the year 1852, and again in 1866, having opportunity to shake hands with the Presidents, Fillmore and Johnson, respectively. In politics he was an enthusiastic Democrat. At the Chicago Convention in 1884, he was noticed waving his hat on the top of his cane, in the front ranks of the twenty thousand people present. The St. Louis Convention in 1888, and the next convention at Chicago in 1892, also saw him present. In his personal appearance were noted the features peculiar to his race, a judgment singularly clear, a conversation outspoken yet unobtrusive, a taste altogether refined, in his habits of living as well as in every other

Rev. E. Vollmer.

way. Of his eminent Christian virtues were remarkable his strong, impregnable faith, and the sublime fortitude with which he took the reverses of fortune toward the end of his life. He died on Holy Thursday, April 2, 1896, leaving a wife, but no children, to mourn his loss.

In 1880 the condition of affairs looked anything but promising even to those who had pinned their faith on the ultimate success of Superior as a business center. The actual wealth of the place was largely represented by the non-resident class, who had been satisfied to invest in Superior real estate as a speculation, but otherwise took little, if any, interest in the place, and certainly did it but little good. Of course, the taxes paid by these people helped to supply the means for current expenses

and satisfy the demands of the moment, but it was the actual settler who realized the difficulties that beset his way, and knew, to the full extent of its value, what real privation meant. Still, there was always a little surplus to be found when needs be, so that, in spite of all of the hardships endured by them, the people of Superior have always responded promptly and to the full extent of their means when called upon for aid. As evidence of the markedly charitable proclivities of these people, there are many instances, although one, perhaps, will answer all purposes as an illustration. When, in 1880, Ireland was suffering in the throes of a relentless famine, and in her extremity cried aloud for aid, the Catholics of Superior responded promptly with a donation amounting to $375. This, too, when the congregation had dwindled down to less than fifty families, a majority of which were Ojibway or half-breeds. Of the total amount of this subscription, Vincent Roy gave $25 and Richard Bardon $50.

Bardon was another of the pioneer settlers whose memory will ever remain dear to the people of Superior. He was born in 1814, in County Wexford, Ireland, and, after coming to this country, resided for about twelve years with his family in Kentucky. In 1857 he removed to Superior, where he resided until the time of his death. He was a firm believer in the place and a staunch and loyal supporter of broadly charitable views and much natural goodness of heart, and when he died, on January 11, 1889, was sincerely regretted by the entire community. As others, too, who have borne the toil and hardships of pioneer life and yet been loyal and liberal to their church, may be mentioned such men as James Collier, a native of Queen's County, Ireland, William Crawford, Patrick and John Fay, A. G. Bertrand, the families Cadotte, St. John, Lefeve, Gouge, Bellaire, Osagie, Lord, Morrison, Thomas Garrity, Timothy Simon, Anthony Gallagher, and John Collins.

The first section of the parsonage at Superior was erected in 1881. To meet the expenses of this building, a fair and social was held in the early part of the year, at which four hundred and twenty-nine dollars was realized. Another social during the summer realized nearly as much, so that the indebtedness on the building, amounting thus far to $1,200, was greatly reduced.

As pastor of St. Francis Xavier congregation, Father Verwyst had attained the good of his particular ambition—that of a religious life. Gradually, however, he completed his arrangements for the contemplated change, and, finally, with the full consent of his Ordinary, he associated himself with the Franciscan Order. It was a proviso, however, of this arrangement, that this Order should in the future provide for the spiritual wants of the Catholics at Superior. In accordance with this agreement, and subsequent correspondence with the Very Rev. Vincent Halbfas, provincial of the Franciscan Province, St. Cordis Jesu, the Rev. Odoric Derenthal, O. S. F., arrived at Superior in November, 1881, as his successor in the pastorate of St. Francis. Later, the necessary permission having been obtained from the Sacred Congregation de Propaganda Fidei at Rome, Father Verwyst left in January, 1882, for the Novitiate at Teutopolis, Illinois, where, having changed his Christian name to Chrysostomus, he became a member of the Franciscan Order.

At Superior, Father Odoric at once set to work to advance the interests and improve the condition of the church. In this direction, he, among other things, added thirty feet to the length of the church, built a vestry and otherwise improved the property. On September 18, 1882, the Rev. Servatius Altmicks, O. S. F., assisted by the Fathers Derenthal, O. S. F., and Alphons Schroer, O. S. F., blessed these additions.

Father Alphons, who had been but recently ordained, was even at that time in the last stages of consumption. He died at Superior, March 21, 1883, and was laid to rest in the Ojibway burying ground, on Wisconsin Point, the place of burial having been selected by him some time before his death. Father Odoric now left the Superior congregation in charge of Father Servatius, himself attending to the numerous missions which dotted the country round about Superior and Minnesota. In this particular field, his successors were the Fathers Casimir Vogt, Chrysostom Verwyst and Sylvester Buschkuehler, who continued the good work until 1894. A more adequate idea of the labors undertaken by these zealous priests may, perhaps, be obtained from an inspection of a list of the places visited. At a few, only, of these places were to be found churches, even of the crudest kind, while, in a majority of cases, services were held in the private residences or wherever most convenient. In Minnesota, thus passing along the line of the St. Paul and Duluth Railroad, they visited at Fond du Lac, *Carlton, Barnum, Sandy Lake, Moose Lake, Willow River, Kettle River, Sunrise, Wolf Creek, Mora; along the Northern Pacific: *Papashkominitigong, *Cloquet, *St. Louis Reservation, *Norman; on Agate Bay: Two Harbors, Vermillion and *Mosquito Lake.

In Wisconsin, their journeyings took them to *West Superior, *Gordon, *Solon Springs, *Spooner, Veazie, or Superior Junction, *Shell Lake, Bashaw, Arbuckles' Settlement, Butternut Lake, *Hayward, *Court Oreilles, *Pawquawang, *Bellils Falls, *Mud Lake, Jordan Settlement, Round Lake, Chetek Lake, Lesard's Settlement, Murray Settlement, *Flambeau Farm, *Bruce, Weyerhaeuser, *Appolonia, *Big Bend, Little Dam, *mouth of Fisher River, *St. Anne, Eagle Point

Jimes' Falls, Spring Brook, *Yellow River, Spirit Lake, Yellow Lake, Grantsburgh, Wood River, *Trade River, Apple River, Balsam Lake, Clam Falls, Minong, Frog Creek, Marengo, and *Sanborn.

Some of these places were attended only for a certain time, while those in Minnesota have not been visited since January, 1892. Of those mentioned in Wisconsin, Father Chrysostom still visits a few, and Father Sylvester the greater number. Both have made their home, since January, 1894, in the house of the Franciscan Fathers at Ashland.

A few weeks after the blessing of the church at Superior by Father Servatius Altmicks, on September 18, 1882, the Right Rev. Kilian Flasch, since the preceding year Bishop of La Crosse, visited Superior. He praised

Mr. Richard Bardon.

the good work which the congregation had accomplished, and the good spirit which he found prevalent may have emboldened him to bid the congregation Godspeed. He noticed, however, with much regret, that as yet no school had been provided for the children of the parish, and though far from feeling disposed to charge the people with neglect, urged compliance with his request for such an institution, at the earliest possible date. He appreciated to a full extent the noble and self-sacrificing efforts of these people in behalf of the Church, and realized the heavy burdens put upon them: still, having all his life been a zealous promoter of Christian education, could not withhold the well-meant and kindly admonition which urged them to early, if not immediate action. That the importance of the cause justified his zeal, none doubted, and least of all those to whom the request was made.

Then, as is often the case in such emergencies, help came when least expected. Five generous souls, all residents of St. Louis, Missouri, hearing of the condition of affairs at Superior, immediately came forward with the handsome donation of $1,225, from other sources came $400 more, and the Bishop, who believed in practicing as well as preaching, sent his personal check for another hundred; nor was the congregation idle, but spurred on to extra efforts by these spontaneously generous contributors, gathered together some seven hundred dollars, the first to head the list being Mrs. Louis Morisette, a widow of quite limited resources. By May, 1883, the contract for building the new school house was let and work begun. The building was of frame, three stories high, and had a mansard roof. The first and second stories were divided into commodious school rooms, while the third was occupied by the School Sisters for a residence. When finished and furnished throughout, the building cost in the neighborhood of $4,000, all of which was paid off, leaving the property entirely clear by December 3, 1884.

On August 1, 1883, Father Servatius was succeeded by the Rev. Eustace Vollmer, O. S. F., who has remained in charge of the congregation up to the present. September 2, 1883, the new school was dedicated and opened for use. Father Eustace performed the dedicatory services, the Rev. Christopher Murphy, of Duluth, delivering the sermon.

Of additions and improvements made to the church since that time may be mentioned: March 19, 1884, a statue of St Joseph, costing $80, donated by James Bardon and Vincent Roy (this statue was a desired companion piece to the statue of the Blessed Virgin Mary, which had been standing on the opposite side of the altar since May 1, 1880, being the joint gift of Vincent Roy, John Bertrand, and the Altar Society); on August 1st, a new main altar and, as substitutes for side altars, stands for the statues of the Blessed Virgin and St. Joseph were placed in the church at a cost of $362; October 19th a statue of the Sacred Heart, blessed and placed in the niche in the high altar, donated by Mrs. Richard Bardon and daughters.

In the summer of 1889 a dwelling house costing $1,500 was built beside the school, for the Sisters. At the same time, "The Poor Handmaids of Jesus Christ," invited by Father Eustace and the people generally, built St. Francis' Hospital, on the northeast corner of Third and Stinson. It is a brick structure, is furnished throughout with every modern convenience and cost

*There is a church at this place.

$34,000. On November 15th the first Sisters placed in charge of this institution arrived from Fort Wayne, Indiana, where the mother house is established, and the Hospital opened for patients. During the ensuing twelve months, eight hundred and sixty-five patients were received and cared for, which augured well for the success of the undertaking. And that it was successful is evident from the fact that, in the fourth year of their residence at Superior, the Sisters built St. Mary's Hospital, at the West End, at a cost of $85,000.

In 1885 the Catholics living in or about West Superior were all members of St. Francis Xavier's congregation, and attended that church, although many had to go a distance of three, and, for that matter, a distance of four miles in order to do so. Occasionally, however, services were held in what was known as the Matt. Carpenter School. Some time in the early part of 1886 steps were taken toward the establishment of a congregation at West Superior, by the Rev. Zephyrin Engelhardt, O. S. F. This idea was carried out to its fulfillment, the church of the Sacred Heart being built by his successor, the Rev. Casimir Vogt, O. S. F., who celebrated the first Mass in that building on July 17, 1887. During the next three years, services were conducted in this church successively by the Rev. Fathers Marcellus Buehlmann, Damien Koziolek, and Bruno Torka. The latter priest caused the first section of the Sacred Heart parochial school to be built, which, when completed, was dedicated by the Right Rev. Bishop, on Sunday, October 5, 1890. From that date the Franciscan Fathers ceased to attend this congregation, the Bishop appointing one of the diocesan clergy as first resident pastor.

On October 5th, also, an important meeting was held at the house of the Franciscan Fathers, at which were present the Right Rev. Bishop Flasch, Very Rev. Provincial Ferdinand Bergmeyer, Father Eustace Vollmer, Pastor, James Bardon, J. S. Ritchie, John Keaugh, Vincent Roy, John A. Bardon, and H. E. Laffitte. It was there decided to build a new church of stone, the location selected being on the northwest corner of Fourth and Stinson. The school building and Sisters' residence, which at that time occupied the site selected, were to be removed to the east of Fourth Street, between Stinson and Newton. Before the adjournment of this meeting, those present subscribed $11,500 toward the erection of the new church—a very fair start for those times. Nothing more was done during the fall and spring, with the exception of having the necessary plans prepared, and there the matter rested.

About mid-summer, 1891, the school building and Sisters' house were removed and the site gotten in readiness for the new church. The plans, which were drawn by Brother Adrian, O. S. F., called for a building of Lake Superior brown sandstone, 150x56 feet, and Gothic in style of architecture. These details were carried out to the letter. On October 5th, exactly a year after the date on which the first meeting was held, work on the foundation of the building was actually begun, and by November 17th the foundation and basement walls were completed. Then the work was allowed to rest for a considerable period. During the summer of 1893, the parochial school building was enlarged, an addition fully as large as the original structure being built on to it. The improvement cost the congregation in the neighborhood of three thousand dollars. The upper story of the new part was first used for a parish hall, but was soon needed for school purposes, as the regular attendance was increasing rapidly.

Mr. Vincent Roy.

On January 2, 1895, St. Francis Xavier's congregation was incorporated under the State laws of Wisconsin. At a meeting held by the Board of Directors of this congregation, soon after, is was decided to build a parsonage at the rear of the church, but owing to the unhealthy business conditions prevailing, it would be unwise to attempt the completion of the church building. The parsonage, a structure 44x40 feet, three stories high, was built of the same kind of material as that to be used in the church. In addition to this, the walls of the church, as much as already built, were roofed in, floors laid, pews and windows put in, and a few other necessaries added in order to make it available for immediate use. The work was begun on both build-

ings on June 13th, and by the middle of October they were completed. The new church, as finished, was dedicated on All Saints' Day, November 1, 1895, the Rev. Francis Fabian Rechtiene, O. S. F., performing the ceremony, assisted by Fathers Sylvester Buschkuehler, Eustace Vollmer, pastor, and Valentine Dorenkemper, assistant pastor.

At the present time the congregation of St. Francis Xavier's Church numbers two hundred and twenty-five families, or about one thousand two hundred souls. The school, which is in charge of the Sisters of Notre Dame, of Milwaukee, has an attendance of three hundred scholars. The trustees of the congregation are: William J. Leader, secretary; J. A. Bardon, treasurer; and the Consultors, James Bardon, Louis Pratt, and James T. Elliott.

Of Catholic societies to which members of the congregation belong, there are: The Catholic Mutual Benefit Association, chartered January, 1895: J. T. Elliott, president; Dr. H. E. Laffitte, recording secretary; William J. Leader, financial secretary; Louis Pratt, treasurer. Catholic Order of Foresters, Nemadji Court No. 466, chartered January, 1895: Vincent McKinnon, chief ranger; William J. Leader, vice-chief ranger; Patrick Lynch, past chief ranger; Joseph Morisette, financial secretary; David Murray, recording secretary; James Rice, treasurer. St. Joseph's Men's Society, organized in 1882: James Ritchie, president; James Collins, vice-president; Dr. H. E. Laffitte, secretary; Louis Pratt, treasurer. St. Mary's Altar Society: Miss Annie Bardon, president; Miss Mary Bardon, secretary; Mrs. Mary Roy, treasurer. Sodality of the Blessed Virgin Mary, organized 1883: Miss Kate Simon, prefect; Miss Lizzie McCormick, secretary; Miss Lizzie Doran, treasurer. Third Order of St. Francis, organized 1886: Mrs. Georgiana Morisette, president; Miss Mary Bardon, secretary; Mrs. H. E. Laffitte, treasurer.

The Rev. Eustace Vollmer, O. S. F., present resident pastor at Superior, Wisconsin, was born March 2, 1851, at Rietberg, in Westphalia, at which place, when of sufficient age, he attended the progymnasium. He entered the novitiate of the Order of St. Francis of the Province "Saxoniae Stae Crucis," September 30, 1869, in Warendorf, Westphalia, taking simple vows on October 12, 1873. From 1870 to 1872 he studied humaniora, at Weidenbrueck, philosophy from 1872 to 1874, at Duesseldorf, and theology at Paderborn and St. Louis, United States, from 1874 to 1877. He was ordained to the priesthood on June 4, 1876, by the Right Rev. Archbishop Patrick Ryan, D. D., then Coadjutor to Archbishop Kenrick, and said his first Holy Mass on the following day in St. Anthony's Church, St. Louis, Missouri. From 1877 to 1879 he attended St. Hubert's, at Chanhasses, and St. Victory's, at Hennepin, Carver County, Minnesota, and from 1879 to 1880 the congregation at Schuerville, Indiana. From September, 1880, until July, 1883, he was in charge of the congregations at La Pointe and Ashland, after which he assumed his present duties as rector at Superior.

Work Accomplished by the Franciscan Fathers of the Province of Sacred Heart, St. Louis, Missouri, since their Arrival in the Diocese of La Crosse in 1878.

Ashland, Ashland County: Church of St. Agnes, English, German, French, Polish, Bohemian, Italian and Chippewa. Residence of Franciscan Fathers. Church started by the Rev. A. T. Schüttelhofer about 1877, completed in 1880. School built and placed in charge of Sisters of Perpetual Adoration, from La Crosse, in 1881. New church erected and pastoral residence built in 1887. Present magnificent school building erected in 1894.

Bayfield, Bayfield County: Christ Church, English and Indian, built, and day school established and placed in charge of Sisters of Joliet, Illinois, in 1879. Boarding school for Indian girls established in 1880. Present residence of Franciscan Fathers built in 1890.

Bellils Falls, Sawyer County: St. Joseph's Church, French and Indian, placed in charge of Franciscan Fathers and church built in 1889.

Big Bend, Chippewa County: Indian school, attended by Franciscan Fathers. Building in course of erection.

Buffalo Bay (Redcliff Reservation), Bayfield County: St. Francis Assissi Indian congregation, attended by Franciscan Fathers. Church built, and school placed in charge of Franciscan Sisters, of Joliet, Illinois, in 1880. New church and school erected in 1893.

Butternut, Ashland County: Immaculate Conception, English congregation, now attended by the Rev. B. Klein, of Fifield, Church built in 1885.

Courtes Oreilles, Sawyer County: St. Francis Solanus, Indian congregation, church begun in 1880, and completed in 1881. School opened and placed in charge of Franciscan Sisters, of Greenfield Park, Milwaukee, in 1885.

Flambeau, Chippewa County: St. Francis of Assissi, French and Indian congregation. French attended by the Rev. Fathers C. S. S. P., of Chippewa Falls, and Indians by Franciscan Fathers of Ashland. Church begun in 1880, and completed in 1881. Pastoral residence begun in 1883 and completed in 1884.

Glidden, Ashland County: Most Precious Blood, English congregation, now attended by the Rev. B. Klein, of Fifield. Church built in 1886.

Gordon, Douglas County: Lady of the Angels, Indian congregation, attended by Franciscan Fathers of Ashland. Church built in 1887.

Hayward, Sawyer County: St. Joseph's, English congregation, attended by Franciscan Fathers of Ashland. Church built in 1882.

Hurley, Iron County: Blessed Virgin of Seven Dolors, English congregation, attended by the Rev. Gilbert Nuonno, O. S. F. Church built in 1885.

Iron River, Bayfield County: St. Michael's, French and English congregation, attended by Franciscan Fathers of Bayfield. Church built in 1892.

Lac du Flambeau, Vilas County: St. Joseph's, English and Indian congregation, attended by Franciscan Fathers from Ashland. Church built in 1895.

Lac du Flambeau, Vilas County: St. Anthony de Padua, Indian congregation, attended by Franciscan Fathers from Ashland. Church built in 1894.

Mason, Bayfield County: St. Aloysius, English congregation, attended by Franciscan Fathers of Bayfield. Church built in 1887.

Mellen, Ashland County: English congregation, attended by Franciscan Fathers of Ashland. Church built in 1896.

Mouth of Yellow River, Burnett County: Our Lady of Perpetual Help, Indian congregation, attended by Franciscan Fathers from Ashland. Church built in 1887.

Odanah, Ashland County: Lady of Seven Dolors, Indian congregation, attended by Franciscan Fathers of Ashland. The church was built by the Rev. J. Chebul in 1863, and the school built in 1882.

Pakwewang, Sawyer County: St. Anthony de Padua, Indian congregation, attended by Franciscan Fathers of Ashland. Church built in 1882.

Phillips, Price County: St. Patrick's congregation, attended by Rev. Stephen Duren. Church built in 1885.

Sanborn, Ashland County: English and French congregation, attended by Franciscan Fathers at Bayfield. Church now in course of erection.

Saxon, Iron County: English congregation, attended by the Rev. Gilbert Nuonno, O. S. F., of Hurley. Church built in 1892.

Trade River, Polk County: Sacred Heart, Indian congregation, attended by Franciscan Fathers of Ashland. Church built in 1890.

White Birch, Douglas County: Our Lady of Good Counsel, Indian congregation, attended by Franciscan Fathers from Ashland. Church built in 1888.

Superior (old), Douglas County: St. Francis Xaverius, English, French and Indian congregation. School built in 1882. New church and new Franciscan residence erected in 1894.

Washburn, Bayfield County: St. Louis, French and English congregation. Church built in 1886. New church and school building erected in 1890. Franciscan residence built 1894.

West Superior, Douglas County: Sacred Heart, French and English congregation, now attended by the Rev. W. Fardy. Church begun in 1886 and completed in 1887. School built in 1889.

St. Mary's Church, South Superior, Wis.

THAT part of Superior known as South Superior is a suburb of West Superior, and is connected with it by a broad and well-paved thoroughfare and street railway. South Superior owes its existence to the Superior boom of 1890-93, during which period a number of people throughout the length and breadth of the country went wild over the possibilities of that place. Considerably less than a decade ago, not one dwelling-house could be seen where the present town now stands, and it was a remarkably busy place, too, as, like many another center of similar growth, it was well provided with factories, such

St. Mary's Church, South Superior, Wis.

as chair factories, wagon works, stove factories, windmill factories, a large cooper shop and bicycle factory, which offered in the aggregate employment for a large number of hands. Everything, in fact, was done on the rush, the town being crowded with a large number of that particular class of people who drift in and out of every new community, without having sustained any material advantage themselves, or done anything worthy of notice for the good of mankind in general. But there

are exceptions to every rule, and among the newcomers were quite a number of substantial Catholics, it being estimated at that time that there were one hundred and twenty families representing that belief, who were of Irish, German, and French birth or descent. Becoming aware of so large a Catholic settlement in that place, Father Sturm, then pastor of the Sacred Heart Church at West Superior, established a mission for them, to which he and his assistants gave frequent and regular attendance. It was during Father Sturm's administration that a temporary frame structure was erected at South Superior, of which the people were very much in need. In 1891 the Rev. Joseph Hermon succeeded Father Sturm in the pastorate at West Superior, and also retained charge of the mission, continuing to visit it until it was given a resident pastor of its own in the person of the Rev. Charles Jungblut, who came and took up his residence there during that year. His stay, however, was of the briefest, as he had barely become acquainted with his people when he was transferred to another field, and the mission again came under the charge of Father Hermon. This reverend pastor did much toward assisting and upbuilding the mission, and it was under his administration that the congregation was incorporated under the name of St. Mary's of the Assumption. At about this time, also, the congregation acquired possession of the six lots which, from point of location and for other reasons, were admirably adapted for the purpose for which they were intended.

Rev. John Klop.

In January, 1893, the Rev. Charles Weber was appointed pastor of St. Mary's, attending that mission for ten months. The present rector of St. Mary's congregation, the Rev. Father Klop, was appointed to that position in December, 1893, prior to which date, for some considerable time, the temporal affairs of the congregation remained in statu quo. This, of course, was entirely owing to the depressing influences which followed the speculative period which marked the zenith of Superior's aspirations. Since then that section of the country has suffered continuously from hard times, the population has decreased to a large extent, and as a result the congregation of St. Mary's has decreased greatly in numbers. This has made it impossible for Father Klop to accomplish as much as he desired, and might have done under more favorable conditions. The old frame structure originally built at South Superior for temporary use is still in evidence there, and a witness of the intentions of many Catholics who have long since passed to other portions of the country. Those who remain, however, are zealous, as far as their means will permit, and as they are unable to build a structure of their own, they have rented a hall, which has been fitted by them, in which to hold divine services.

At the present time, St. Mary's congregation, which, during its better days numbered not less than a hundred families, consists of forty families, most of whom are zealous and earnest in the performance of their duties.

The Rev. John Klop was born in the Grand Duchy of Luxemburg on the 27th day of August, 1866. His primary education was acquired in the schools of his native country, the higher courses being taken in the educational institutions in France. In 1891 he came to the United States, and the year following entered the Seminary at St. Francis, near Milwaukee, as a theological student of the diocese of La Crosse. After spending a brief period of seven months at St. Francis, he went to La Crosse, where he was ordained to the priesthood by the Right Rev. James Schwebach, Bishop of the diocese, and assigned at once as assistant pastor to the Sacred Heart Church at West Superior. Ten months later he was appointed pastor of St. Mary's, at South Superior, and of St. John's at West Superior, of both of which he is still in charge.

St. Peter's Church, Tilden, Wis.

THE first Catholics to settle in the vicinity of Tilden, Chippewa County, Wisconsin, came there in 1855, and for some time following attended Mass at Chippewa Falls. Four years after their arrival they built a little church, which was attended by the resident priests at Chippewa Falls. On

July 31, 1869, the congregation was given a pastor of its own, in the person of the Rev. A. Koke, who remained until August 24, 1870. During his administration a par-

St. Peter's Church, School and Parsonage, Tilden, Wis.

sonage was built. After the retirement of Father Koke the congregation was temporarily attended by the Rev. C. F. X. Goldsmith, and the Rev. G. Backes was also pastor there from May 27, 1871, to October in the same year. His successor was the Rev. G. Noever, who remained from December, 1871, until August, 1874. Dur-

Rev. J. M. Wicker.

ing his residence at Tilden, a school-house was erected and a school established. The next pastor was the Rev. A. J. Verberk, who was succeeded in November, 1875, by Father G. Keller. He remained but a year, but during that time the present church edifice was begun and completed. After Father Keller came the Rev. B. Stroehle, who was at Tilden from November, 1876, until 1878. Then followed in succession the Revs. A. Mendl, from December, 1878, until October, 1881; J. M. Wicker, from October, 1881, until July, 1882, and A. Mendl, from July, 1882, until April, 1887, during whose pastorate—in 1885—the present school-house was built. Then the Rev. P. Geyer took charge of the congregation in May, 1887, remaining until September, 1889. He was followed by the Revs. I. Schaller, from September, 1889, to April, 1891, and J. M. Wicker, who again took charge in May, 1891, and is still the incumbent. During his present pastorate the priest's house was built. The congregation of St. Peter now consists of one hundred and thirty families, and the parochial school, which is taught by two School Sisters of Notre Dame Convent, Milwaukee, has an attendance of one hundred and two scholars. Of societies connected with this congregation there are two, an Altar Society and a Young Ladies' Society.

There is a small mission at Cook's Valley, which is attended from Tilden, and is comprised of some nine families.

The Rev. J. M. Wicker, pastor of St. Peter's at Tilden, was born in 1854. He was ordained to the priesthood in La Crosse by Bishop Heiss in 1877 and has been pastor of the present congregation since May 9, 1891.

Immaculate Conception Church, Tomah, Wis.

THE first resident pastor appointed to the Church of the Immaculate Conception, at Tomah, Monroe County, Wisconsin, was the Rev. W. F. Quigley, D. D. He came in 1868, and remained until 1870, when he was succeeded by the Rev. John Durward, who was resident pastor from that date until 1884. During his residence at Tomah several improvements were made, among them being the erection of a parochial school. Father Durward was followed by the Rev. J. B. Metzler, who enlarged the church and organized a branch of the Catholic Knights during his administration. He left Tomah in 1892, being succeeded by the Rev. William Weckes, who remained one year, when Father Louis Wurst, present pastor of the congregation, took charge. The present congregation consists of one hundred and fifty families, and the parochial school has a regular attendance of seventy-five scholars, who are in charge of two Sisters of St. Dominic. There are four Catholic societies connected with the congregation—the Catholic Knights of Wisconsin: Ignatius Gonderzeik, president; Rev. L. Wurst, secretary; John Mast, treasurer. Catholic Order of Foresters: Edward Graham, president; John Reiber, vice-president; Daniel Crowley, financial secretary; Daniel Sullivan, recording secretary; Frank Ebert, treasurer. Altar

Society: Mrs. Crowley, president; Mrs. Schwarty, secretary and treasurer. St. Agnes' Society: Miss Sadie Kelley, president; Miss Nellie Reel, secretary and treasurer.

Immaculate Conception Church, Tomah, Wis.

Rev. Louis Wurst.

The Rev. Louis Wurst was born in Germany in 1866. When still quite a child he came to America, where he entered at once upon a course of study at St. Thomas' Seminary, St. Paul, Minnesota. Later he entered the Seminary of St. Francis, near Milwaukee, at which institution he was ordained to the priesthood on May 3, 1893. On October 15th following, he was appointed resident pastor of the Immaculate Conception congregation, which position he has since maintained.

St. Ann's Church, Turtle Lake, Wis.

THE church of St. Ann at Turtle Lake, Barron County, Wisconsin, was built in 1884. The congregation, at that time unable to support a resident priest, was attended once a month by the pastors from Somerset, and later by those residing at Cumberland. In 1890 the Rev. Fidelis Vollebregt, brother of the present rector, was appointed as first resident pastor. During his pastorate at Turtle Lake, Father Vollebregt purchased and furnished a parochial

Rev. A. Vollebregt.

residence. He was succeeded, in 1894, by his brother, the Rev. A. Vollebregt, present pastor of St. Ann's. The congregation consists of forty-five families.

The Rev. A. Vollebregt was born in Holland, and came to America in September, 1891. Since residing at Turtle Lake he has done much towards improving the chuch property at that place. Last year he built a new stone foundation under the church, fixed up the cemetery grounds and repaired the church and parsonage which had been considerably damaged by a cyclone during the previous year.

The congregation of St. Patrick's at Long Lake, Polk County, Wisconsin, which is attended as a mission by Father Vollebregt of Turtle Lake, was first established

in 1875, in which year a small but neat church was erected. In its earlier years the Long Lake Congregation was attended first by the resident pastor at Hudson and afterwards, successively, by those living at Somerset and East Farmington; it has, however, been attached as a mission to Turtle Lake for some years past. This little church is furnished with a large bell, has a first-class organ and many other useful and valuable furnishings. The parish, with two or three exceptions, is composed of Irish families.

Another mission attended from Turtle Lake is that of St. Joseph's at Amery, also in Polk County. The church at this place was built about eight years ago, but owing to prevailing hard times, has not yet been completed. The congregation at the present time consists of about fifteen families in all, the majority of whom are Canadian French.

St. Mary's French Church at Apple River is another mission of St. Ann's. The congregation consists of twenty families, who are also all French Canadians. The church at this place was erected in 1889.

Still another mission attended from Turtle Lake is the French and English congregation established at Murray, in Chippewa County. This congregation has, within a short time, joined that of the station at Bruce, which is some twelve miles distant from Murray, where a new church was built during the past year.

There is also a station at Appolonia, which is under the domination of St. Ann's at Turtle Lake. A neat and comfortable little church, built at this place in 1896, is, owing to the hard times, still in an incomplete condition.

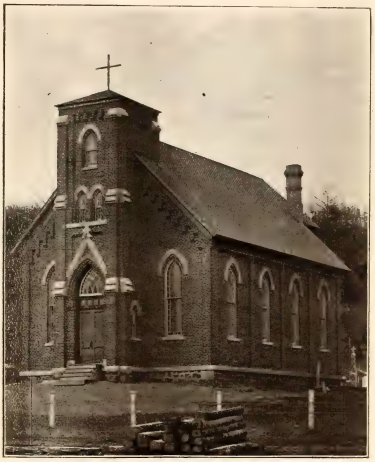
St. Theresa's Church, Union Center, Wis.

THE congregation of St. Theresa's, at Union Center, Juneau County, Wisconsin, was established thirty-six or thirty-seven years ago. For twenty years following it was attended as a mission by the resident pastors from Cazenovia. Then, for a time, it was attached to the pastorates at Lyndon and Mauston, but for the last fourteen years has been under the dominion of the pastor at Union Centre. The congregation of St. Theresa's now numbers about two hundred souls. There is but one Catholic organization, an Altar Society, connected with this parish.

The mission of St. Jerome's, at Wonewoc, Juneau County, which has a membership of about three hundred souls, is attended on every second and fourth Sunday in the month by the resident pastor from Union Centre. There is a large brick church at this mission.

St. Patrick's congregation, at Greenwood, Vernon County, Wisconsin, is another mission which is attended from Union Centre. Here there is a frame church. The congregation numbers about two hundred persons, and services are held at St. Patrick's on every third Sunday of the month.

The third mission attended by the same pastor is St.



St. Theresa's Church, Union Center, Wis.

John Nepomucene (Bohemian), Dilly, Vernon County. There are about three hundred members in this congregation, who receive spiritual attendance on the first Sunday in every month. This mission now owns a fine brick-veneered church, which has a large bell.

Still another mission attended from St. Theresa's is St. Wenzel's, near Yuba, Vernon County, where there are about one hundred and fifty Catholic families. This mission is attended on the first Sunday of each month. In addition to the services as above stated, Mass is said at each of these missions once a month on week days.

The Rev. John E. Prucha, present rector of St. Theresa's and missions attached, was born December 22, 1865, in New York City. He has the distinction of being the first priest born and ordained in this country whose parents are both Bohemian. His earlier education was obtained in the Catholic and public schools of his native city, after which he took a course in the classics at St. Vincent's College, Pennsylvania, after which he entered St. Francis' Seminary, near Milwaukee, where

he completed his studies in philosophy and theology. He was finally ordained to the priesthood under Papal dispensation, by the Right Rev. Michael Heiss, on

St. Patrick's Church, Hillsborough, Wis.

June 24, 1888. His first Mass was said on July the 8th following, in the church of Our Lady of Perpetual Help (Bohemian) in New York City. On August 1,

Rev. John E. Prucha.

1888, he was appointed pastor of St. Wenzel's Bohemian Church, at La Crosse, Wisconsin, from which he was transferred to his present pastorate at St. Theresa's, on July 5, 1892. Since that time he has built a large brick church, English and German, at Union Centre, as well as St. Jerome's new brick church, English, German and Polish, at Wonewoc. This church was frescoed and fitted out with new pews during the year 1897, at an expense of six hundred dollars. Other improvements made by Father Prucha are the new church of St. John Nepomucene at Dilly, and an addition to St. Patrick's English Church, at Greenwood. During the years 1892 and 1893 he also attended St. Joseph's Church, at Kendall, Wisconsin, as a mission from Union Centre.

St. Louis Church, Washburn, Wis.

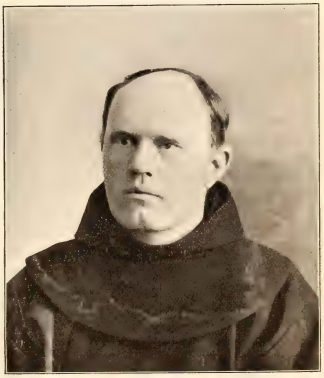
ACCORDING to the text of the "French Relations," it seems that the old and first chapel of the early missionary Fathers, Allouez and Marquette, was not on the Island of Madaline. It is related on most reliable authority that the first chapel of these pioneer fathers was built somewhere near Fish Creek, a few miles from the present location of Washburn, which is to-day a modern and thriving town of about 6,000 population. This town was laid out in 1884, at which time but few Catholic families lived within its limits. The first priest to say Mass at Washburn was the Rev. Chrysostom Verwyst, O. S. F., who, for want of a church, was compelled to hold services wherever it was most convenient. The first church was built by him in 1865, at which time also the parish of St. Louis was founded. Father Chrysostom Verwyst was succeeded by the Rev. Firmatus Freimuth, O. S. F., he being shortly followed by the Rev. Marian Glahn, O. S. F., who remained in charge from March 15, 1888, until January 29, 1893. Father Glahn was at this time resident priest at Bayfield, from which place he visited the mission at Washburn once each month. The congregation now grew so rapidly that the church soon became altogether too small for their accommodation. They, therefore, incorporated on August 26, 1887, as "St. Louis Catholic Church," under the state law and then at once applied for permission to exchange or sell the property for some more suitable for church purposes. The permission was granted by the Ordinary and in 1889 the present property, on which the second church now stands, was purchased. In 1890 the new building was erected under the direction of Father John Gafron, O. S. F., at that time local superior of Bayfield, to which this mission belonged. The work, though at times delayed, continued right along, the building being completed during December of the same year. The cost of the building was $4,483. In 1891 the parochial school was opened and Sister-house erected, the latter being completed and ready for occupancy in 1892. The school, which is divided into four departments, is under the

direction of four Sisters of St. Francis, from Milwaukee. The attendance numbers 250. The expense incurred in the erection of the building amounted to $1,582. During 1892 the Sisters left the mission, and others from Joliet, Ill., took charge of St. Louis parochial school. In the same year $600 was invested in new school furniture, besides which a 600-pound bell was purchased and placed in the adjoining belfry.

St. Louis Church and School, Franciscan Residence and Sisters' Dwelling, Washburn, Wis.

In January, 1893, a change of pastors took place, the Rev. Father Placidus Krekeler, O. S. F., who came from San Francisco, Cal., taking charge of the congregation. Under the direction of the new pastor the Ladies' Altar Society was organized, and enrolled fifty members at the first meeting. During the spring of 1894 the church property was fenced around and the Young Ladies' Society presented to the congregation an elegant and valuable monstrance. The committee having this in charge were the Misses Jane Cavanaugh, Winnie Marsh, Lottie Thebadeau, Mary Ann Arseneau, Lizzie Savage, and Mary Legacy. In August following, the Province of the Sacred Heart accepted the St. Louis congregation of Washburn as a parish and decided to erect a residence there for the Franciscan Fathers. Father Krekeler was appointed the first superior and to him was intrusted the erection of the new building. The contract, which called for a structure 50x34 feet, with stone cellar and foundations, was let on September 19, in the presence of the Rev. P. Odilo Ziegler, O. S. F., pastor of St. Louis, and Brothers Didacus and Paschalis, O. S. F. During the summer of 1896 a new cemetery was purchased, containing ten acres, about twenty minutes drive from the church. In the month of March, 1897, the debt pending on the new residence ($1,400) was cancelled. During the latter part of 1894 Marquette Court No. 474 of the Catholic Order of Foresters was organized, the present officers of which are: Chief Ranger, William Dolan; Vice-Chief Ranger, Phil. O'Leary; Financial Secretary, T. Grogan; Recording Secretary, G. W. Martens; Treasurer, Ubald Ebacher. Other societies are: The Catholic Knights of Wisconsin, Branch No. 102: B. J. Hughes, president; J. J. O'Sullivan, vice-president; J. W. Dolan, secretary; Alfred Beausleil, treasurer. Ancient Order of Hibernians: B. J. Hughes, president; Edward Starr, financial secretary; P. J. Bogie, recording secretary; J. W. Dolan, treasurer. The membership of the St. Louis congregation now numbers one thousand and six hundred souls.

The Rev. P. Placidus Krekeler, O. S. F., was born in Cincinnati, Ohio, September 2, 1855, of pious, God fearing parents, who were esteemed by their neighbors for their honesty and integrity. When old enough he attended the school in his native place. The thought of consecrating himself to the service of God had early taken possession of him. Circumstances, however, prevented him from carrying out his intention, and at an early age he was compelled to work on a farm. Here was shown the truth of the words, "God's ways are wonderful," for the hard labor of his position strengthened his arm and steeled his will. He applied himself diligently to his work, so that in a few years he had made much progress. When he was seventeen he thought



Rev. P. Krekeler.

the time had come for putting into execution his original design of studying for the priesthood. He, therefore, gave up his work and entered the Gymnasium Seraphicum in Cincinnati. There he pursued his classical studies for several years and then entered the Franciscan Order of Teutopolis, Illinois. Here he went through his

humanities and at Quincy, Ill., he devoted two years to philosophy. At the end of this time he was sent to St. Louis, Mo., to complete his studies. The subject of this sketch received minor orders and sub-deaconship from Archbishop Ryan in April, 1884, and on Ascension Day he was ordained deacon. On April 26, 1886, he was ordained priest by Archbishop P. R. Kenrick in the St. Anthony Church, St. Louis, Mo. During the following year he was appointed pastor of Altamont and St. Elmo, Ill. In April, 1888, he was sent to Michigan and began his work among the Ottawa Indians, and subsequently was sent to the Pacific Coast. He was stationed at St. Boniface's Church, San Francisco, Cal., for one year, attending the Indian missions in Mendocino County, north of San Francisco. Subsequently he was sent to St. Turibius Mission, Lake County, California. Until January, 1893, he labored in the mountains of El Dorado among the Indians and then the chapter of the Franciscan Fathers of the Province of the Sacred Heart removed him to Washburn, Wis. Here he spent four years devoting his time to the spiritual welfare of the people of St. Louis congregation of Washburn. As monuments of his energetic work and solicitude for his people, the fine Franciscan residence, adjoining, is to be seen to-day.

St. Boniface's Church, Waumandee, Wis.

THE congregation of St. Boniface at Waumandee, Buffalo County, Wisconsin, was organized on September 1, 1867. Prior to that time it was attended as a mission from Fountain City, but on its origin the Rev. L. Spitzlberger was appointed first resident pastor, and it was during his incumbency that the parsonage, which is still in use, was built. His successor, the Rev. Ludovicus Lay, erected a handsome church in 1877. This building is in the Roman style of architecture, which idea is carried out to a considerable extent in the entire furnishings. This particularly pertains to the three altars, which are massive and handsome specimens of artistic work. After Father Lay came the Rev. Theophil Beau. He was followed by the Rev. Ignatius Schaller, after whom the congregation for the second time was in charge of Father Lay. His successor, then, was the Rev. Sebastian Rohr, who built a schoolhouse and boarding-school. He was succeeded by the Rev. Fathers, T. M. Wicker, Peter Alfes and Xaverius Willms. Then came the present rector, the Rev. A. Havestadt. The congregation of St. Boniface is comprised of some five hundred and fifty members. The school, formerly in charge of sisters, is now conducted by a lay teacher, and has an average attendance of fifty pupils. There is also a Branch of the Family Protective Association and an Altar Society connected with this congregation.

The parish of St. Peter's, in Montana Township, Buffalo County, is attended as a mission by the Rev. Father Havestadt from Waumandee, who holds services there once each month. The congregation was organized some twenty years ago, and is composed of twenty-five families, nearly all of whom are German. The church was dedicated by the Rev. Theophil Beau, on April 24, 1878. There is a school in connection with St. Peter's, in which instruction is given by a lay teacher to the children of the parish during certain periods of the year.

The Rev. A. Havestadt was born at Muenster, Germany, on February 20, 1838, and after acquiring his earlier education, and completing a full course in the necessary studies, he was ordained to the priesthood on August 27, 1865. He came to America in 1872, his first appointment in this country being to the pastorate at Tecumseh and Beatrice, Nebraska. He then became attached to the diocese of La Crosse, and was successively pastor of the congregations at Cashton and Humbird, being appointed from the latter place to his present position at Waumandee.

Sacred Heart Church, West Superior, Wis.

THE establishment of Sacred Heart parish at West Superior, Douglas County, Wisconsin, dates back to August 15, 1886, when the Rev. Eustace Vollmer, who was then stationed at Superior, held services in a building known as Barton's Hall. Services thus held were attended by nearly every Catholic in West Superior, a little over a dozen in all.

Upon the advice of Father "Eustace," as he is commonly called, some money was collected towards the latter part of that year as a fund with which to begin the erection of a church. As a result of this, and on further strenuous efforts on the part of Matthew Ryan, Walter Dumphy, Albert Lederman, and others, a beautiful site on the corner of Twelfth street and John avenue, consisting of four lots, was donated by the Land and River Improvement Company, and the erection of a small church begun in the summer of 1887. This new parish was placed in charge of the Rev. Casimir Vogt, O. S. F., who was at that time doing missionary work in Northern Wisconsin. Soon after the completion of the church, Father Vogt was succeeded by Father Damien, also a missionary worker, who, like all good Franciscan Fathers, was greatly interested in the education of the young, and, consequently, to his efforts can be attributed the establishment of the first Catholic school in West Superior. The building of a school necessitated the purchase by the congregation of a couple of lots adjoining the church property. About this time, Father Damien was succeeded by Father Bruno, who took up the unfin-

ished work of his predecessor, carrying to completion his evident designs in the erection of a suitable brick school building. Father Bruno was succeeded in March, 1890, by Father Sturm, now of Milwaukee, who was the first resident pastor of West Superior. It was during his administration that the city, as well as the parish, experienced a remarkable boom. West Superior had in a moment, as it were, become the center of attraction, the result being that thousands of people of a speculative turn of mind crowded to that center. As might naturally be supposed, a fair share of this generous influx in population were Catholics, who thus added largely to the prospects and immediate pecuniary condition of Sacred Heart parish. So flattering, in fact, were the indications for the future, that many improvements were made to the property, among other things being the erection of a pastoral residence, the enlargement of the church to almost twice its original size, and an addition to the school building which increased its capacity threefold. These improvements occupied a period extending from March, 1890, to October, 1891, the amount of expenditure in that direction alone being in the neighborhood of $7,000. In October, 1891, Father Sturm was succeeded by Father Joseph Hermon, who found a number of exceedingly knotty problems on hand for his consideration. He, however, devoted a considerable portion of his time to the establishment of missions, to be served in conjunction with the mother parish, locating one at Steel Plant, one at Connor's Point, and one at South Superior; the second of these was provided with a school, which was maintained at the expense of the mother church. Unfortunately, too, at this time, some differences of opinion arose between the pastor and some of the foreign element represented in the parish, which finally resulted in the establishment of St. Joseph's Church, at the present time under the able administration of the Rev. Charles J. Weber. In February, 1894, Father Hermon was succeeded by the Rev. Walter Fardy, who found the affairs of the parish in anything but a favorable condition. This, of course, was almost entirely owing to the arrival of the panic, which caused many of the best and most influential citizens—among them a large percentage of Catholics—to leave the city. Even those who remained, well-intentioned as they might have been, were unable to do anything in behalf of the church, there being hardly a man in the community who was not overburdened with a large amount of real estate for which there was no appreciable value. To add to the difficulty, it must be remembered that there was a debt of $10,500 hanging over the parish, a condition which certainly did not tend to the benefit of that congregation. However, the advent of the pastor seemed to renew the courage of the people, his evident determination to override all existing difficulties adding to their strength of purpose in endeavoring to assist him in so laudable an undertaking. Under his administration, the then neglected buildings received immediate and marked attention. The church was handsomely decorated within, being also supplied throughout with electric lights and costly fixtures. A substantial stone foundation was added to the newer part of the school building, the entire structure supplied with a modern and improved system of hot water heating, and the exterior of the building treated to a veneer of Menomonie brick, the total expense of these

Sacred Heart Church, West Superior, Wis.

improvements amounting to $5,000. In addition to this, and as a final effort in the right direction, the pastoral residence was provided with a suitable heating apparatus at an expense of $500. Then, having infused new life into the affairs of the parish, Father Fardy devoted his entire attention to the removal of the mortgage before mentioned and other accumulated debts, which now amounted to a total of $13,000. In this seemingly almost impossible undertaking, he was successful, so that on January 1, 1898, the parish was entirely free from debt, making a total of $18,500 that has been collected in less than four years, the greater part of it, in fact, in two years. "When," remarks one of the members

of this congregation, "we consider the hard times, the unsettled condition of the people, and the discouraging circumstances, it is remarkable what has been done in so short a time, and simply goes to show that the Sacred Heart parish is composed of some of the most energetic people in Wisconsin." The congregation of the Sacred Heart at the present time numbers in the neighborhood of one thousand souls, while the parochial school of five departments, which is in charge of Sisters of St. Francis, has also an average attendance of two hundred and fifty pupils. Of Catholic organizations in this parish, there are a League of the Sacred Heart of Jesus, established April, 1896; Catholic Knights of Wisconsin: President, P. J. Hughes; Vice-President, Martin Sauter; Secretary, George H. Kloeckner; Treasurer, W. J. Kommers. Catholic Order of Foresters: Chief Ranger, John E. McCabe; Past Chief Ranger, John N. Lydon; Vice-Chief Ranger, George C. Beams; Recording Secretary, James J. Surch; Financial Secretary, T. W. Moran; Treasurer, I. N. Snyder; Conductors, William La Joe and J. F. Bissonnett; and Woman's Catholic Order of Foresters.

St. Joseph's Church and School, West Superior, Wis.

St. Joseph's Church, West Superior, Wis.

THE German congregation of St. Joseph at West Superior, diocese of La Crosse, was founded by the present rector, the Rev. C. J. Weber. The founding of this congregation was the outcome of a meeting held on August 15, 1895, at which Father Weber presided, when it was unanimously decided to organize a new parish for the German Catholics of West Superior. This congregation was incorporated under the name of St. Joseph, the first parish officers being Messrs. Frank X. Niehoff, secretary, and Mathias Kommers, treasurer. In October of the same year four lots were donated to the congregation by the Land and River Improvement Company, of whom four additional ones were purchased. In the spring of 1896 work was begun on the erection of the church and school, both buildings being completed and dedicated on October 15th of the same year, by the Right Rev. Bishop Schwebach. The congregation at this time consists of seventy-four families. Of Catholic organizations connected with this parish there are: A Young Ladies' Sodality of the Blessed Virgin Mary; Childhood Society; Young Men's Society; Altar Society for Married Ladies; St. Joseph's Society for Married Men, and a Branch and Court of the Catholic Knights of Wisconsin, and Catholic Order of Foresters.

Rev. Chas. J. Weber.

The parochial school connected with St. Joseph's was opened for regular tuition in October, 1896, when forty-five children began their studies under the direction of two Franciscan Sisters of La Crosse. The number of children in regular attendance at the present time is sixty.

The Rev. Charles J. Weber, founder and rector of St. Joseph's congregation, was born in Belvidere, Minnesota, in 1869. He began his studies for the priesthood in 1884, in which year he entered the Seminary of St. Francis, near Milwaukee, where, after completing a thorough course in the classics, philosophy and theology, he was ordained to the priesthood in the year 1892. His first appointment was as first assistant at Sacred Heart Church, West Superior, after which he was successively pastor of St. Mary's and St. Patrick's in that city, leaving the latter in 1895 to organize the parish and congregation of St. Joseph's.

St. John the Baptist's Church, Wilton, Wis.

THE first Catholic family known to have lived in the territory, now included in the parish of Wilton, was that of Anton Tomah, who located about the year 1852 some seven miles north of the present village of Wilton. There were no churches in this locality at that time, but Mass was said once a month in the little town hall at Tomah, then a small

St. John the Baptist's Church, Wilton, Wis.

village of fifty inhabitants, by Father Noyes, at that time resident priest at Mauston. About a year later, a few Catholic families came and settled in the neighborhood of Mr. Tomah. Thus, the Catholic settlement increased from year to year until 1857, when Mr. Frank Barry took up a tract of land about four miles south of Wilton. Patrick O'Gara, James Cook, Patrick Welch and others followed, who were obliged to attend services at Tomah, some eighteen miles distant, but at

Rev. D. J. Manning.

that time was the nearest point visited by any priest. A few years later James Nolan, James Kerrigan, John Kerrigan and others formed a settlement in the vicinity of Richville and soon after began to talk seriously of building a church. In 1865 a church was erected, the same being attended by Father Quigley, then a resident at Mauston. Some few years later the congregations of Tomah and Richville were both placed in charge of Father Durward, who took up his residence at the former place. During this period, Catholics had been settling rapidly around Wilton and their numbers so far increased that they also demanded a church and pastor. Father Durward as well as the Bishop demurred on the grounds that the settlement was not of sufficient strength to justify the erection of a church, or be able to properly care for a resident pastor; however, there being some thirty families in all, in 1875, a mission was formed and a small church built, which was attended by Father Durward for eight years. At the end of that time, Father Durward was succeeded by Father Metzler, who objected so strongly to assuming the charge that it was transferred to the Rev. Father Keller, of Union Center, by whom it was attended as a mission for two years. By this time the congregation had increased to some sixty

families. At the termination of Father Keller's pastorate, the congregation of Union Center with the adjoining missions were placed in charge of Father Herman, who did considerable in the way of improvements to the church building at Wilton. These improvements were hardly completed when the center portion of the building was struck by lightning and so badly injured that the necessary repairs almost equalled in extent the cost of an entirely new structure. This work was, however, at last accomplished, and in addition a new sanctuary was added to the main building. In 1892 the mission at Wilton was placed in charge of Father Campbell of Elroy, but, for some two years prior to acquiring its own resident pastor, was attended by the Rev. Father Burns, who had been appointed as assistant to Father Campbell. In July, 1895, the Rev. J. D. Manning was appointed to the pastorate at Wilton. Upon arriving he found the church and its surroundings in a rather dilapidated condition, but through his persistent and energetic efforts the property was soon brought into a more satisfactory condition,—buildings repaired and renovated and a parsonage built, all of which was completed without leaving any outstanding debts. In August, 1896, the church was struck by lightning and burnt to the ground; but within a few days Father Manning had a new building under way, Mass in the meantime being celebrated in the school-house. The cornerstone of the new church was laid on October 7, 1896, by the Right Rev. Bishop Schwebach, who also blessed the building on January 14, 1897. The Catholics of Wilton can now pride themselves on having as finely built and well appointed a church and parsonage as any parish in the diocese, outside of the city of La Crosse, and the property to-day gives substantial evidence of the untiring energy and zeal of their good pastor.

St. Joseph's Church at Kendall, in Juneau County, is a mission of St. John's and is attended as such by the resident pastors at Wilton. This congregation was first established in 1880, by Father Killilea, and is now composed of some seventy-two families, the majority of whom are Irish. Services are held at St. Joseph's every other Sunday. There are also an Altar Society and Sodality of the Blessed Virgin Mary connected wth this congregation.

The Rev. D. J. Manning, present rector of St. John the Baptist, at Wilton, acquired his classical education at Toronto, Canada. He took a full course in philosophy at the Grand Seminary at Montreal and completed his studies at St. Francis Seminary, near Milwaukee, where he was ordained to the priesthood in June, 1893. He was appointed to his present charge as rector of St. John the Baptist on July 25, 1895.

History of the Catholic Church in Wisconsin.

PART VIII.

Churches Incorporated in the Archdiocese of Milwaukee and Dioceses of Green Bay and La Crosse.

Archdiocese of Milwaukee.

Complete list of Churches incorporated under the laws of the State of Wisconsin and existing within the archdiocese of Milwaukee, to-wit.:

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
Alverno	St. Joseph's Congregation	Dec. 20, 1883.
Ashton	St. Peter's Congregation	Sept. 6, 1883.
Beloit	St. Thomas' Congregation	Dec. 20, 1883.
Benton	St. Patrick's Congregation	Sept. 15, 1883.
Barton	Immaculate Conception Congregation	Sept. 6, 1883.
Beaver Dam	St. Michael's Congregation	Sept. 6, 1883.
Beaver Dam	St. Patrick's Congregation	Sept. 6, 1883.
Beaver Dam	St. Peter's Congregation	Sept. 6, 1883.
Berlin	St. Stanislaus' Congregation	Sept. 6, 1883.
Bloomington Mission.	St. Mary's Congregation	May 28, 1898.
Burlington	Immaculate Conception Congregation	Dec. 1, 1883.
Caledonia	St. Louis' Congregation	Sept. 15, 1883.
Cassville	St. Charles' Congregation	Sept. 6, 1883.
Centreville	St. Wendel Congregation	Dec. 1, 1883.
Centreville Mission.	St. George's Congregation	April 28, 1884.
Clyman	Assumption of B. V. M. Congregation	Dec. 1, 1883.
Columbus	St. Jerome's Congregation	Sept. 6, 1883.
Cottage Grove Mission.	St. Patrick's Congregation	April 28, 1884.
Cross Plains	St. Francis Xavier's Congregation	Oct. 1, 1883.
Cuba Mission.	St. Rose's Congregation	Nov. 9, 1895.
Cudahy	St. Frederick's Congregation	Mar. 25, 1896.
Dane	St. Michael's Congregation	April 28, 1884.
Darlington	Holy Rosary Congregation	Sept. 6, 1883.
Delavan	St. Andrew's Congregation	Aug. 29, 1883.
Dickeysville Mission.	Holy Ghost Congregation	Jan. 11, 1896.
Doylestown	St. Patrick's Congregation	Oct. 1, 1883.
Eagle	St. Theresa's Congregation	Aug. 29, 1883.
East Bristol	St. Joseph's Congregation	Oct. 1, 1883.
Eden	St. James' Congregation	Sept. 6, 1883.
Edgerton	St. Joseph's Congregation	Oct. 3, 1883.
Elkhorn	St. Patrick's Congregation	Aug. 29, 1883.
Fond du Lac	St. Joseph's Congregation	Dec. 11, 1891.
Fond du Lac	St. Mary's Congregation	Sept. 6, 1883.
Fort Atkinson	St. Joseph's Congregation	Dec. 16, 1895.
Fox Lake	St. Mary's Congregation	May 12, 1892.
Franklin	Assumption of B. V. M. Congregation	Jan. 12, 1897.
Glenbeulah Mission.	St. Fridolin's Congregation	Feb. 12, 1896.
Grafton	St. Joseph's Congregation	Dec. 17, 1897.
Greenfield	St. Mathias' Congregation	July 2, 1892.
Greenfield	St. Mary's Congregation	Jan. 12, 1897.
Hartford	St. Kilian's Congregation	Sept. 6, 1883.
Hazel Green Mission.	St. Joseph's Congregation	Sept. 15, 1883.
Highland	St. John's Congregation	Mar. 16, 1897.
Janesville	St. Mary's Congregation	Sept. 6, 1883.
Janesville	St. Patrick's Congregation	Aug. 29, 1883.
Jefferson	St. John the Baptist Congregation	Sept. 6, 1883.
Jefferson	St. Lawrence's Congregation	Dec. 1, 1883.
Juneau Mission.	Immaculate Conception Congregation	July 20, 1896.
Kansasville	St. Mary's Congregation	Oct. 1, 1883.
Kenosha	St. George's Congregation	April 28, 1884.
Kenosha	St. James' Congregation	Sept. 6, 1883.
Kewaskum	Holy Trinity Congregation	Oct. 1, 1883.
Kieler	Immaculate Conception Congregation	Oct. 1, 1883.
Lancaster	St. Clement's Congregation	Dec. 8, 1883.
Leroy	St. Andrew's Congregation	April 28, 1884.
Lyndon	St. Mary's Congregation	Sept. 6, 1883.
Madison	Holy Redeemer Congregation	Sept. 6, 1883.
Madison	St. Patrick's Congregation	May 26, 1888.
Madison	St. Raphael's Congregation	Sept. 6, 1883.
Manitowoc	St. Boniface's Congregation	Sept. 6, 1883.
Manitowoc	St. Mary's Congregation	Jan. 13, 1887.
Mapleton	St. Catherine's Congregation	Nov. 12, 1883.
Mazomanie	St. Barnabas' Congregation	Sept. 6, 1883.
Meeme	St. Isidore's Congregation	April 28, 1884.
Mequon Mission.	St. James' Congregation	Sept. 6, 1883.
Middleton	St. Bernard's Congregation	June 27, 1889.
Mill Creek Mission.	St. John the Baptist Congregation	April 28, 1884.
Milwaukee	St. Ann's Congregation	Aug. 14, 1894.
Milwaukee	St. Anthony's Congregation	Aug. 27, 1883.
Milwaukee	St. Boniface's Congregation	Dec. 1, 1888.
Milwaukee	St. Casimir's Congregation	June 25, 1894.
Milwaukee	SS. Cyril and Method's Congregation	May 15, 1893.
Milwaukee	Holy Trinity Congregation	Sept. 6, 1883.
Milwaukee	St. Hyacinth's Congregation	Sept. 6, 1883.
Milwaukee	Immaculate Conception Congregation	Dec. 1, 1888.

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
Milwaukee	St. John's Cathedral Congregation	Sept. 6, 1883.
Milwaukee	St. John Nepomuc's Congregation	Sept. 6, 1883.
Milwaukee	St. Josaphat's Congregation	May 5, 1888.
Milwaukee	St. Joseph's Congregation	Sept. 6, 1883.
Milwaukee	St. Lawrence's Congregation	Aug. 22, 1892.
Milwaukee	St. Mary's Congregation	Sept. 6, 1883.
Milwaukee	St. Patrick's Congregation	Sept. 6, 1883.
Milwaukee	SS. Peter and Paul's Congregation	Mar. 7, 1892.
Milwaukee	St. Rose's Congregation	Mar. 21, 1888.
Milwaukee	St. Stanislaus' Congregation	Oct. 3, 1889.
Milwaukee	St. Vincent de Paul's Congregation	Aug. 13, 1888.
Milwaukee	St. Wenceslaus' Congregation	Aug. 30, 1883.
Mineral Point	St. Mary's Congregation	Dec. 22, 1883.
Monches	St. John's Congregation	Oct. 1, 1883.
Monroe	St. Victor's Congregation	
Mount Hope	St. Lawrence's Congregation	Nov. 6, 1883.
Mount Horeb	St. Ignatius' Congregation	Aug. 21, 1894.
Mukwonago Mission.	St. James' Congregation	Feb. 25, 1896.
Muskego Mission.	St. Joseph's Congregation	Jan. 12, 1897.
New Koeln	St. Stephen's Congregation	Sept. 15, 1883.
New Muenster	St. Alphons' Congregation	Sept. 15, 1883.
North Milwaukee	Holy Redeemer Congregation	May 26, 1897.
Oak Creek	St. Matthew's Congregation	Dec. 20, 1883.
Oconomowoc	St. Jerome's Congregation	Sept. 6, 1883.
Oshkosh	St. John's Congregation	June 4, 1896.
Oshkosh	St. Vincent de Paul's Congregation	Aug. 29, 1883.
Patch Grove Mission.	St. John's Congregation	May 19, 1887.
Perry	Holy Redeemer Congregation	Oct. 1, 1883.
Pewaukee	St. Mary's Congregation	Dec. 1, 1883.
Platteville	St. Mary's Congregation	Sept. 6, 1883.
Plymouth	St. John the Baptist Congregation	Feb. 12, 1896.
Port Washington	St. Mary's Congregation	Dec. 8, 1883.
Potosi	St. Andrew's Congregation	Sept. 15, 1883.
Racine	St. John Nepomuc's Congregation	Jan. 15, 1897.
Racine	St. Joseph's Congregation	Sept. 6, 1883.
Racine	St. Mary's Congregation	Sept. 6, 1883.
Racine	St. Patrick's Congregation	Sept. 6, 1883.
Racine	St. Rose's Congregation	Jan. 14, 1886.
Random Lake	St. Mary's Congregation	Dec. 13, 1895.
Richwood	St. Joseph's Congregation	Dec. 6, 1883.
Ridgeway	St. Bridget's Congregation	Aug. 29, 1883.
Ripon	St. Patrick's Congregation	Oct. 1, 1883.
Ripon	St. Wenceslaus' Congregation	April 1, 1896.
Roxbury	St. Norbert's Congregation	Sept. 6, 1883.
Saukville	Immaculate Conception Congregation	Sept. 6, 1883.
Schleisingerville	St. Peter's Congregation	Oct. 27, 1896.
Schoolhill Mission.	St. Nazianz Congregation	Sept. 15, 1883.
Sheboygan	Holy Name Congregation	Dec. 20, 1883.
Sheboygan	St. Mary's Congregation	May 27, 1896.
Sheboygan	St. Peter Claver's Congregation	Feb. 6, 1888.
Shullsburg	St. Matthew's Congregation	Dec. 1, 1883.
South Milwaukee	St. John's Congregation	Aug. 4, 1893.
Spr'gfield Corners	St. Martin's Congregation	Dec. 1, 1883.
St. Anna	St. Anna's Congregation	Oct. 1, 1883.
St. Lawrence	St. Lawrence's Congregation	Sept. 15, 1883.
St. Martin	Assumption B. V. M. Congregation	Aug. 29, 1883.
St. Martin	Sacred Heart Congregation	Aug. 29, 1883.
St. Michael	St. Michael's Congregation	April 28, 1884.
St. Nazianz	St. Gregory's Congregation	Sept. 15, 1883.
Sun Prairie	Sacred Heart Congregation	Sept. 6, 1883.
Theresa	St. Theresa's Congregation	Aug. 15, 1883.
Vermont Mission.	St. James' Congregation	April 28, 1884.
Waterford	St. Thomas' Aquinas' Congregation	Oct. 1, 1883.
Watertown	St. Henry's Congregation	Sept. 6, 1883.
Waukesha	St. Joseph's Congregation	Sept. 15, 1883.
Waupun	St. Joseph's Congregation	Sept. 6, 1883.
Westport	St. Mary's Congregation	Sept. 15, 1883.
Whitewater	St. Patrick's Congregation	Sept. 6, 1883.
Wilson	St. George's Congregation	April 28, 1884.

Diocese of Green Bay.

Complete list of Churches incorporated under the laws of the State of Wisconsin and existing within the diocese of Green Bay, to-wit.:

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
Green Bay	St. Francis Xavier's Cathedral. Congregation	Oct. 22, 1889.
Green Bay	St. Willibrord's Congregation	July 24, 1883.
Green Bay	St. John's Congregation	July 24, 1883.
Green Bay	St. Patrick's Congregation	Sept. 11, 1883.
Green Bay	SS. Peter and Paul's Congregation	Aug. 26, 1895.
Ahnapee (now Algoma)	Immaculate Conception Congregation	Dec. 20, 1883.
Amherst Jct.	St. Mary's Congregation	Jan. 7, 1887.
Aniwa	St. Boniface's Congregation	Oct. 2, 1893.
Antigo	St. John's Congregation	July 24, 1885.
Antigo	St. Hyacinth's Congregation	Feb. 28, 1896.
Appleton	St. Mary's Congregation	Nov. 24, 1883.
Bear Creek	St. Mary's Congregation	Feb. 17, 1896.
Bay Settlement	Holy Cross Congregation	Feb. 8, 1884.
Berlin	St. Michael's Congregation	Dec. 21, 1886.
Berlin	St. Stanislaus' Congregation	Sept. 6, 1883.
Black Creek		April 9, 1896.
Briggsville	St. Mary's Help of Christians Congregation	Feb. 13, 1887.
Center	St. Edward's Congregation	March 4, 1885.
Chilton	St. Augustine's Congregation	Dec. 19, 1883.
Chilton	St. Mary's Congregation	Dec. 1, 1883.
Clark's Mills	Immaculate Conception Congregation	Feb. 7, 1885.
Clintonville	St. Rose's Congregation	July 3, 1893.
Coleman	St. John Baptist Congregation	Dec. 13, 1890.
Cooperstown	St. James' Congregation	Nov. 30, 1883.
Custer	Immaculate Conception Congregation	May 31, 1892.
Delwich	St. Mary's Congregation	Oct. 26, 1896.
DePere	St. Francis' Congregation	Nov. 30, 1883.
DePere	St. Mary's Congregation	Jan. 4, 1887.
DePere	St. Boniface's Congregation	Jan. 19, 1893.

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
DePere	St. Joseph's Congregation	Jan. 18, 1890.
Duck Creek	St. John the Baptist's Congregation	Jan. 11, 1884.
Eaton	SS. Cyril and Methodius' Congregation	March 5, 1884.
Flintville	SS. Edward and Isidore's Congregation	Feb. 3, 1886.
Florence	Immaculate Conception Congregation	Sept. 29, 1884.
Forestville	Holy Name of Mary Congregation	Feb. 13. 1884.
Freedom	St. Nicholas' Congregation	Dec. 17, 1883.
Grand Rapids	SS. Peter and Paul's Congregation	June 30, 1886.
Hollandtown		May 31, 1884.
Hortonville	SS. Peter and Paul's Congregation	Dec. 12, 1883.
Hull	St. Casimir's Congregation	Dec. 22, 1883.
Isaar	St. Sebastian's Congregation	April 9, 1896.
Kaukauna	Holy Cross Congregation	Nov. 20, 1883.
Kaukauna	St. Mary's Congregation	July 24, 1885.
Kewaunee	Holy Rosary Congregation	Nov. 23, 1883.
Lena	St. Charles Borromeo's Congregation	Feb. 19, 1897.
Lincoln	St. Peter's Congregation	July 31, 1884.
Little Suamico	St. Pius' Congregation	Dec. 19, 1895.
Luxemburg	St. Mary's Congregation	March 13, 1884.
Manawa	Sacred Heart Congregation	April 4, 1896.
Maple Grove	St. Patrick's Congregation	Dec. 20, 1883.
Martinsville	St. Martin's Congregation	Dec. 20, 1883.
Marinette	St. Mary's Congregation	Jan. 17, 1884.
Marinette	St. Joseph's Congregation	Nov. 14, 1887.
Marinette	Sacred Heart Congregation	Sept. 18, 1893.
Menasha	St. Mary's Congregation	Dec. 14, 1883.
Menasha	St. Patrick's Congregation	Sept. 1, 1883.
Menasha	St. John's Congregation	June 3, 1889.
Merrill	St. Francis Xavier's Congregation	March 23, 1885.
Mishicot	Holy Cross Congregation	Feb. 20, 1884.
Montello	St. John the Baptist's Congregation	Sept. 20, 1883.
Morrison	St. John the Evangelist's Congregation	Feb. 14, 1884.
New Franken	St. Kilian's Congregation	Nov. 21, 1883.
New London	Most Precious Blood Congregation	Nov. 20, 1883.
Oconto	St. Joseph's Congregation	Dec. 10, 1883.
Oconto	St. Peter's Congregation	Dec. 31, 1883.
Oconto Falls		Dec. 11, 1896.
Oshkosh	St. Peter's Congregation	Dec. 21, 1885.
Oshkosh	St. Mary's Congregation	July 10, 1883.
Pine Grove	Holy Trinity Congregation	June 26, 1890.
Polonia	Sacred Heart Congregation	Dec. 22, 1883.
Portage	St. Mary's Congregation	Mar. 17, 1886.
Portage	St. Francis' Congregation	June 14, 1886.
Preble	Holy Martyrs of Gorcum Congregation	Dec. 18, 1883.
Princeton	St. John's Congregation	Nov. 21, 1883.
Princeton	St. Patrick's Congregation	Sept. 9, 1884.
Rhinelander	St. Mary's Congregation	June 6, 1892.
Sevastopol	SS. Peter and Paul's Congregation	Sept. 25, 1884.
Seymour	St. John's Congregation	April 9, 1896.
Sharon	St. Martin's Congregation	Jan. 22, 1897.
Shawano	Sacred Heart Congregation	July 27, 1889.
Stephensville	St. Patrick's Congregation	Nov. 23, 1883.
Stevens Point	St. Joseph's Congregation	Jan. 24, 1885.
Stevens Point	St. Peter's Congregation	Aug. 30, 1883.
Stevens Point	St. Stephen's Congregation	Aug. 30, 1883.
Stockbridge	St. Elizabeth's Congregation	Jan. 30, 1884.
Stockbridge	St. Mary's Congregation	Dec. 17, 1883.
Sturgeon Bay	St. Joseph's Congregation	Nov. 30, 1883.
Tigerton	St. Anthony's Congregation	Oct. 16, 1893.
Tomahawk	St. Mary's Congregation	Jan. 5, 1891.
Two Rivers	St. Luke's Congregation	Nov. 23, 1883.
Waupaca	St. Mary Magdalen's Congregation	Jan. 27, 1890.
Wausau	Immaculate Conception Congregation	Dec. 15, 1883.
Wausaukee	St. Augustine's Congregation	Oct. 26, 1896.
Whitelaw	St. Michael's Congregation	Feb. 12, 1897.
Wrightstown	St. Paul's Congregation	Nov. 30, 1883.

Diocese of La Crosse.

Complete list of Churches incorporated under the laws of the State of Wisconsin and existing within the diocese of La Crosse, to-wit.:

Places Alphabetically Arranged.	Exact Title of Incorporation.	When Incorporated.
Arcadia	"Catholic Congregation of Our Lady of Perpetual Help"	Dec. 20, 1890.
Ashland	"St. Agnes' Catholic Congregation"	Oct. 10, 1885.
Athens	"Holy Redeemer's Catholic Congregation"	Oct. 19, 1896.
Baraboo	"St. Joseph's Catholic Congregation"	Jan. 16, 1885.
Big River	"St. Mary's Catholic Congregation"	March 27, 1895.
Bloomer	"St. Paul's Catholic Congregation."	March 18, 1887.
Boyd	"St. Joseph's Catholic Congregation"	March 11, 1895.
Bruce	"St. Mary's Catholic Congregation"	Jan. 27, 1897.
Cazenovia	"The Congregation of St. Anthony De Padua"	Dec. 21, 1883.
Chetek	"Catholic Congregation of St. Boniface"	Aug. 27, 1889.
Chippewa Falls	"Notre Dame Parish"	Jan. 21, 1885.
Chippewa Falls	"St. Charles Borromeo's Catholic Congregation"	March 18, 1887.
Chippewa Falls	"Holy Ghost Catholic Congregation"	May 7, 1887.
Clayfield	"Church of Our Lady of Perpetual Help"	Feb. 27, 1895.
Colby	"St. Kilian's Catholic Congregation"	Nov. 13, 1888.
Cumberland	"St. Mary's Catholic Congregation"	Jan. 8, 1885.
Delona	"All Saints' Congregation"	Dec. 24, 1883.
Dorchester	"St. Louis' Catholic Congregation"	Feb. 5, 1895.
Durand	"St. Mary's Catholic Congregation"	

(Incorporated since the completion of this list.)

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
Eau Claire	"St. Patrick's Catholic Congregation"	Aug. 28, 1884.
Eau Claire	"The Church of the Sacred Heart of Jesus"	Feb. 19, 1886.
Eau Galle	"St. Henry's Congregation"	Dec. 6, 1883.
Edson	"Sacred Heart of Jesus Catholic Congregation"	Feb. 15, 1887.
El Paso	"St. Joseph's Congregation"	Dec. 24, 1883.
Elroy	"St. Patrick's Congregation"	*Jan. 21, 1885. Sept. 21, 1894.
Erin	"St. Patrick's Church"	Dec. 29, 1886.
Fairchild	"St. John's Catholic Congregation"	Feb. 20, 1888.
Fountain City	"The Congregation of the Immaculate Conception"	Dec. 24, 1883.
Glencoe	"St. Joseph's Congregation"	Dec. 24, 1883.
Hammond	"The Catholic Congregation of St. Mary's Im. Conception"	Dec. 12, 1889.
Hewitt	"St. Michael's Catholic Congregation"	July 12, 1892.
Hudson	"St. Patrick's Congregation"	Dec. 24, 1883.
Humbird	"St. Joseph's Congregation"	Dec. 24, 1883.
Independence	"SS. Peter and Paul's Catholic Congregation"	Aug. 15, 1888.
Iron River	"The St. Michael's Catholic Congregation"	June 14, 1893.
Junction City	"St. Michael's Catholic Congregation"	March 11, 1897.
Keyesville	"The Congregation of the Nativity of B. M. V."	Dec. 24, 1883.
La Crosse	"St. Mary's Congregation"	Dec. 24, 1883.
La Crosse	"St. Wenceslaus Catholic Congregation"	Dec. 24, 1883.
La Crosse	"St. Joseph's Catholic Cathedral"	Feb. 16, 1884.
La Crosse	"The Holy Cross Catholic Congregation"	April 15, 1885.
La Crosse	"St. James' Catholic Congregation"	March 15, 1887.
La Crosse	"Holy Trinity's Catholic Congregation"	*July 5, 1887. Feb. 18, 1893.
La Crosse	"St. John Baptist's Catholic Congregation"	Sept. 28, 1887.
Loyal	"St. Balthasar's Catholic Congregation"	May 22, 1894.
Lyndon Station	"St. Mary's Congregation"	Dec. 24, 1883.
Marathon City	"The Congregation of the Nativity of the B. V. M."	Dec. 4, 1883.
Marshfield	"St. John Baptist Congregation"	Oct. 6, 1883.
Mauston	"St. Patrick's Congregation"	Nov. 24, 1884.
Medford	"The Catholic Congregation of Our Lady of the Rosary"	March 7, 1890.
Menomonie	"St. Joseph's Catholic Congregation"	Nov. 19, 1884.
Milladore	"St. Wenceslaus' Catholic Congregation"	March. 23, 1895.
Minong	"St. Mary's Catholic Congregation"	Jan. 23, 1896.
Mosinee	"St. Paul's Catholic Church"	Oct. 20, 1886.
Necedah	"St. Francis of Assissi's Catholic Congregation"	Nov. 1, 1892.
Neillsville	"St. Mary's Catholic Congregation"	Nov. 22, 1884.
New Richmond	"Church of the Im. Conception of the Blessed Virgin"	Aug. 11, 1883.
North Creek	"St. Michael's Catholic Congregation"	Dec. 24, 1883.
Phillips	"St. Patrick's Catholic Congregation"	Dec. 22, 1888.
Pine Creek	"The Sacred Heart and St. Wenceslaus Catholic Cong."	Oct. 2, 1885.
Pittsville	"The Catholic Congregation of Pittsville"	Oct. 23, 1896.
Poniatowski	("St. Joseph's Catholic Congregation") Holy Family*	March 8, 1887.
Prairie du Chien	"St. Gabriel's Catholic Congregation"	Dec. 24, 1883.
Prairie du Chien	"St. John Nepomuc Catholic Congregation"	April 18, 1893.
Prentice	"St. Mary's Catholic Congregation"	March 9, 1896.
Rib Lake	"St. John the Baptist's Catholic Congregation"	July 18, 1896.
Rice Lake	"St. Joseph's Catholic Congregation"	April 9, 1891.
Richland Center	"St. Mary's Catholic Congregation"	March 28, 1892.
Rising Sun	"St. James' Congregation"	Dec. 24, 1883.
River Falls	"St. Bridget's Congregation"	Dec. 24, 1883.
Rozellville	"St. Andrew's Catholic Congregation"	April 16, 1894.
Saint Joseph's	"St. Joseph's Catholic Congregation"	Feb. 26, 1887.
Saint Mary's	"The Nativity B. M. V."	Dec. 24, 1883.
Sauk City	"St. Aloysius' Congregation"	Dec. 6, 1883.
Seneca	"St. Patrick's Church"	Jan. 1, 1886.
Shell Lake	"St. Joseph's Catholic Congregation"	May 11, 1895.
Sparta	"St. Patrick's Congregation"	Dec. 24, 1883.
Stanfold	"The Catholic Congregation of St. Mary's of Lourdes"	Dec. 24, 1883.
Superior City	"St. Francis Xavier's Catholic Congregation"	Feb. 6, 1895.
Thorp	"St. Bernard's Catholic Congregation"	Aug. 23, 1893.
Tilden	"St. Peter's Congregation"	Feb. 11, 1887.
Tomah	"St. Mary's Congregation"	Dec. 24, 1883.
Turtle Lake	"St. Ann's Congregation"	March 26, 1892.

Places Alphabetically Arranged.	Title of Incorporation.	When Incorporated.
Washburn.....	"St. Louis' Catholic Congregation".....	Aug. 26, 1887.
Waumandee.....	"St. Boniface's Congregation".....	Nov. 24, 1884.
West Superior...	"Catholic Congregation of the Sacred Heart of Jesus".....	March 29, 1889.
West Superior...	"St. Patrick's Catholic Congregation".....	Aug. 9, 1892.
West Superior....	"St. Mary's Catholic Congregation".....	Jan. 21, 1893.
West Superior...	"St Joseph's Catholic Congregation".....	Aug. 5, 1895.
West Superior...	"St. John's Catholic Congregation".....	Sept. 12, 1896.
Wilton.....	"St John Baptist's Catholic Congregation".....	May 4, 1892.
Winfield.....	"St. Patrick's Catholic Congregation".....	Oct. 15, 1886.

*Indicates changed title.

History of the Catholic Church in Wisconsin.

PART IX.

Catholic Institutions—Archdiocese of Milwaukee.

The Provincial Seminary of St. Francis of Sales, St. Francis.

THE Seminary of St. Francis is situated near to the little village of that name in the Town of Lake, where it commands a beautiful and charming view of Lake Michigan. At all times a most suitable spot for the establishment of such an institution, it is during the summer months that this particular locality is seen to the best advantage; when the bright cool green of its gently rolling surface, attractive sparkle of many rippling streams and beautiful and varied foliage of numerous handsome groves combine in forming a landscape which cannot fail to please the eye and gladden the heart of Nature's severest critic.

The beginning of this institution dates back to the year 1853, when the Rev. Joseph Salzmann, D. D., and Rev. Michael Heiss, two zealous and learned priests of the Diocese of Milwaukee, appeared before their Bishop, the Right Rev. John Martin Henni, and volunteered to erect a seminary for the education of priests. Their object in undertaking this great and arduous task was to provide for the spiritual welfare of the thousands of Catholics scattered in the different parts of this young and flourishing State. On a missionary tour to the western part of Wisconsin and Eastern Iowa, undertaken in the early part of 1853, the Rev. J. Salzmann witnessed and sensibly felt the spiritual desolation of Catholics; from all parts they raised the cry for help: "Send us priests to teach our children the holy faith of our fathers and break the bread of life to our starving souls."

The work of building a seminary was, however, by no means easy and encouraging, especially in those days when Catholics were poor and had to struggle and toil for their mere existence. But the holy enthusiasm and zeal of Dr. Salzmann soon conquered these obstacles and secured success, where many others would have lost courage. Forthwith he appealed to the generosity of the Catholic people, and this appeal was not made in vain. To secure the necessary funds, he set out on a collecting tour, which embraced not only the State of Wisconsin, but all the neighboring states: Iowa, Minnesota, Illinois and Michigan—and extended as far as St. Louis, Cincinnati, New Orleans and New York. In 1855 the building was begun, and on January 29, 1856, the feast of St. Francis of Sales, the seminary was solemnly blessed and opened by the Bishop of Milwaukee, the Right Rev. John Martin Henni. In the first scholastic year it numbered twenty-five students. The Very Rev. Michael Heiss was appointed first Rector, and the Rev. J. Salzmann Procurator of the seminary. Soon the number of students increased and the good work steadily prospered despite the continual financial troubles and embarrassments which during the first years of its history often imperiled the existence of St. Francis Seminary.

When in 1868 Rector Heiss, who for upwards of twelve years had adorned the institution by the renown of his learning and piety, was appointed first Bishop of the new Diocese of La Crosse, the Very Rev. J. Salzmann succeeded him as the second Rector. He held this important office until January, 1874, when his premature and much-lamented death inflicted an unexpected loss, long felt by the institution which he had founded, and which mainly owed its success and prosperity to his untiring energy and enlightened zeal.

Summing up Dr. Salzmann's accomplishments, Father La Boule, a professor at the Salesianum for upwards of nineteen years, and an able writer, says: "Dr. Salzmann was a profound theologian, historian and far-famed pulpit orator," and possessed a charm of manner, a buoyancy of spirit, that made him the loving father of the young and the poor—as it made him a prince in society.

"To provide for the future development of the Seminary, internal and external, an excellent choice for the rectorship was made in the election of Father Christopher Wapelhorst, who remained at the head of the institution until the fall of the year 1879. Five years only did Rector Wapelhorst remain, but in the history of the Seminary this period deserves being called 'lestrum faustissimum' in more than one regard. A large wing was erected to the south of the old central building.

This last addition to the Seminary is the completion of Salzmann's original plan—for the ample space gained thereby for the students of theology and philosophy makes it possible to have all the students and professors housed under one roof, all provided with separate rooms, etc., allowing still a separation between the classical and theological departments. The erection of this building, which was dedicated by Archbishop Henni on December 16, 1875, was an important step forward, which evidently was appreciated by the episcopate of the country, as it was by the students in attendance. St. Francis, about this time, rose to the highest fame as an institution of learning and priestly training. Evidence of this was abundantly given on various occasions about this time, such as the one when the elevation of St. Francis of Sales to the dignity of a 'Doctor of the Universal Church' was most solemnly celebrated at the Salesianum on January 28th and 29th, 1881, when a very large number of clergy and bishops assembled at the Seminary to celebrate its Silver Jubilee. On the former occasion Archbishop Ryan, now of Philadelphia, and Bishop Heiss, of La Crosse, delivered the panegyrics on the Seminary's patron; and on the latter, Bishop Spalding lectured on Christian Education, then broaching for the first time his plan of a Catholic University in the United States.

"During this period it was that Father Fagan found means for the establishment of a monthly College-paper, 'The Salesianum,' which was for some years a welcome visitor to former Salesians. Owing to the fact that several members of the faculty were called to other fields of labor, Father Wapelhorst was at times not a little embarrassed in the choice and acquisition of men to fill the vacancies. As a rule his selections were good. Among the new names found on the roll of professors during this period were these: Rev. Dr. Augustin Rohling, the eminent Hebrew scholar, exegete and author of learned works, Father J. Ming, S. J., Mr. Joseph Schultheis, Mr. John Singenberger, Rev. Anthony Roettger, professor of philosophy, Rev. Edward Fitzpatrick of St. Louis, professor of exegesis and English literature, Rev. Herman Leygraff, professor of history and master of discipline, Rev. J. J. Keogh, Rev. B. Elskamp, Rev. Joseph Kruse, Rev. Sebastian Favre, Rev. Gottfried Wuelfing, D. D., and Rev. Charles Becker, who has been since the year 1877 to the present day a professor of languages, mathematics and church music, and is now prefect of studies. Rev. Anthony Gerhard, Rev.

Priests' Seminary, St. Francis, Wis.

John Friedl and Rev. Henry Kampschroer were members of the faculty for a few years. Fathers Kilian Flasch and Peter De Berge returned after having been in charge of the congregation for a number of years.

"In the year 1873 the German Debating and Literary Society, known as the 'Albertus-Verein,' was organized among the students of German nationality and extraction, and almost simultaneously the English St. Thomas Society sprang into life. To these were added sometime after the St. James, English, and St. Boniface, German, societies for the junior students. The St. Thomas Society and that of Bl. Albertus were productive of much good, especially during the rectorship of Father Wapelhorst. The weekly literary and elocutionary exercises held before the society members, the numerous public tilts on the field of argument and the acting of classical plays at different intervals of the year, have served no little during the past twenty years and more towards the acknowledged reputation of St. Francis. The 'Albertus-Verein,' which, besides its general society-work, deserves especial credit for having ably assisted in cultivating and nursing among the students a refined taste for the German language and its literary treasures, this year, June 22d, will celebrate at the Seminary with its founders, Archbishop Katzer, the twenty-fifth anniversary of its existence. A splendid programme worthy of the occasion is to be carried out. For some years past, students of Polish nationality and extraction coming in considerable numbers to the Salesianum, a prosperous 'Polish Literary and Debating Society' is also in operation, doing excellent work. At about this time, too, it was that the reform in church music began in America. Dr. Salzmann certainly had such a movement in view when he erected the Pio Nono College and Teachers' Seminary, and early engaged for that institution the services of the eminent musician and composer of church music, Mr. John Singenberger. Father Wapelhorst warmly seconded the movement started and already considerably advanced. For that end he brought to the aid of Mr. Singenberger such men as Mr. Joseph Schultheis and Rev. Charles Becker, who both during successive periods accomplished much in the Seminary, educating the candidates for the priesthood in church music and song. St. Francis Seminary deserves credit for setting on foot in America a movement that, despite the apathy of so many 'friends of good music,' has succeeded in creating a better taste and branding with a stigma of reproach all spurious church music. It is, therefore, a source of purest joy to the Seminary to be chosen, this year, as the gathering place of the Society, where chaste song and melody in honor of St. Cecilia and in thanks to God will fill with echoes of jubilee the hallowed walls within which once stood the cradle of the society. Father Wapelhorst resigned his position in the summer of 1879, to enter the Franciscan Order in St. Louis, where he died A. D. 1891. Father Wapelhorst was a competent successor to Heiss and Salzmann, having been chosen at their suggestion. A man of rare and varied abilities, of kind and sympathetic heart, he was inferior to no one in attention to discipline and to the spiritual as well as intellectual advancement of his 'Salesians.' His work in the Seminary was more felt than seen, and his memory is held in deepest gratitude by the students of his time. He is the author of an excellent commentary on liturgy.

"Rector Kilian Flasch, who followed in the direction of the Seminary up to the year 1881, when he was chosen to succeed Bishop Heiss of La Crosse, while in disposition very different from his predecessor, was yet of the same spiritual mould and of similar intellectual endowments, having also combined characteristics of Heiss and Salzmann.

"His winning kindness, his extraordinary proficiency in theology, and calm but keen judgment made him at once 'the soul and center' of the Seminary, the fatherly counsellor and model of professors and students alike. He was well fitted for the rectorship, having been at different periods master of discipline, professor of moral theology, and spiritual director of the seminary. Soon after his accession to the office in 1879 he appointed the Rev. Joseph La Boule and Rev. James Bergen to fill vacancies in the faculty. For the chair of philosophy he also succeeded in winning the services of Rev. Simon Lebl, D. D., who, too, is still a valued worker at the Seminary. It was during the administration of 'good Father Flasch,' as he was lovingly called, that the Silver Jubilee of the Seminary was celebrated June 28th and 29th, 1881. The great concourse of clergy and other friends of the institution, and the addresses then made by eminent church dignitaries, strongly emphasized the fact that Heaven had crowned the work of the Salesianum with eminent success. The departure of Father Flasch from the Seminary in 1881, even though it was as a Bishop, was sincerely regretted by all. Often returning to his Alma Mater, he always remained a dear friend to his former confreres and pupils. The rectors so far mentioned, as well as many of the professors, who at different periods, from 1856 to 1881, had been the self-sacrificing teachers and spiritual guides of hundreds of docile pupils, are no more among the living. God, whose eye was witness to their many trials of soul and body, has wiped away the sweat from their brows and laid them to rest. But their spirit lives in the lives of many noble-minded priests of the Northwest. The spirit of Salz-

Professors of Seminary, St. Francis, Wis.

Rev. Jos. Selinger.
Rev. Fred. Schulze.
Rev. Leopold Drexel.
Rev. J. F. Pierron.

Rev. S. Lebl.
Rev. Chas. Becker.
Rev. Jos. Rainer.
Rev. Jos. La Boule.

Rev. Fred. Pomner.
Rev. B. Dieringer.

Rev. J. F. Ryan.
Rev. Louis Peschong.
Rev. Rich. Smith.
Rev. Jos. Berg.

mann and Heiss, of Wapelhorst and Flasch, was and is the guiding star of their successors in the rectorship, the Right Rev. Mgr. Augustine Zeininger and Very Rev. Joseph Rainer.

"A sense of propriety forbids the writer of this sketch to more than summarily describe the work done by the two following rectors of the Seminary.

"We believe no one more regretted the departure of Rector Flasch than Father Zeininger, who was elected by Archbishop Heiss in the former's stead. For many years previous Father Zeininger had charge of the temporal management of the Seminary, and the double burden incumbent on a professor and procurator rested on his shoulders. He had, by dint of good financial management, succeeded in gradually wiping out the debt incurred in the erection of the last large addition to the Seminary. His own buoyant spirit and rare talents made him equal to the task. Many improvements were made during this period, which extends from 1881 to 1887, such as the remodeling of the old building and attaching beautiful porticos and fire-escapes to suitable parts of the building. Previous to his rectorship he had secured for the Seminary an abundant supply of most wholesome artesian water.

"Changes in the faculty were made as follows: In the place of Dr. G. Wuelfing came in 1881 Dr. Otto Zardetti, later Bishop of St. Cloud, Minnesota, and now Archbishop and Canon of St. John Lateran in Rome. Rev. John Gmeiner returned to the Seminary, and, after the departure of Father Birkhauser, assumed the latter's place as teacher of Church History and Canon Law. Rev. Frederic Schulze, now professor of Moral Theology and Spiritual Director, arrived in 1886. In the places of Father Bergen and Father Fitzpatrick came the Rev. John Morrissey and Rev. Francis Ryan, and on the departure of the former, Rev. Father Reilly for over ten years held the chair of English literature, which for some years he taught conjointly with Canon Law and Homiletics. Father Zeininger, though always active either inside or outside the house, the 'man of business by habit' was considered an eminent natural philosopher, a practical teacher of moral theology, and a large-hearted, generous superior. Upon his resignation in 1887 he was made Chancellor of the archdiocese, and is now its honored Vicar-General.

"Always happy in its choice of rectors, the Seminary was eminently so in the selection of the one who, since the year 1887 to the present hour, has stood at the helm of the institution. The writer dare not offend the modesty of the universally revered rector, Very Rev. Joseph Rainer, by attempting even the soberest description of his labors for the Seminary conjointly with those of the late and present members of the faculty. During his fruitful career of over thirty years of almost unceasing and ever cheerful work as a professor, then at different periods of time as spiritual director, prefect of studies, and for eleven years as rector, he has indeed built himself a monument 'aere perennius' in the hearts of hundreds of his pupils. He is the historic link between the illustrious founders of the Seminary and the promising clergy of our days. With him are associated, some for many years past his confreres in the work, thirteen fellow professors ver Jubilee at the Seminary.

"He has often had reason to feel gratified over the results of the past, especially on occasions like the Reunions, celebrated at the Alma Mater by former students returning after each tenth year of their priestly life. A most striking evidence of the esteem and love in which he is held by them and the clergy in general was given in the year 1892, when he celebrated his Silvel Jubilee at the Seminary.

"Among the changes made during Father Rainer's administration, the annals show the following: Dr. Zardetti was followed by Dr. J. Buechler. Upon the return of the latter to Switzerland, Rev. Joseph Selinger, D. D., a former student of St. Francis, and a graduate of the American College in Rome, was called to the chair of dogmatic theology in 1890, which he still occupies.

"In 1887 Rev. August Schinner, now secretary of the Archbishop, came down to the Seminary as one of its professors, and in 1888 Fathers Frederick Pommer, professor of natural philosophy and mathematics, and Richard J. Smith, professor of English and Canon Law, were added to the faculty. A few years later some of the professors having assumed charge of the parishes, Fathers Barnabas Dieringer, Leopold Drexel and Joseph Berg were called to fill the vacancies, and at the opening of this scholastic year Rev. James J. Ryan and Rev. John Pierron were engaged as professors.

"The office of Procurator for a third time was entrusted to Rev. Henry Reinhart, and when finally his health no more held out, he retired to private life, leaving his portfolio in the hands of the Rev. Sturm, who for two years following ably managed affairs, doing much especially for the embellishment of the Seminary surroundings. Father Sturm, leaving his post to join the Jesuit Order, the present Procurator, the Rev. Louis Peschong, by request of the Archbishop, assumed charge of the temporal affairs of the Seminary.

"Between seven and eight hundred priests have gone forth from the Seminary into the missions of the Northwest, who, with very few exceptions, have proved faith-

ful to their calling. Three of its professors have become Archbishops and eleven of its students have been honored with the mitre.

"During the past decade several seminaries and colleges with preparatory courses have been established within the sphere wherefrom the Salesianum recruited its students. Still the enrollment has ever remained surprisingly large; as late as 1890 the attendance being two hundred and seventy, and the capacity of the Seminary was taxed to its very utmost. Since then, despite the fact mentioned, and the pressure of bad times, the number of attendants has varied from two hundred to two hundred and fifty.

"The nationalities represented are those making up the Catholic population of Wisconsin and the Northwest; German, Irish, Polish, French and Dutch, and occasionally also the Russian and Scandinavian. In character the Seminary is cosmopolitan as is the Church herself, yielding, however, to none of her sister institutions in state or church in intensity of true patriotic sentiment. 'America is my country,' often said its founder, Dr. Salzmann, 'and in it I wish to labor and to die.' Applying this noble sentiment, our young clergy strive to rise to the highest plane of Christian and civil perfection expressed in the words 'Catholic and American.' On the apex of the central building stands out in bold relief the majestic figure of St. Francis of Sales. On the campus floats on a higher staff the spotless emblem of the Stars and Stripes; above it and the entire surroundings, visible over forest and lake, shines resplendent in the sun-lit sky the symbol of Him who is 'the Light of the world.'"

The Very Rev. Joseph Rainer, present rector of the Salesianum, was born on February 10, 1845, in Tyrol, Austria. He completed his classical studies at Bozen and pursued his theological course at Innsbruck. In August, 1866, he came to America with the Rev. Dr. Joseph Salzmann, who was then returning from a visit to his native country. Father Rainer was ordained to the priesthood by Bishop John Martin Henni on September 4, 1867, at St. Francis Seminary, saying his first Mass on the eighth of the same month in St. Norbert's Church at Roxbury, where the celebrated missionary, Father Inama, O. Pr., was then stationed as rector. After his ordination he was appointed professor at the Priests' Seminary, and since that time—a period of thirty years—has worked faithfully in the educational field, having held several professorships prior to the appointment to his present position as rector of the Seminary in 1887, at which time he succeeded the Right Rev. Mgr. Zeininger. Father Rainer is well known among Catholic educators as a man of high attainment and recognized ability. Of a modest and retiring disposition, he possesses in many respects a remarkable character, and during the long years of his connection with St. Francis Seminary, he has endeared himself to the students who have had the benefit of his counsel and advice, and is ever regarded by them in the light of a friend and father. Devoted to his work, he commands the confidence, respect and esteem of all with whom he comes in contact, and is most highly regarded and revered by his associate professors. He is the author of the "Life and Times of Dr. Joseph Salzmann," and some small works of a devotional character. In 1886 he took an active part in the Provincial Council held at Milwaukee, and for many years was a member of the synodal board of examiners. Under his able and judicious administration, the Salesianum has reached its present perfect condition of organization, for which it is so highly regarded throughout the entire country. In addition to his numerous duties as rector of the educational affairs of this institution, he is also professor of Liturgy, Hebrew, Greek and Latin.

The Rev. Frederick Schulze, spiritual director and professor of moral and pastoral theology, was born at Paderborn, Westphalia, in the year 1854. He acquired his studies for the priesthood at the University of Louvain, Belgium, after which he came to the United States in 1877 and was ordained to the priesthood during the same year. Later, he was active as rector of several congregations in the diocese of Alton, Illinois. In 1886 he was appointed professor of moral philosophy at the Salesianum, and three years later became spiritual director of that institution. Retired in his habits, he is a devoted and efficient worker in his particular calling.

The Rev. Charles Becker, who maintains the position of prefect of studies, and is also professor of Latin, Greek, mathematics and music, has been a member of the faculty of St. Francis Seminary since 1877. He was born in Westphalia, Germany, in 1851. It was in his native country that he also acquired the necessary education for his future calling, studying theology at Paderborn. Having partially completed these studies, he came to America in 1873, where he at once continued the necessary courses at St. Francis Seminary, remaining there as a student for three years. He was finally ordained to the priesthood by Bishop Foley of Chicago on June 10, 1876. After ordination he spent one year in missionary work at Elmhurst, Illinois, at the end of which period he was called to a professorship at St. Francis. Father Becker said his first Mass on June 15, 1876, in Holy Cross Church, St. Louis, Missouri. In addition to his other accomplishments, he is a finished musician, and has done much toward improving the

character of church music during the past two decades. Father Becker has been director of the St. Francis Seminary choir for over twenty years.

The Rev. Joseph S. La Boule, professor of church history, homiletics, German literature and French, is a native of the Badger State, having been born at St. Lawrence, Washington County, Wisconsin, on January 28, 1857. At the latter village all of the family to which Father La Boule belongs were born, and there, too, his parents are buried. The family has since removed to Milwaukee. When of the proper age, he attended public and private schools of his native place, and entered the ecclesiastical seminary of St. Francis during the month of September, 1870. There, after a course of nine years' study, he was ordained to the priesthood December 1, 1879, saying his first Mass in St. Lawrence's Church at St. Lawrence on the eighth of the same month. It is worthy of mentioning that Professor La Boule was the first priest educated and ordained from the congregation of St. Lawrence. Prior to ordination, Father La Boule had already been appointed a professor at the Seminary by the rector, Kilian Flasch, late Bishop of La Crosse, his eminent knowledge of such duties obtained as an instructor in St. Aemilianus' Orphan Asylum fitting him particularly for that position. For a number of years, Father La Boule was professor of universal history, and also taught in other departments, being for five years master of discipline in the theological department, which position he resigned in 1897. Father La Boule is an accomplished scholar and has achieved distinction as a preacher and lecturer. Well known as an energetic worker at home, he is also an active member of the Catholic Summer School, held annually at Madison, Wisconsin, and of the Parkman Club of Milwaukee. He is the author of a recently published critical biography, "Father Allouez, the First Missionary in Wisconsin."

The Rev. Dr. Simon Lebl, professor of philosophy, sacred scripture, archaeology and homiletics, was born in Hall, in Tyrol, Austria, in the year 1847. He obtained his education at the University of Innsbruck, and was ordained to the priesthood at Brixen, Austria, in 1870. He came to America in 1881 and was at once appointed to his present professorship at the Salesianum. Five years later he took an active part in the First Provincial Council, held at Milwaukee, and is now acting under the appointment of Archbishop Katzer as "Censor librorum." A man of extraordinary learning, he is a typical professor, and a kind father to his pupils.

The Rev. Joseph Selinger, D. D., professor of dogmatic theology, Hebrew and Greek, was born in 1859 at Hannibal, Missouri, leaving his native place at an early age, he removed to St. Charles, in that State. Dr. Selinger acquired his classical and theological education in the Seminary of St. Francis, with which institution he is at present associated. In 1883 he was sent to Rome by Bishop Ryan, present Archbishop of Philadelphia, where he studied theology at the American College for a number of years under the personal direction of Mgr. Satolli, afterwards papal delegate to the United States. It was at the University of Propaganda in Rome that he received the degree of Doctor of Divinity, and was also appointed professor of dogmatic theology in association with Mgr. Satolli, which position he resigned to accept a similar seat in the American College, where he remained for one year. He was then recalled to St. Louis by Archbishop Kenrick in 1888, and appointed assistant pastor to the Rev. O. J. Hoog, of Jefferson City, Missouri, where he remained until 1890, when he received his present appointment to the chair of dogmatic theology at St. Francis Seminary, which position he fills with zeal and ability.

The Rev. Frederick Pommer, professor of natural philosophy, natural history, mathematics, German and drawing, was born near Paderborn, in Westphalia, in 1852, and removed to this country in 1875. Father Pommer acquired his classical education at Wuertzburg, Bavaria, and continued the necessary courses for the priesthood at St. Francis Seminary, from which institution he was ordained on June 24, 1879. Subsequent to ordination, he was engaged in mission work in the State of Missouri. Especially fitted for a professorship in natural sciences, he was in 1886 called to the chair of natural philosophy and mathematics at St. Francis Seminary.

The Rev. Richard Smith, professor of cannon law and the English language, is one of the youngest members of the faculty at the Salesianum. He was born near Darlington, Wisconsin, in 1862. Here he attended the public schools until nearly fifteen years of age, when he entered St. Francis Seminary in order that he might acquire the necessary education for the priesthood. This he accomplished after a course of nine years, being ordained to the priesthood in 1886. After ordination, Father Smith's first charge was the rectorate at Gratiot, Wisconsin, where he remained for nearly two years. Following a natural bent to literary pursuits, he accepted an invitation to the professorship of Christian doctrine and English literature in the Salesianum, where he at the same time conducted classes in Greek. Thus he continued until 1897, when he was appointed professor of canon law in the same institution.

The Rev. Leopold Drexel, professor of history, Latin, geology and mineralogy, was born at Calvary,

Wisconsin, in 1859, and was ordained to the priesthood June 22, 1882, saying his first Mass on the second of the following month in St. Joseph's Church at Milwaukee. After ordination he was appointed rector of the congregation at Cassville, Wisconsin, where he remained until 1888. He was then called upon to organize a new parish on the west side of the city of Milwaukee, to be comprised of those members of St. Joseph's congregation who resided north of Lloyd street. Until this organization was completed, Father Drexel remained as assistant to the Rev. H. J. Holzhauer, rector of St. Joseph's. Under his personal direction and supervision, a church and school were erected and dedicated in honor of St. Boniface. Father Drexel remained with this congregation until 1892, when he accepted a professorship in St. Francis Seminary, where he proves to be a welcome and active member of the faculty.

The Rev. Barnabas Dieringer, professor of Latin, history and music, was born in the month of July, 1863, at Theresa, Wisconsin. Having completed the prescribed course of studies at the Salesianum, he was ordained to the priesthood in June, 1888. He was then appointed rector of the Catholic congregation at Newburg, Wisconsin, where he remained until 1891, when he accepted a professorship in the Salesianum, with which institution he has since remained, working much good, especially in his classes of music.

The Rev. Joseph Berg, professor of Latin and natural history, was born April 16, 1869, at Jefferson, Wisconsin. He acquired his education at the Provincial Seminary at St. Francis, and was ordained to the priesthood on November 21, 1892, saying his first Mass at St. John Baptist's Church at Jefferson, Wisconsin. Well known to his professors as a man of study, he, subsequent to ordination, was appointed professor at the Salesianum, where he has since remained.

The Rev. James F. Ryan, professor of English, Greek and Christian doctrine, was born at Whitewater in 1867. He attended the schools of his native place and also took a course at the State Normal School, located there, after which he entered the Seminary of St. Francis, from which institution he was duly ordained to the priesthood in 1894. For three years following ordination, he was assistant pastor to the Rev. H. F. Fairbanks, rector of St. Patrick's congregation, Milwaukee, but in 1897 received his appointment to the professorship he is now maintaining with competency at the Seminary.

The Rev. John P. Pierron, professor of Christian doctrine, arithmetic, geography and German, was born June 21, 1866, at Dacada, Sheboygan County, Wisconsin. He began a course of studies at St. Francis Seminary in September, 1885, and was ordained to the priesthood from that institution June 20, 1894, celebrating his first Mass on the first of the following month at St. Nicholas' Church, Dacada, Wisconsin. Soon after ordination, he was appointed assistant to the Rev. Father Decker, pastor of St. Anthony's Church, Milwaukee, Wisconsin. Here he remained for three years, when he was appointed to his present professorship.

The material progress and prosperity of the Provincial Seminary of St. Francis of Sales is largely due to the skillful management of its former Procurator, the Rev. H. Reinhart, now of La Crosse, who discharged the duties of this important office for thirteen years. For two years following the administration of Father Reinhart, the temporal affairs of this institution were in the hands of the Rev. Edmund Sturm, who in turn was followed by the present Procurator and Master of Discipline, the Rev. Louis Peschong.

Father Peschong was born in 1858 at Belgium, Ozaukee County, Wisconsin. When about fourteen years of age he was sent to Calvary College, Calvary, Fond du Lac County, where he completed his classical studies. He finished his theological course at St. Francis Seminary, Milwaukee, and after his ordination in 1882 by the Most Rev. Michael Heiss, D. D., he was appointed pastor of Marytown, Wisconsin, where he built a beautiful church. In 1883 he was appointed pastor of St. Stephen's Church, New Coeln, Wisconsin, where he remained for five years, during which time he enriched that congregation with a church costing about $15,000, a beautiful parish house and a parochial school building. He took charge of St. Mary's congregation at Belgium, Wisconsin, his native town, in 1890, where he remained for two years, during which period he again built a handsome parish house. In 1892 he once more changed parishes, this time taking charge of St. Mary's Church at Fond du Lac, Wisconsin, where, during a short stay, he made a few improvements on both house and church. In July, 1894, Father Peschong was called to St. Francis Seminary as Procurator. Here he immediately began work of improvement, adding an electric light plant, water power and additions to the steam heating service of the institution, as well as numerous radical changes in the interior of the building, which together cost not less than $25,000. In 1895 he combined with the office of Procurator that of Master of Discipline, which office he holds at the present time.

The Rev. Mathias Gernbauer was born January 2, A. D. 1825, at Pram, in Upper Austria. He studied for the holy priesthood at Linz, Upper Austria, and came to this country when a theologian in the year 1847, with Dr. Joseph Salzmann and the Rev. Fathers Urbanek and

Fusseder, in order to devote his time and efforts to the American missions. This party left Bremen on the steamer "Rhone" on the 2d of August, and landed at Baltimore on the 19th of September.

The Rev. Father Gernbauer, together with the deceased Father De Berge, completed a two years' course of theology at Germantown, under the ardent care of Dr. Salzmann. Father Gernbauer was ordained by the Right Rev. Bishop Henni, whose acquaintance he had already made in Europe as a student. The ordination took place at Milwaukee in St. Mary's Church, A. D. 1849. Subsequently he became successively pastor of the congregations of Holy Cross Church, Ozaukee County, Holy Name Church, Sheboygan; St. Mary's Church, Milwaukee, and later worked faithfully and assiduously in the same capacity at Waterford, Beaver Dam, Manitowoc and Cross Plains; but at all times, whilst building churches and looking after the faithful scattered over a great part of the State of Wisconsin, his heart was with the Seminary of St. Francis and its founders. Being the first to graduate, a love for this institution seemed to be bred in him, and on all occasions when visiting his missions he gathered alms to assist his noble friend and benefactor, Dr. Salzmann; and it can well be said that, next to Dr. Salzmann, the humble and pious Father Gernbauer has collected most money for this institution.

After many years of hard work in the missions, he was assigned a professorship at the seminary, which position he filled with credit to himself and the institution for fifteen years. Though feeble and in poor health most of the time on account of early exposures in traveling from church to church, he was always at his post. Few professors ever enjoyed the good will and respect of the students as did the saintly Father Gernbauer, and even to-day, after many years, his name is familiar among the old priests of the Archdiocese of Milwaukee.

Chapel in the Woods at St. Francis, Wis.

But not only the students and priests, but also the lay people loved Father Gernbauer, and everywhere he seemed only to have friends, and his piety and joviality to the present day are watchwords in many Catholic houses in the State.

Above all the Rev. Father Gernbauer was devoted to the Blessed Virgin Mary, and never would the happy smile upon his benign countenance be more radiant than on the feasts of the Mother of God, when he would extol her virtues in order to induce the candidates of the priesthood to become her children. He was the founder and

builder of "The little Chapel of the Woods" and the many pilgrims to that holy shrine can often be seen at the foot of the grave of the good priest, whispering a prayer for the repose of his soul, and thanking him for his work in erecting the "Way of the Cross" and the "Chapel of the Woods," which have brought blessings to numberless homes.

Of him it can truly be said that he was a "child of Mary," and ever and anon was he busy to spread the devotion to the Blessed Virgin Mary. His conversations, his sermons, his everything centered there. You might meet him anywhere, and he would speak of his mother, meaning the Mother of God; and his last words as he expired were, "Good-bye, I am going to Mother." He is now resting in the cemetery back of the "Chapel of the Woods," where he waits the Day of Resurrection.

Catholic Normal School and Pio Nono College, St. Francis.

THE Catholic Normal School of the Holy Family and Pio Nono College, at St. Francis, is another lasting monument to the unbounded energy and zeal of Dr. Salzmann, who founded that establishment in 1870. The story of this undertaking and its completion is an interesting one, and well worthy, in every respect, of this additional notice to what has already been said of the life's work of the reverend doctor. He, as it is known, was a man of exalted ideas and endless zeal—endless and tireless where the interests of the church were concerned, and any benefit to be obtained whereby its interests might be still more firmly established and advanced. Already, it will be remembered, he had founded the Priests' Seminary, and, after having seen that placed upon a basis of safety, with an evidently satisfactory future before it, he turned his attention towards the establishment of an institution for the education of teachers. But funds, at this time, were the most limited of all commodities, and upon their limited measure a most exhaustive draft had already been made. The friends of Dr. Salzmann, therefore, whom he consulted regarding this matter, urged him strongly to abandon the plan; not but what they believed in the benefits to be obtained from the active coöperation of such an institution, but they rather doubted the ability of even one as tirelessly energetic as he to carry to its completion a work of such evident cost and extent. He was not to be daunted, however, and friends having, to a great extent, materially deserted him—although he had the well wishes of everybody—he turned his attention to a broader field in which to obtain that assistance necessary for the completion of this cherished hope. So, leaving behind him all these elements of dissatisfaction and uncertainty, which would fain have impressed him with the impossibility of the undertaking, he went to Europe and laid the matter before King Louis I. of Bavaria, who emphasized his outspoken approval of the plan by a donation of three thousand florins. With this to still further reassure him, Dr. Salzmann returned to the United States, where he was remarkably successful in collecting funds for the completion of the work. He also obtained an unusual amount of aid at this time in funds, as well as personal endorsements, from the organization designated then and known to-day as the German American Catholic Central Society. And so, after a prolonged but successful struggle, the corner-stone of this new temple of learning, to which the reverend doctor often referred as his "Benjamin," was laid by Bishop Melcher, of Green Bay, June 12, 1870, and the building completed and dedicated on January 2, 1871. On September 14th of the latter year, Pio Nono College was thrown open for the students, affording them every possibility for obtaining a broad and liberal education.

Of this college Dr. Salzmann became the first rector and procurator, remaining as such until the time of his death, in 1874, when that honor was conferred upon the Rev. Theodore Bruener, who discharged the duties of that position until 1879. He was followed in turn by the Rev. John Friedl, from 1880 to 1881; the Rev. William Neu, from 1881 to 1884; the Rev. Charles Fessler, from 1884 to 1889; the Rev. M. M. Gerend, from 1889 to 1895, and the Rev. M. J. Lochemes from 1895 to the present time.

Up to the current year, the graduates of the Normal School number about two hundred, many of whom are teaching in Catholic schools throughout the country or hold the office of organist and choir master. Of the former students who took the College course, some have chosen the profession of law or journalism, while others have become successful business men. The total number of students enrolled at this institution since it was opened, in 1871, is about twelve hundred, the average annual attendance being from seventy-five to eighty. The school, as it now stands, is in every way admirably adapted for the work for which it is intended.

This institution offers to the students two distinct courses, the normal, or teachers' course, and the commercial, or college course. In the former, a particular feature is made of ecclesiastical music, that department being under the immediate direction and supervision of the Chevalier John Singenberger, founder of the American Caecilian Society, the sole object of which is the cultivation of church music.

The Rev. M. J. Lochemes, present rector of the Catholic Normal School and College at St. Francis, and professor of Christian doctrine, pedagogy, literature,

history and elocution, was born in New York City on September 29, 1860. In the year following he was brought by his parents to Milwaukee. For a number of years he attended Holy Trinity parochial school. Later on he completed the course of studies at St. Francis Seminary, and was ordained to the priesthood August 5, 1883, saying his first Mass at Holy Trinity Church, on August 12, 1883. From 1883 to 1889 he was rector of the Catholic congregation at Random Lake and St. Michael's, but in the latter year was appointed to a professor's chair in the Catholic Normal School, in which capacity he remained until his appointment to the rectorate of that institution as successor to Father Gerend. Father Lochemes is widely and favorably known as the author of many valuable literary works; he is a fruitful and interesting writer.

The present professor of mathematics, Latin and drawing, and prefect of studies at the Catholic Normal School is the Rev. H. B. Ries, who was born in Milwaukee on May 17, 1859. Here, having attended Holy Trinity and St. Francis parochial schools, he entered the college at Calvary, Wisconsin, and afterwards the Salesianum, from which institution he was ordained to the priesthood on June 24, 1883. Father Ries said his first Mass on July 1, 1883, in the Capuchin Church at Milwaukee. After ordination he was appointed rector of St. Martin's congregation at Springfield Corners, then of St. Michael's congregation at Dane, Wisconsin, and in 1889 was appointed a professor at Pio Nono College.

Pio Nono College, St. Francis, Wis.

Another professor, the Rev. J. M. Kasel, who has charge of the Christian doctrine and German departments, was born at Fouhren, Luxemburg, on January 22, 1855. He studied for the priesthood at Luxemburg, being finally ordained on August 24, 1879. Seven years later, in 1886, he came to Milwaukee, where he was appointed assistant to the Rev. A. I. Decker, of St. Anthony's congregation. He remained in this position

for seven years, when he was appointed a professor of the Catholic Normal School, in 1893.

One noticeable feature pertaining to the Normal School is the fact that it was the starting point for a marked reform in church music, brought about through the indefatigable efforts of the Chevalier John B. Singenberger. The first move in this direction was made in Germany, by the Rev. Father F. X. Witt, through whose instrumentality the Caecilian Society was organized, its object being to create a reform in church music in Europe. At about the same time the president of the German Caecilian Society was requested to name a musician qualified in every respect to lead this proposed movement of reform in America. The selection fell upon Professor Singenberger, who was at that time only twenty-four years of age. He is a Swiss by birth, and acquired his education, to a great extent, in the institutions of his native country. In 1861 he entered the Jesuit College of Feldkirch, Tyrol, where he devoted himself to studying the classics, philosophy and music. At a later date, he continued his musical studies, under the direction of Karl Greith, of St. Gall; in 1872 he removed to Regensburg, where he completed his musical studies under the direction of Dr. Witt, and other celebrated masters. After devoting a year to this purpose, he came to the United States, having received the appointment of Professor of Music at the Catholic Normal School at St. Francis. The first work undertaken by him, upon assuming these duties, was the organization of a Caecilian Society, in connection with which he had begun a gradual and consistent agitation in favor of musical reform. He also, in addition to his numerous duties as Professor of Music, published a number of compositions, including fourteen Masses, and a large variety of secular music. He is also editor of the Musical Monthly "Caecilia," which has an extensive circulation throughout Europe, as well as this country. The extraordinary services of Professor Singenberger were recognized by Pope Leo XIII. in 1882, when he was raised to the knighthood of St. Gregory. Since coming to this country, the chevalier has worked uninterruptedly in his position as Professor at the Normal School, having neither sought for nor desired other affiliations.

Group of Priests and Students, Pio Nono College, St. Francis, Wis.

Bookkeeping, commercial law and mathematics are taught at Pio Nono by Professor T. D. Hart, a native

of Stockport, England, where he was born in 1847. Professor Hart has been connected with the college since 1889.

Professor of English and Science, J. C. Healy, is a graduate of the English course of the University of Wis-

Rev. M. J. Lochemes, Rector.

consin, and has been connected with the college since 1892. He is a native of Beaver Dam, Wisconsin, where he was born on February 25, 1866.

It is with genuine satisfaction that the officers of the Catholic Normal School and Pio Nono College can point to the good work in the past, and it is this record of the past that bespeaks a bright future for the institution.

Convent of the Sisters of the Third Order of St. Francis.

THE place where the religious and ecclesiastical institutions at St. Francis became erected in the course of time was also selected by a religious community of Sisters and Brothers for their future place of residence. Under the direction of the Revs. Anthony Keppler and Mathias Steiger, seven Sisters of the Third Order of St. Francis, together with the two Brothers, Anthony and Leo, left Eichstaedt, Bavaria, May 27, 1847, and emigrated to America. Upon their arrival they immediately came to Wisconsin, and, accepting the advice of Bishop Henni, bought thirty-eight acres of land in the locality south of Milwaukee, near the shore of Lake Michigan, which place was known at that time by the name of Nojoshing. Here they erected a house of primitive character for a convent, their means at that time being extremely limited. The two priests assisted the neighboring pastors in their parishes; Father Keppler became pastor

St. Francis Convent, St. Francis, Wis.

of the congregation at New Coeln, while Father Steiger visited the congregation on the Beloit Road and other congregations on the shore of Lake Michigan, at Port Washington and Belgium. He, after a day's illness

Mother Antonia.
(DECEASED.)

succumbed to an attack of cholera on September 9, 1851, and was buried near the little convent at Nojoshing. Later his remains were removed to the cemetery

near the "Chapel of the Woods." A strange fatality seemed to follow these devoted men, as, soon after, Father Steiger fell a victim to the same disease. This was a hard blow for the young community, which was now left without any spiritual director. Occasionally a neighboring priest visited the convent, and on Sundays they had to go to Milwaukee to hear Mass. When the Rev. Michael Heiss, subsequently Archbishop, returned from Europe in November, 1852, he tended to the spiritual welfare of this Order. When it became necessary to select a site for the Priests' Seminary, he chose a spot near to the little cloister, and upon the recommendation of Bishop Henni, forty-eight acres of land were bought adjacent to the property of the Sisters in July, 1853. Brothers Anthony and Leo spent the remainder of their lives in the services of the Order at the Seminary, where they assisted in many different ways, and the Sisters took charge of the housework. When the St. Aemilianus Orphan Asylum was erected near the Convent, the Sisters also took charge of that. At this time an addition was built to the Convent. On July 19, 1863, the ceremonies pertaining to making the vows and taking the veil were observed. Later, it being the wish of Mother Antonia that the Sisters should not perform certain household duties, differences arose between the Professors and the Sisters which resulted, March 12, 1873, in her ordering them to return to La Crosse. The matter being left entirely to their own election by the Archbishop, thirty-six of the Sisters concluded to remain. It was also decided to place the schools in charge of the Sisters, for which purpose a number of candidates were suitably educated. As a result of this two schools were placed under their direction in 1878. In 1886 the Venerable Mother Antonia was made Superioress of the Order, which grew so rapidly under her fostering care, that it became necessary to increase the accommodations of the Convent, and on October 2, 1887, the corner-stone of a large new brick building was laid; the work was completed and the building dedicated October 10, 1888. Resting on a solid stone foundation, the high walls, the ornamented portico, and the Renaissance-like style of the southeast gable give to the square structure a pleasing appearance and evinces artistic appreciation. The interior, with its well-lighted, spacious corridors, corresponds perfectly with the monastic simplicity of the exterior. A two-story structure joins the old Convent with the new building. In 1894 a beautiful chapel was added to the main building, the corner-stone of which was laid July 19, 1894, and the dedication took place August 20, 1895. The spiritual welfare of this community was attended to by the Reverend Professors of the Seminary until the 27th day of August, 1896, when the Rev. G. Weiss was appointed the resident chaplain. The Order comprises at present one hundred and seventy-six members, and has charge of the housework at St. Francis Seminary, Pio Nono College, Archbishop Katzer's and Bishop Vertin's residences, and the pupil department at St. John's Deaf Mute Asylum, St. Aemilianus Orphan Asylum, besides the direction over twenty parochial schools. Henceforth, the aim of this community will be the furtherance of Catholic education. On March 8, 1898, the community suffered a severe loss in the death of their beloved Mother, who

Rev. George Weiss, Chaplain.

had so faithfully directed the Order for the past twelve years. She was succeeded as Superioress by the Venerable Sister M. Thecla, on April 17, 1898.

The Venerable Mother M. Antonia, O. S. F., late Superioress of the Franciscan Convent at St. Francis, was born January 7, 1855, at Catskill, Green County, New York, her name being Rosa Thren. On December 12, 1869, she entered the Order of St. Francis, and commenced her novitiate in the following year.

On August 15, 1873, she made her first vows. In 1886 Mother Antonia was elected General Superioress, to which high position of confidence and trust she was subsequently repeatedly elected. Through her prudent and zealous administration, much good was accomplished for the Order, among other things being the erection of the present large and handsomely appointed convent, which is a model of modern architectural design and comfort. At a later date a handsomely appointed chapel was added to this building. Firm and kindly

in all things, she had an ever beneficial and wholesome influence over those who came under her immediate jurisdiction, or within the limits of her friendly consideration. She died March 8, 1898, and was buried in the cemetery near to the chapel in the woods at St. Francis.

St. Aemilianus Orphan Asylum, St. Francis, Wis.

ST. Aemilianus Orphan Asylum at St. Francis was founded a few years after the Priests' Seminary was erected. The institution is a result of the benevolence and philanthropic character of the pioneer missionaries and laity of Wisconsin, and in the group of instittutions which adorn St. Francis it takes a prominent place. Situated across the valley, southeast from the Ecclesiastical Seminary, this institution commands a fine view of Lake Michigan and the surrounding woods and valleys. The location, as well as the building, is well adapted for a sheltering and hospitable roof for the poor orphans. The asylum, as it now stands, is the fruit of half a century of labor on the part of the directors, and represents numberless gifts of charitable Catholics of Wisconsin. Bishop Henni, as early as 1850, appealed to Catholics for aid in establishing a home for children bereft of their parents and his appeal was nobly responded to. A temporary asylum built in the City of Milwaukee was put in charge of the Sisters of Charity, but the number of orphans applying for admission became so large, and the expense of supporting them in the city so great, that it was deemed necessary to build a separate asylum for the boys near St. Francis, and place them in charge of the Sisters residing there. An unpretentious frame house was erected in 1854, and by 1861 and 1866, the number of orphans having increased to about 85, additions were built. In 1873 a large brick building was put up at a cost of about $15,000. It was in that year that the St. Peter's C. B. U. of Milwaukee won the $3,000 chance in a lottery instituted for the purpose of rapidly defraying the debt incurred for the new building and presented the entire amount to the Asylum. Each year collections were taken up in every German Catholic Church for the benefit of the asylum, a great number of donations

St. Aemilianus' Orphan Asylum, St. Francis, Wis.

coming also from private persons. Societies, too, have been formed in German parishes which do very creditable work for the maintenance of the asylum. In order to establish a home for those boys who by vagrancy or other cause had become charges of the State and had consequently been sent to State Reform Schools, a number of clergymen and laymen, in the year 1878, formed a corporation under Chapter 325 of the laws of Wisconsin, regulating the establishment of industrial schools. A Board of Directors was chosen of which the Rev. Wapelhorst, rector of the Priests' Seminary, was elected president; Mr. Charles Holzhauer, secretary and Mr. Aug. Greulich, Jr., treasurer. Thus the "Boys' Home" was established in connection with the St. Aemilianus Asylum

Very Rev. Norbert Kersten, Chaplain.

and a suitable place was opened for deserted and vagrant children. Besides other advantages offered, a thorough Catholic training of the boys is here assured, the best remedy to reform them. The "Boys' Home" receives neither support from State funds nor from private parties, but sustains itself from the money paid to the directors by counties from which the boys are committed. The amount paid for each boy is $2 or $2.50 a week, which averages a little over $100 a year. This institution has thus far been a success. Many a boy who might otherwise be doomed to imprisonment or wanton life is rescued from danger and made a useful citizen. The young boys attend the school and do some work in the house or on the adjoining farm. In 1885 a wing was added on the south side of the building and a spacious chapel erected south of the asylum. In 1889 the entire building was enlarged and furnished throughout with steam heating and other improvements which amounted to $17,000. The length of the building was now 192 feet and the width 68 feet, and the chapel was 48 feet long and 30 feet wide. In the year 1892 a large square structure on the northeast side was erected. During the night of December 10, 1895, all of the buildings except the last one erected were totally destroyed by fire. Of this great loss but $31,677 was recovered from insurance companies. Plans were at once made for a new building, on which $47,000 was expended. The corner stone of this structure was laid on June 28, 1896, by Msgr. A. Zeininger and on the 13th of December the same year the dedication took place, Archbishop Katzer of Milwaukee officiating. The building is a model for an institution of its kind, and is provided with all of the latest improvements. It has a 60 foot front and is 110 feet deep. According to the last yearly report one hundred and sixty-five boys were in the asylum. Instruction in all the elementary branches is given by the Sisters. The Christian doctrine, in former years imparted by theologians of St. Francis Seminary and afterwards by the Rev. Fathers Elskamp, La Boule and Smith, professors of the seminary, has since 1894 been imparted by the Rev. Norbert Kersten, chaplain of the asylum, who has been entrusted with the religious education of the boys. The present officers of the institution are: Archbishop Katzer, president; Anton Porth, vice-president; Rev. A. Zeininger, director ex-officio; August Rebhan, secretary; Philip Host, treasurer; Anton Gmeiner, Peter Schmitz, Peter Lehman, F. P. Adler, Peter Van Beck, J. F. Girmscheid, Joseph P. Singers and Theodore Bohmann, board of directors.

St. John's Institute for Deaf Mutes, St. Francis, Wis.

THE Catholic Church has always been a friend and champion of the unfortunate and oppressed. No class escapes her notice, and in the face of incomprehensible difficulties, she has made provision for the poverty-stricken, the blind, the insane, the feeble-minded, the deaf and dumb, and, in short, all those who through misfortune become the objects of charity.

It was the Roman Catholic Church and the acts of her ministers that changed all the existing notions regarding the status of the deaf mute in society. The Roman and anti-Christian notion was, that the deaf mute could not be educated, and, consequently, the treatment received by him was harsh in the extreme. From the dawn of Christianity, we find examples of deaf mutes

educated by the bishops and priests of the Church. Finally, the work was taken up systematically by the Fathers Pedro Ponce and Abbe De l'Pee.

Their efforts led to the organization of schools throughout Europe, and in the course of time, both lay and clerical educators became interested in the work. It was, too, from the school of Abbe De 'l 'Pee that the first American deaf mute educator acquired the method of obtaining the knowledge which has made the school that bears his name famous.

The Catholic Church has not only been the forerunner and disseminator of deaf mute education, but continues still with all her powerful influence to educate and elevate the poor unfortunate mute. With this purpose in view, the St. John's Institute for deaf mutes was organized. Less than thirty years after the admission of Wisconsin into the Union, and in the thirty-second year after the establishment of the bishopric in Milwaukee, this institute came into existence. It was organized in the year 1876, by the Rev. Theodore Bruenner, and has consequently passed the twenty-first year of its existence. Through this period, the institute has been successfully presided over by the Rev. Theodore Bruenner, the Rev. John Friedl, the Rev. Charles Fessler, and the present rector, the Rev. M. M. Gerend, who has presided since 1889. It has gone on from its humble beginnings in rooms above the gymnasium of the Pio Nono College, until it has reached the finished and fully equipped structure of to-day. During the past few years, the chapel has been finished, the building renovated and the grounds improved and ornamented. All this has been accomplished with no little difficulty. Extraordinary efforts had to be made both to secure funds for the improvement of the buildings and the sustenance of the school. Several times it appeared as if these difficulties would close the institution, yet, through the goodness of God, they have been met thus far, and the home stands to-day a refuge for all those unfortunates who stand in need of its beneficent influences.

St. John's Deaf Mute Institute, St. Francis, Wis.

The institute is a three-story building of cream-colored brick, situated at the village of St. Francis, just south of the Catholic Normal School and the Pio Nono College. It is heated by furnaces, provided with ample ventilation and has kept in touch with all the modern improvements. In a wing south of the main building, is the chapel, dedicated to the memory of the late Most Rev. Archbishop Heiss, one of the warmest friends of the deaf mute. This chapel is most neatly finished and furnished. A neat little altar, statuettes, sculpture, pews, and ornamentations, the work of the deaf mutes, bears evidence to the skill they have acquired while attending St. John's Institute; for it is the policy of the institute,

so far as possible, to have the young mutes acquire some trade which may be a means of sustenance to them in after life.

The grounds have been beautified and made attractive by the deaf mutes, under the supervision of their rector. To the east side, a little lake has been constructed, which is adorned with little islands and rustic bridges connecting them. The lawn has been embellished with numerous beds of flowers, trees and mounds. A large cage has been placed in the center of the lawn, in which is a happy family, consisting of a variety of animals. It is a delight to see the mutes watching these animals and feeding them through the wire, with grass, leaves and nuts, which they gather in the neighboring wood. A shrine of the Blessed Virgin has also been constructed there.

Through their misfortune the deaf mutes are unable to enjoy their homes, as other children, but it is the aim of St. John's Institute, by its motherly care and pleasant surroundings, to supply as far as may be the pleasures and delights of other children. Here they are a happy family, bound together by common bonds of sympathy and misfortune. Under well-directed intelligent guides, they develop in understanding, until the misfortune, so far as human agency can make it, is at a minimum.

The school curriculum includes not only the secular branches, reading, writing, geography, arithmetic, etc., but also the truths of religion. This is very helpful, for the deaf mute usually is headstrong and obstinate, and the knowledge of God and His religion aids materially in governing them and building up their character. The child's case is studied upon his arrival at the institute, and that method of instruction adopted which is deemed most advantageous in the individual case. So far as practicable, the articulation method is used. In cases where the children have been long at schools elsewhere, and taught in the sign method, their religious instruction must be continued in that method, for these children can remain but a short time in school. It is used also in the case of defective vocal organs. In other cases the articulation method is used.

The school is supplied with charts, maps, and such objects as are necessary in elementary work in school. In addition to school work, the girls are taught housework, baking, cooking, etc., needle-work, plain and fancy, and also painting. The boys are taught carving and shoemaking, and, by frequent use, attain dexterity in the use of tools. Thus the education is elementary, religious and industrial at the same time.

Deaf Mutes in the Class Room.

The girls' department is at present in charge of Sister Patricia, of the Order of St. Francis. With a devotion to her pupils characteristic of the Sisters, she seeks to bring these poor souls who know not God to a knowledge of their Redeemer, and to give them such instruction as will enable them to succeed among their fellows. How well she succeeds, the bright girls that

have been, and are now in her care, testify. She is assisted in her work by Miss Anna Condon, a graduate of the school teachers of the articulation system.

Professor L. W. Mihm, a graduate of the Catholic Normal School, who has been in charge of the boys' department for nineteen years, is a striking example of a patient and devoted interest in a good work. His is a remarkable instance of the impression of the teacher upon the pupil. His stamp is left upon the pupils, in their hand writing, ways of thinking and action. He is their ideal, and when it comes to the problems of life, they look back to Professor Mihm and the rector of the institute for counsel and advice.

Professor Mihm is now assisted in his work by Professor Stettner, who takes charge of the articulation work. Professor Stettner was the first teacher at the school, which is known as the Phonological Institute, or School for the Deaf in Milwaukee.

Many of the children who attend the school are entirely unable to pay tuition and board. But no one is refused admission on this account. In the case of the poor, the child is received with the only condition, that the parents pay as much toward its support as they feel able to. The support of these children, and the expenses necessary for the management of the house, throws a considerable burden upon the shoulders of the rector. Means must be had, and for these means he must appeal to the charitable. The rector has published several books, and conducts a quarterly in order to bring funds. Bazaars and other entertainments are given, from time to time, and these, through the kindness of the friends of the institution, have furnished the necessary requisite to make it self-supporting. These friends and benefactors are remembered daily in Holy Mass, and in the prayers of the mutes. No worthier charity may be found, as a visit to the institute will convince.

Of the wonderful amount of good accomplished by

Deaf Mutes at Work.

such an institution as this, no easier estimate, perhaps, can be formed than by referring partially to an address delivered by the Rev. M. M. Gerend, president and rector of St. John's Institute, in which much valuable and interesting data is given. He first refers to the

Deaf Mutes in the Carving Shop.

name "deaf and dumb" as a misnomer, or at least misleading, on account of the definition generally accepted wherever it is applied. As regards this, he says: "A deaf mute is a person who can neither hear nor speak.

A person who was born deaf, or who loses his hearing at a very early age, is mute or dumb, also. The primary defect is deafness, dumbness, as a rule, being only the consequence of it. This we can readily understand if we watch a little child that is learning to speak. The child hears the sound and tries to imitate it, and, as it advances in age, it learns to imitate sounds, and finally succeeds in speaking words and sentences. It is thus that everyone of us has learned to speak. Now, the deaf mute cannot hear, and consequently cannot imitate sounds, and must, as a matter of course, remain mute, or dumb. You see, then, that the term 'deaf and dumb' is somewhat unfortunate, because it conveys a wrong idea. The affliction of the deaf and dumb is not twofold; it affects two organs, certainly, but only in the way of cause and effect. The ear is the guide and directress of the tongue, and if the ear is doomed to perpetual silence, the tongue is included in the same ban. Now, in order to correct this error, some of the authorities have adopted the term 'deaf mute,' which is now generally used in this country. The poor unfortunates whom we signify by this term have joyfully indorsed the use of it in preference to that of 'deaf and dumb,' because, as they say, this term is also used when speaking of an irrational beast. Thus we, for instance, say, 'the dumb animal, the dumb beast.' The deafness is either inherited or caused by sickness or accident. Deafness, when inherited, is called congenital. When caused by sickness or accident, it is called adventitious. It is estimated that ten per cent. of all the deaf in the United States spring from kindred parents in the following proportions, namely: when only one parent is congenitally deaf, i. e., born deaf, one child out of every one hundred and thirty children will be deaf, and when both parents are congenitally deaf, one in ten of the offspring will be deaf. The children of such as are adventitiously deaf, i. e., through sickness or accident, do not seem to be affected by the deafness of parents. Among the causes of adventitious deafness, scarlet fever is the most fruitful in the United States, this disease alone causing from twenty to twenty-five per cent. of all cases. Next to scarlet fever, comes brain fever.

Deaf Mute Girls at Play.

Deafness is much more common than it was formerly supposed to be. It was only when the schools for the deaf now in existence began their useful work, that the actual numbers of those unfortunates began to appear. Wherever schools were established, inquiries were made and inducements were handed out, and thus it was ascertained that the number of deaf mutes was alarming. Statistics show that in this country about one in every one thousand five hundred inhabitants is a deaf mute, which, when estimating the population of the United States at sixty millions, would show a result of forty thousand deaf mutes.

For these forty thousand deaf mutes we have in our country, which so well boasts of its humane character, about eighty schools, taught by almost seven

hundred teachers and attended by about ten thousand pupils. Of these eighty schools, according to substantial authority, twelve are Catholic. These schools are as follows: St. Joseph's[1] Institute at New York, eighty-nine pupils; branch of the same in West Chester County, in New York, one hundred and forty-five pupils; another branch at Brooklyn, New York, sixty-two pupils; Le Colteaux St. Mary's Institute, at Buffalo, New York, one hundred and fifty-four pupils; Epheta School, at Chicago, sixty-eight pupils; School for the Deaf and Dumb, at New Orleans, twenty-six pupils; the Sunday School for Deaf and Dumb, Philadelphia, fifty-nine pupils; a mission school for deaf and dumb, also at Philadelphia, fifty-one pupils; Deaf and Dumb Institute, at St. Louis, Missouri, thirty-one pupils; St. John's Institute, St. Francis, Wisconsin, Archdiocese of Milwaukee, about forty-five pupils—a total of seven hundred and twenty-five pupils.

Deaf Mute Boys at Play.

From further statistics furnished, and taking as a basis for our supposition the fact that there are at least ten million Catholics in the United States, we learn, by adopting the same principle as heretofore applied, that seven thousand of these are deaf mutes. Of this number, it will be seen from the foregoing statement, less than one thousand are attending Catholic institutions provided for the care of those who are thus afflicted. This is certainly not as it should be, for while, as some may be led to believe, there are State Institutions thoroughly competent of caring for them in a material way, they are, when so instructed, as it were, placed outside the pale of the Church, and far removed from its better and strengthening influences. As previously remarked, stubbornness is one of the marked peculiarities and characteristics of deaf mutes. First impressions having a radical effect upon them, it has been found in a majority of cases to be a fact that this condition can best be overcome by appealing to and enlarging their faculties for reasoning. For this unhappy condition of theirs is not to be charged to a state of mental laxity or incapacity, but simply to the fact that the affliction to which they have been born, unfortunately limits them to a very narrow scope of ideas, as a result of which they attain that peculiar state of mind which in those not bereft of the powers of hearing and speech would be designated as dogmatical and absurd. In overcoming this undesirable attribute, those who have made a study of the disease are unanimous in the belief that it is to be better and more successfully handled through the medium of religious influence, than any other power which could be brought to bear upon it. For this reason, then, it is most desirable that these poor creatures, as far as possible, should be educated in schools or institutions which are able also to direct their moral forces and imbue their minds with such valuable accessories as are afforded by an earlier Christian training.

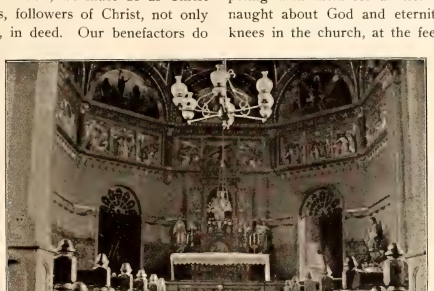
The work that is carried on at St. John's Institute

(1) These three institutions are State institutions in charge of Sisters of St. Joseph.

is at another time very touchingly referred to by Father Gerend in the following language: "It is the work of Him who has declared, 'let the little ones come unto Me, and prevent them not, for theirs is the kingdom of Heaven.' It is the work that Jesus performed, when, during his sojourn upon earth, he laid his hands upon the sick and suffering, and by a word or touch restored them to health and sight and speech. On many occasions Scripture tells us He met the deaf mutes, but on none did He pass them by. Invariably He helped them. We call ourselves Christians, and, in order that we may lay due claim to this title, we must do as Christ has done—be Christians, followers of Christ, not only in name, but, above all, in deed. Our benefactors do this by contributing their mite in coin, and otherwise toward supporting a school where deaf mutes are taught, not only secular branches, but where they are made familiar with the teachings of Jesus and the doctrines of His Church, where they are shown the way that leads to Heaven and the means that will enable them to walk upon it. Were it not for our benefactors, this good work would be crippled and limited only to children of means, to the temporal and eternal ruin of the poor.

"Our benefactors are like so many apostles, indirectly preach the Gospel to the poor, expel that gloom and uncertainty from their minds which makes them miserable and disconsolate, fill them with hope and courage and love of God; like good shepherds, they lead back to the fold the lost sheep, extricate them from sin and peril, and make Heaven rejoice; they are angels who hover over suffering humanity, feeding the hungry, giving drink to the thirsty, clothing to the naked, sheltering the homeless, soothing the weary, instructing the ignorant, warning the sinner, ever performing the most sublime work possible here below.

"The poor deaf mute who, six years ago, came to school ignorant, half-witted and silly, a fit object of pity and compassion, and a burden to his family, now leaves it well instructed, a good Christian and citizen, and a useful member of society. He was sullen and mum, now is cheerful, conversing with his hearing brethren by hand or mouth; he who was in the way is now seen side by side with others in the workshop or office, competing with them for an honest living; he who knew naught about God and eternity is now found on his knees in the church, at the feet of the priest or at the sacred rails, repenting for his sins, praising God, and devoutly praying for his benefactors.



Chapel at St. John's Institute, St. Francis, Wis.

"Allow me to remove, as it were, the curtain that separates this world from the next. Take a glance at the beautiful beyond, the place prepared for all the children of God; behold in the midst of the chorus of the angels and saints the deaf mutes made happy by our efforts; yes, behold these mouths, which were silent here below, chanting the praises of God forever! What greater satisfaction or reward can we work for? The thought that our feeble efforts have been instrumental in bringing about this happy result; the thought that we have assisted them in reaching their eternal destination —this thought, I say, must inspire us to do even more in the future, must encourage us to work till every deaf mute of Catholic birth can attend a Catholic school."

The Rev. M. M. Gerend, president of St. John's Institute, was born on June 17, 1858, at Sheboygan, Wis-

consin. He studied for the priesthood at St. Francis' Seminary, near Milwaukee, and was ordained there on June 26, 1881, saying his first Mass on the Feast of the Most Precious Blood, July 3d of that year, in Holy Name Church at Sheboygan. From that time until 1889, he was pastor of Westport and Waunakee congregations. During his stay there he built a new church at Waunakee, and later one at Middleton, Dane County. He was president and procurator of the Catholic Nor-

Rev. M. M. Gerend.

mal School, Pio Nono College and St. John's Institute for Deaf Mutes from 1889 to 1895. In 1895, feeling unable to do justice to so many charges, he resigned as rector of the Catholic Normal School and Pio Nono College, and at present has charge only of St. John's Institute, attending, also, to the spiritual wants of two missions, i. e., St. Frederick's, at Cudahy, Wisconsin, and St. Bernard's Church, at Middleton, Wisconsin.

Father Gerend has devoted much time in behalf of the inmates of St. John's, for which institute he has published a number of books. He is also at the present time editor of the "Deaf Mutes' Friend Family Library," a Catholic quarterly, which is published for the benefit of poor deaf mutes.

Capuchin Institutions in Milwaukee, Wis., and Elsewhere.

IN July, 1869, the Monastery in Milwaukee was founded by the Rev. Ivo Prass. In 1870 Father Bonaventure Frey took charge of St. John the Baptist's in New York City, and dedicated the Monastery and new church there on June 24, 1872. The first Chapter was held at Mt. Calvary in Wisconsin on February 6, 1873. At this time Father Francis was elected commissary, Father Bonaventure Frey, first assistant, and Father Anthony Rottensteiner, second assistant. On November 5, 1875, the General canonically raised the Commissariate to a Provincial Custody, Father Francis Haas being elected Custos at the following Chapter, held February 17, 1876.

On May 28, 1876, the Rt. Rev. Augustine D. Corrigan, then Bishop of Newark, N. J., entrusted to the Capuchins the Church of the Assumption at Fort Lee on the Hudson. On June 27, 1877, the Rt. Rev. F. X. Krautbauer put them in charge of St. Joseph's Church, Appleton, Wisconsin. For a short period, too, they had hospices at Fond du Lac, Wisconsin, and Point St. Ignace, Michigan.

Father Francis resigned at the Chapter held at Mt. Calvary on October 16, 1879, having been at the head of the Order for twenty years, and Father Bonaventure Frey was elected Custos.

On April 20, 1880, the church of the Holy Cross, opposite Calvary Cemetery, near Milwaukee, was dedicated by the Very Rev. L. Batz, Vicar-General. Here the Fathers organized a little parish, and at the same time performed funeral services at the cemetery.

On July 13, 1884, another church and monastery were erected opposite Mt. Eliott Cemetery, near Detroit, Michigan, and the year following the novitiate of the Order was removed from Mt. Calvary, Wisconsin, to this monastery, which has since become the residence of the Provincial.

The first Provincial Chapter was held at Mt. Calvary, Wisconsin, October 19, 1882, on which occasion the Very Rev. Bonaventure Frey was chosen Provincial. He was succeeded, October 15, 1885, by the Very Rev. Francis Haas, who, before the expiration of his term, was called to Rome, November 30, 1887, having been appointed Definitor General of the Order by His Holiness, Pope Leo XIII., as a reward for his labors for the progress of the Church in Wisconsin and other States. His successor was the Very Rev. Anthony Rottensteiner, who assumed the duties of his office on March 8, 1888. On August 27, 1891, the Very Rev. Lawrence Vorwerk became Provincial. The present Provincial of the Order, the Very Rev. Bonaventure Frey, has been in office since August 9, 1894. The Province now has six convents and three hospices. In Wisconsin they have four houses, convents at Calvary, Milwaukee and Appleton, and a hospice at Calvary Cemetery, near Milwaukee.

The Very Rev. Bonaventure Frey, present Provincial of the Order, was born at Herdem, Switzerland, June 12, 1831, and was ordained to the priesthood on June 13, 1854.

The Fathers of the Monastery at Calvary regularly

Capuchin Convent—View Looking Southeast.

Capuchin Fathers, Milwaukee, Wis.

attend the churches at St. Cloud, St. Joseph, St. Peter, Lamartine and St. Agnes Chapel at Fond du Lac. Other parishes which they have founded have since become able to support a resident pastor. The Fathers residing at Milwaukee attend St. Joseph's Hospital. The Fathers at Holy Cross (Calvary Cemetery) attend the County Poor Farm, hospitals and asylums at Wauwatosa.

Convent of the School Sisters of Notre Dame, Milwaukee, Wis.

THE Congregation de Notre Dame was founded Christmas night, 1597, in Lorraine, France, by Blessed Peter Fourier, a Canon of the Augustinians. He was born November 30, 1565, died December 9, 1640, was beatified January 10, 1730, by Pope Benedict XIII. and is about to be canonized by Pope Leo XIII. A branch of his congregation was transplanted into Germany, and, in particular, into Bavaria, where it flourished until the beginning of the present century. With numberless other religious institutions all over Europe, the Congregation of Notre Dame was suppressed at the beginning of this century, in the so-called "Secularization"; soon, however, it was restored to stronger life and greater work than ever before, in the cause of Christian education. Through the combined efforts of two saintly men, Bishop Michael Wittmann of Ratibor and Father Sebastian Job of Vienna, the Congregation was revived in 1833, with such modifications of its Rules and Constitutions as the greatly changed condition of the times required. Bearing the name of "School Sisters of Notre Dame," it is now the largest female order exclusively devoted to the cause of Christian education, with a membership of over 5,000 in Europe and America. About 80,000 pupils, in parochial schools, orphanages and academies, are taught by the School Sisters in America alone.

Invited to America by the Rt. Rev. Michael O'Connor, first Bishop of Pittsburg, Pa., upon the recommendation of the Redemptorist Fathers, the first four School Sisters from Munich arrived in New York, July 31, 1847. They established their first permanent home in Baltimore, Md., where the mother-house for the Eastern province—comprising their houses in Maryland, the District of Columbia, Pennsylvania, New York, New Jersey, Massachusetts and Connecticut—is located, since 1876. Since the year 1850, however, the principal mother-house for the whole American branch is the Notre Dame Convent, Milwaukee, Wis., with mission houses in the States of Wisconsin, Minnesota, Iowa, Missouri, Mississippi, Louisiana, Alabama, Kentucky, Indiana, Illinois, Michigan and the province of Ontario, Canada. Besides Milwaukee and Baltimore, St. Louis is about to have a mother-house, now in the course of erection.

A few days before Christmas, 1850, upon the invitation of the Rt. Rev. John Martin Henni, the venerable pioneer Bishop of Wisconsin, the first School Sisters arrived in Milwaukee from Baltimore and Pittsburg. Mother Mary Caroline Friess, then only twenty-six years old, was their Superioress. She was a "valiant woman" in the best sense of the word. From 1850-1892, the time of her death, she governed her ever-growing community with a prudence, firmness and love that won for her the admiration and affection of all who learned to know her.

Christmas morning, 1850, Bishop Henni celebrated the first Mass in the little room arranged for the first convent chapel, on the corner of Milwaukee and Knapp streets. Jan. 2, 1851, Mother Caroline opened the first parochial school of Milwaukee, that of St. Mary's Church, on Broadway, then in charge of the celebrated Dr. Salzmann. Without delay she commenced to erect additions to the small (32x36 ft.) convent—"the house with the four chimneys," as it was popularly called—bought from a Presbyterian minister and paid for with the money donated by Louis I., the Catholic king of Bavaria. In the addition on Knapp street she opened a select day school, which was soon patronized by the daughters of the Juneau, Johnson, Hathaway, Furlong, Baasen, Greulich and other families; the additions on Milwaukee street were used for a boarding school, "St. Mary's Institute of Milwaukee." Both schools developed into large, flourishing institutions, in which many hundreds of young ladies of the city and from abroad received their education. To the sincere regret of the Sisters themselves, no less than their numerous patrons and friends, both schools had to be closed, the boarding school in 1886, the day school about six years later, for want of room; for, though the convent buildings cover one whole block, the immediate wants of the community as such require all the room they afford. They have to furnish accommodation:

1. To the older and invalid Sisters who have spent a great part of their lives in faithful work on the Missions and in their advanced years need and deserve a good comfortable home. The main building, along Milwaukee street, formerly occupied by the boarding pupils, has been arranged for their use.

2. To the novices, about one hundred of them, for their religious and scholastic training in schools corresponding to the public Normal schools.

3. To the candidates, varying in number from fifty to a hundred, for the same purpose as the novices.

4. To the aspirants, some forty to sixty. They are select pupils, generally such as in the Sisters' schools on the various Missions excel in talent and conduct and feel inclined to become Sisters themselves. They pass

through a two or three years' course at the convent, after which they become candidates, if they so wish and have given satisfaction to their teachers and superiors.

5. To pupils at large, for music, painting and fine needle-work.

With the exception of this last division, hardly any of the inmates of the convent pay for their own support. Hence it is clear that Notre Dame Convent, contrary to the opinion of many, is not a self-supporting, still less a money-making, institution. In fact, it depends for its maintenance entirely on the Mission houses belonging to it in the various States above mentioned. The small surplus accruing from the industry and economy of its hard-working Mission Sisters is all needed for its own

It is chiefly to his munificence that Notre Dame Convent owes its principal branch-house in Wisconsin, "St. Mary's Institute" at Prairie du Chien.

The spiritual wants of the community were first attended to by Bishop Henni himself. Even in his old age the venerable prelate would pleasantly call himself "the first chaplain of the convent." The first resident chaplain, however, was the Rev. Anton Urbanek, a very learned priest of great musical talent. His beautiful compositions form to this day an important part of the sacred music repertory of the convent, while the well-deserved name of the Sisters in classical music continues to be the result of his zealous and thorough instructions. June 13, 1858, he was blown

Convent in 1850.

increasing wants, and the support of several poor Missions and orphanages. In its early financial struggles, the corporation of the School Sisters found faithful friends both among the clergy and laity of Milwaukee. Bishop Henni, Father Heiss, Dr. Salzmann, Father Lalumiere, S. J.,—all of them household names in Wisconsin—though themselves too poor to give financial aid, interposed their kind services in behalf of the Sisters, with such public-spirited citizens as Alexander Mitchell, John Furlong, the Hathaways, Hoffmanns, Baasens and others who were always ready to make loans to the Sisters upon favorable terms. Outside of Milwaukee the Sisters found a warm friend and generous benefactor in John Lawler of Prairie du Chien, one of the noblest men that adorn the history of the State of Wisconsin.

to atoms in a steamboat explosion, on his way from New Orleans to St. Louis, whilst Mother Caroline, whom he accompanied on a visitation tour, was saved from the watery grave. His successor in office was the Rev. F. X. Krautbauer, Rector of St. Peter's Church, Rochester, New York. Father Krautbauer was of a very practical turn of mind, both as school man and architect. In both regards the School Sisters are greatly indebted to him. In 1875 he became Bishop of Green Bay, where he died in 1885. For the last twenty years the Rev. P. M. Abbelen has been in charge of Notre Dame Convent, with the Rev. Henry Niehaus as his assistant for over four years.

At the head of the whole congregation, since the death of Mother Caroline (July 22, 1892), is the Ven. Mother M. Ernesta as Commissary General, with four assistants;

Mother M. Casimira Scheel, Sister Seraphica Mitchell, Sister Andrea Hack and Sister Anna Haas. Mother M. Casimira is Provincial Superioress of the Western province, assisted by Sister Emmerentia Eichhammer and Sister Borgia Meek. At the head of the Eastern province is Mother Clark Heuck, assisted by Sister Clarissa Schutte and Sister Bartholomaea Lindemann. The Superiors for the Southern province will be elected after the province is fully organized. The Mother Commissary General with her assistants is elected for a term of six years, the others for three years. All the head Superiors are elected by the Chapter Sisters, who, in their turn, are elected by all the members of the community entitled to a vote according to its constitutions. The elections need the approval of the Mother General, at Munich, and the Cardinal Protector, at Rome. For the rest, the American branch enjoys all the autonomy and independence from the European that could be wished for as conducive to its own efficient government according to the wants and circumstances of our country.

If the congregation of the School Sisters of Notre Dame, from its small beginnings in 1847, has within hardly fifty years grown up to its present magnitude and importance in the educational world, its success, under God's blessing and the wonderful development of our country, is principally due to the Sisters' own faithful and efficient work. It is not their ambition to shine in the world of letters, though not a few of them, whenever the occasion requires, give proof of true literary talent. But as a body, all they aim at is to be useful in the field of Christian education. They follow their own system of learning and teaching, not, however, in an exclusive, but rather eclectic manner. Whatever in other systems they consider an expansion of and an improvement upon their own they judiciously adopt into their own curriculum of studies and method of teaching. They endeavor to combine progress with conservatism. From the very beginning of their work in the United States, their method and system have found favor with those most deeply and intelligently interested in the work of Christian education, the Bishops and Clergy throughout the country. This is evident from the fact that thirty-two Archbishops and Bishops—more than one-third of our whole hierarchy—have invited the School Sisters into their Dio-

The Main Building—Fronting West.

ceses, and that every year a considerable number of applications from priests for Sisters has to be declined for want of teachers. Between the Western and Eastern provinces, the Sisters had, at the beginning of 1897, charge of 230 schools, of which eight are boarding schools, four orphan asylums, one institute for deaf mutes, one Indian school and 216 parochial schools.

The congregation of the School Sisters is truly cosmopolitan. "*E pluribus unum*" is the School Sisters' motto no less than that of our country. As may naturally be expected, from their origin as a religious community and their field of labor as teachers, by far the greatest number of School Sisters is of German descent, born here; however, those Sisters of American, Irish-American, Polish, Bohemian and French birth or extraction form quite a considerable portion of the whole. The year 1897 was the golden jubilee year of the School Sisters in America. With gratitude beyond expression they look back upon their first half-century; with greatest confidence born of the holiness and necessity of their mission and their resolve to be faithful to it, they look forward into the future. May the blessing of God and the good will of men continue to be with them and their work forever more.

The Sisters of Notre Dame celebrated the Golden Jubilee of the Order in Milwaukee on July 31, 1897, on which occasion an impressive religious programme was carried out at the convent. Only a limited number of guests were present on this occasion, although most of the pastors of the local churches and immediate vicinity were among the number. The celebration began in the Chapel of Perpetual Adoration at nine o'clock in the morning, when Pontifical Mass was celebrated by Archbishop Katzer, who was assisted by Mgr. Zeininger, the Rev. L. Conrad, the Rev. L. Bushart, the Rev. H. Williams, the Rev. James J. Keogh, and the Rev. A. I. Decker, the latter also acting as master of ceremonies. The sermon on this occasion, an able and masterly discourse, was delivered in the English language, by Bishop Messmer, of Green Bay, in which he made it the occasion to pay a warm and well-deserved tribute to the patient and unselfish labors of the Sisters. A sermon was also delivered in the German language by Father Antonius, of the Capuchin Order, "Unity" being

The North Wing.

the subject. Later in the day, and during the afternoon, a reception was held for the visiting priests, the hall used on that occasion being beautifully draped with the National colors, and pictures of Mother Caroline, founder of the local convent, Archbishop Henni, Archbishop Heiss, Vicar-General Kundig, Peter Fourier, Pius IX., and Leo XIII. Other features of this notable occasion were the chanting of the history, or rather an historical review of the work accomplished by this Order, which was a poetical production from the pen of one of the Sisters, and was rendered by a choir of twenty. There were also two tableaux presented on this occasion, one representing the landing of the first twelve Sisters, in 1847, while the other reproduced the twelve church provinces in which the Sisters are now working. In this tableau, each province offered its greeting to the Madonna as the patroness of the Order, the provinces being each represented by one of the Sisters, who spoke the greeting. The celebration was terminated with a procession in the evening, a benediction being offered in the Chapel of the Perpetual Adoration.

North Side of the South Wing.

Of the work accomplished by the Sisters of Notre Dame in the United States, and the great good effected through their indefatigable labors, some idea may be obtained by the following list, which comprises all of the institutions and schools with which they are connected in this country.

To begin with, there are three Mother-houses, one being located at Milwaukee, one at Baltimore, and one at St. Louis. The number of Sisters belonging to the Order in this country is two thousand, five hundred and fifty-seven, in addition to which there are three hundred and one candidates. At the present time there are two hundred and twelve Sisters, sixty-one candidates, and forty novices in the Mother-house at Milwaukee, among them being seventy-eight who have celebrated their Silver Jubilee as members of the Order.

The Milwaukee Mother-house comprises sixty-nine missions, thirty-nine being in the archdiocese of Milwaukee, fifteen in the diocese of Green Bay, twelve in the diocese of La Crosse, and thirteen in the diocese of Marquette, Michigan. In Milwaukee they have entire charge and supervision of the following schools:

St. Mary's School, since January 2, 1857, at which time there were one hundred and thirty children in attendance, who were in charge of Mother Carolina and one candidate. There are seven Sisters and one lay teacher in charge, the regular average attendance being four hundred and sixty-five.

Holy Trinity School, established March 19, 1854, with from sixty to eighty children in attendance, and one Sister in charge. The average attendance, at the present time, is three hundred and seventy children, who are instructed by seven Sisters and one lay teacher.

in charge. Four Sisters now direct the studies in this school, and one hundred and forty-five children are regularly enrolled.

Gesu School, established September, 1870, with three hundred children in attendance and four Sisters in charge, and the regular average attendance is four hundred and ninety scholars.

St. Franciskus' School, established September 4, 1871, with fifty-three scholars, now has an attendance of seven hundred and thirty-seven scholars, whose studies are directed by thirteen Sisters.

South Side of the North Wing.

St. Joseph's School, established October 2, 1860, with three hundred children, in charge of three Sisters. The present attendance is eight hundred and forty-three children, in charge of eighteen Sisters and one lay teacher.

St. Stanislaus' School, established September, 1869, with one hundred scholars, in charge of one Sister and one candidate. The present attendance is eight hundred and sixty-five scholars, in charge of ten Sisters.

St. John Nepomuc's School, established September, 1870, with ninety children in attendance and one Sister

St. Hedwig's School, established October 26, 1878, with from fifty to sixty scholars, and two Sisters in charge, now has an attendance of six hundred and twenty-six scholars, who are in charge of seven Sisters.

St. Wenceslaus' School, established December 15, 1883, with seventy children, in charge of two Sisters, now has an attendance of one hundred and forty-four children, in charge of three Sisters.

St. Michael's School, established January 3, 1884, with one hundred and twenty children, in charge of four

Sisters, now has an attendance of nine hundred and seventy-five children, who are in charge of sixteen Sisters.

St. Hyacinth's School, established April 19, 1884, with five hundred and eighty-five children, in charge of three Sisters and two candidates, has at the present time a regular attendance of nine hundred and forty-eight scholars, who are in charge of ten Sisters.

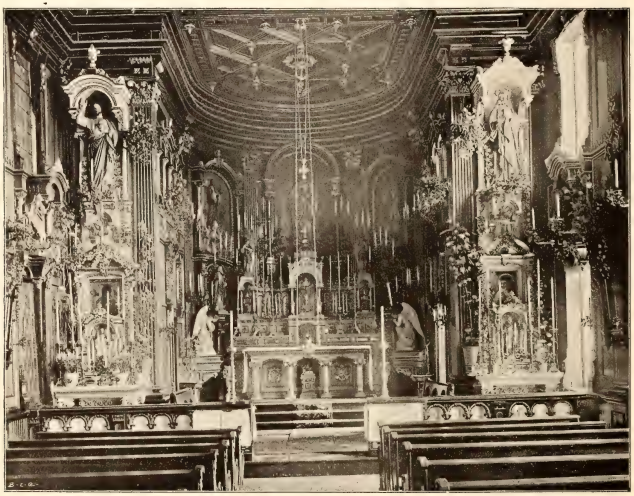
St. Augustine's School, established September 14, 1888, with ninety-two children, in charge of three Sisters, is now attended by two hundred and twenty-seven children, in charge of five Sisters.

attendance of four hundred and sixty-six children, who are in charge of six Sisters.

SS. Peter and Paul's School, established September, 1889, with ninety children, in charge of three Sisters, has now a regular attendance of one hundred and sixty-six children, in charge of five Sisters.

SS. Cyril and Method's School, established January 9, 1894, with two hundred and thirty children, in charge of three Sisters, now has an attendance of four hundred and two scholars, whose studies are directed by five Sisters.

St. Casimir's School, established November 11, 1894,



The Sanctuary.

St. Josaphat's School, established November 4, 1888, with three hundred children, in charge of three Sisters, now has a regular attendance of nine hundred and eighty-two children, in charge of eleven teachers.

St. Boniface's School, established November 21, 1888, with one hundred and twenty-nine children, in charge of three Sisters, is now in charge of ten Sisters, and has a regular average attendance of four hundred and seventy-five scholars.

St. Vincent de Paul's School, established December 28, 1888, with five Sisters in charge, now has a regular

with two hundred and seventy-four children and six Sisters, is now attended by five hundred and sixty-seven children, in charge of ten Sisters.

St. Anna's School, established September 16, 1895, with one hundred and thirty-three children and four Sisters, is now attended by two hundred and thirty-five children, in charge of five Sisters.

In the State of Wisconsin the following schools are under the direction of the Sisters of Notre Dame:

St. Stanislaus' School, Berlin, established August 29, 1890, with an attendance of one hundred and fifty chil-

dren, in charge of three Sisters, now has an attendance of one hundred and eighty-seven pupils, in charge of three Sisters.

St. Clement's School, Lancaster, established September 1, 1892, with an attendance of twenty-six children, in charge of two Sisters and a candidate, now has an attendance of ninety children, in charge of four Sisters.

Holy Cross School, Mount Calvary, Wisconsin, established July 26, 1852, with thirty children, in charge of one Sister and one candidate, at present has one hundred and fifty-four children in attendance, with nineteen Sisters in charge.

The Cross in the Convent Carden.

St. Henry's School, Watertown, Wisconsin, established December 3, 1857, with seventy-five children, in charge of two Sisters, now has a regular attendance of two hundred and ten children, in charge of five Sisters.

St. George's School, Kenosha, Wisconsin, established January 7, 1858, with sixty children, in charge of two Sisters, is now in charge of seven Sisters and one lay teacher, and has an enrollment of four hundred and ninety-five scholars.

St. Mary's School, Elm Grove, Wisconsin, established January 6, 1859, has now an attendance of fifty-four scholars and fifteen orphans, who are in charge of thirty-four Sisters.

Holy Name School, Sheboygan, Wisconsin, established September 8, 1860, with three Sisters, now has a regular attendance of six hundred and seventy-two scholars, who are in charge of twelve Sisters.

Immaculate Conception School, Burlington, Wisconsin, established December 7, 1860, with one hundred and ten children, in charge of two Sisters and one candidate, now has an attendance of two hundred and forty-five children, in charge of eight Sisters.

St. Patrick's School, Beaver Dam, Wisconsin, established September 10, 1862, with one hundred and twenty children, in charge of one Sister, now has an enrollment of three hundred and twenty scholars, in charge of six Sisters.

St. Francis Xavier's School, Green Bay, Wisconsin, established December 3, 1862, with thirty-five children, in charge of two Sisters and one candidate, is now attended by three hundred and ninety-five from St. Francis Xavier's congregation and one hundred and

fifty-two from St. Willibrord's congregation, the entire number, five hundred and forty-seven, being in charge of fourteen Sisters.

Holy Redeemer's School, Madison, Wisconsin, established May 2, 1864, with one hundred children, in charge of two Sisters and one candidate, has now an attendance of three hundred and seventy scholars, in charge of nine Sisters.

St. Thomas Aquinas' School, Waterford, Wisconsin, established September, 1864, with forty children, in charge of two Sisters, has, at the present time, an attendance of one hundred and five, in charge of three Sisters.

St. Francis Xavier's School, Brighton, Wisconsin, established May 8, 1866, with two Sisters, is now attended by fifty-eight day scholars and eight boarders, who are in charge of four Sisters.

St. Kilian's School, St. Kilian's, Wisconsin, established November 14, 1867, with sixty-seven children, in charge of three Sisters, is now attended by one hundred and sixteen children, in charge of four Sisters.

St. Mary's School, Port Washington, Wisconsin, established September 2, 1870, with one hundred and thirty children, in charge of two Sisters, has now a regular attendance of two hundred and ninety scholars, in charge of six Sisters.

St. Francis Xavier's School, De Pere, Wisconsin, established November 19, 1870, with one hundred and twenty-four children, in charge of two Sisters, now has an attendance of seventy-five scholars from St. Francis Xavier's and one hundred from Immaculate Conception, the entire number, one hundred and seventy-five, being in charge of seven Sisters.

St. Mary's Institute, Prairie du Chien, Wisconsin, established February 23, 1872, with ten boarders, under the direction of three Sisters, is now attended by fifty-one boarders, in charge of twenty-seven Sisters, who also have charge of St. John Nepomucene's School, which has an attendance of one hundred and twenty pupils.

St. Gabriel's School, Prairie du Chien, Wisconsin, established September 2, 1872, with seven scholars, in charge of one Sister, has now an attendance of three hundred and forty-two pupils, in charge of nine Sisters.

Holy Rosary School, Kewaunee City, Wisconsin, established October 12, 1872, with thirty children, in charge of two Sisters, now has an attendance of ninety children, in charge of five Sisters.

St. Peter's School, Tilden, Wisconsin, established March 3, 1873, with forty children, in charge of one Sister and one candidate, is now attended by ninety children, in charge of four Sisters.

St. Stephen's School. Stevens Point, Wisconsin, established September 1, 1873, with one hundred and eighty children, in charge of four Sisters, is now attended by one hundred and eighty-nine children, in charge of six Sisters.

St. Joseph's School, Appleton, Wisconsin, established September 1, 1873, with sixty-eight children, in charge of one Sister, is now attended by five hundred and sixty-six children, in charge of eleven Sisters.

St. Mary's School, Menasha, Wisconsin, established September 15, 1874, in charge of two Sisters and two candidates, now has a regular attendance of three hundred and ninety-four pupils, in charge of nine Sisters.

St. Joseph's School, Oconto, Wisconsin, established October 22, 1874, with one hundred and eight children,

Venerable Mother M. Carolina, Notre Dame.

in charge of three Sisters, has now an attendance of two hundred and seventy-five pupils, and eight Sisters.

St. Vincent de Paul's School, South Oshkosh, Wisconsin, established January 26, 1875, with eighty children, in charge of two Sisters and one candidate, has an attendance of four hundred and fifteen children, in charge of ten Sisters.

Our Lady of Lourdes' School, Marinette, Wisconsin, established September 5, 1876, with forty children and six boarders, in charge of two Sisters, has now an attendance of four hundred and sixty pupils and twenty-five boarders, who are in charge of twenty Sisters.

St. Patrick's School, Neenah and Menasha, Wisconsin, established April 2, 1877, with twenty pupils, in charge of one Sister and one candidate, now has an

attendance of one hundred and fifty-one pupils, who are in charge of five Sisters.

St. Joseph's Orphan Asylum, Green Bay, established June 27, 1877, with ten orphans, in charge of two Sisters, has now an attendance of one hundred and seventy orphans, in charge of twelve Sisters.

Holy Guardian Angels' School, West Bend, Wisconsin, established September 11, 1878, with forty-one children, in charge of two Sisters, has now an attendance of one hundred and fifty-two pupils, in charge of three Sisters.

St. Mary's School, Chilton, Wisconsin, established September 19, 1879, with forty-two children, in charge of two Sisters, now has an attendance of two hundred and two pupils, in charge of six Sisters.

St. Nicholas' School, Freedom, Wisconsin, established October 23, 1879, with seventy-nine children, in charge of three Sisters, has now an attendance of one hundred and ninety pupils, in charge of four Sisters.

Holy Cross School, Wauwatosa, Wisconsin, established June 20, 1880, with thirteen children, in charge of two Sisters, is now attended by ninety-four children, in charge of three Sisters.

Immaculate Conception School, Barton, Wisconsin, established April 26, 1881, with one hundred and seven children, in charge of three Sisters, has an attendance of ninety scholars, in charge of four Sisters.

Sacred Heart of Jesus School, Eau Claire, Wisconsin, established September 3, 1881, with fifty-six children, in charge of two Sisters, is now attended by three hundred and thirty-seven pupils, in charge of nine Sisters.

Notre Dame School, Chippewa Falls, Wisconsin, established September 23, 1881, with five hundred pupils, in charge of eight Sisters and two candidates, has now an attendance of five hundred and eighty pupils, in charge of fifteen Sisters.

Our Lady of Lourdes' School, Dobie (Stanfold), Wisconsin, established September 28, 1881, with fifty pupils, in charge of two Sisters, is now attended by ninety-four children, in charge of four Sisters.

St. John Baptist's School, Marshfield, Wisconsin, established November 19, 1882, with eighty children, in charge of three Sisters, is now attended by four hundred and eighty-four children, in charge of eight Sisters.

Sacred Heart of Jesus and Mary School, Sun Prairie, Wisconsin, established October 10, 1892, with sixty children, in charge of two Sisters, is now attended by ninety children, in charge of three Sisters.

St. Francis Xavier's School, Superior, Wisconsin, established August 28, 1894, with one hundred and five pupils, in charge of six Sisters, is now attended by two hundred and eighty-five pupils, in charge of seven Sisters.

Holy Rosary School, Lake Linden, Michigan, established August 29, 1894, with one hundred and eighteen pupils, in charge of three Sisters, is now attended by one hundred and forty-one pupils, in charge of four Sisters.

St. Joseph's School, Escanaba, Michigan, established September 8, 1884, with three hundred and eighty-five pupils, in charge of six Sisters, now has a regular attendance of five hundred and sixty-one pupils, in charge of thirteen Sisters.

Sacred Heart School, Laurium, Michigan, established September 15, 1891, with an attendance of four

Rev. P. M. Abbelen.

hundred and thirty-eight children, in charge of eight Sisters, now has an attendance of three hundred and twenty children, in charge of eight Sisters.

Immaculate Conception School, Wausau, Wisconsin, established November 3, 1883, with ninety children in attendance, in charge of two Sisters and one candidate, now has an attendance of three hundred and nine children, in charge of six Sisters.

St. Philomena's School, Rudolph, Wisconsin, established May 4, 1886, with an attendance of sixty-three children, in charge of one Sister and one candidate, now has an attendance of seventy-five pupils, under three Sisters.

SS. Peter and Paul's School, Grand Rapids, Wisconsin, established September 14, 1886, with an attend-

ance of sixty children, in charge of two Sisters, now has an attendance of one hundred and fifty-seven children, in charge of three Sisters.

Holy Ghost School, South Chippewa Falls, Wisconsin, established September 30, 1886, with an attendance of one hundred and twenty pupils, in charge of four Sisters, now has an attendance of eighty-eight pupils, in charge of three Sisters.

St. Charles Borromeo's School, Chippewa Falls, Wisconsin, established September 11, 1886, with one hundred children in attendance, in charge of four Sisters, now has an attendance of two hundred and ten children, in charge of four Sisters.

St. Mary's School, Arcadia, Wisconsin, established September 3, 1889, with fifty children in attendance, in charge of one Sister, now has an attendance of one hundred and nineteen children, in charge of three Sisters.

Holy Trinity School, Newburg, Wisconsin, established August 21, 1890, with an attendance of eighty-one children, in charge of two Sisters, now has an attendance of one hundred and thirty-nine children, in charge of three Sisters.

The feast of St. Ignatius, July 31, 1897, a day that will be forever memorable among the many glorious days in the history of the Order, marked the golden jubilee, or completion of the fiftieth year, since the landing of the first School Sisters of Notre Dame in New York, 1847.

The rising sun found the convent chapels, court, and corridors fragrant with a profusion of cut flowers, potplants, and waving palms. Garlands of myrtle and smilax interspersed with gold leaves hung in graceful festoons around the walls of the chapels; the papal and American colors gaily decorated the long corridors and spacious halls, while the Star-spangled banner floated proudly on the east tower.

At the early hour of six forty-seven young religious pronounced their final vows of poverty, chastity and obedience in the convent chapel, where Mass was celebrated by the Very Rev. P. M. Abbelen, Spiritual Director of the Order; the remaining Sisters attended a Mass in the Adoration Chapel, celebrated by the Rev. A. von Haza-Radlitz, the Jesuit Father, who during the preceding week had conducted the Sisters' Retreat. This Mass was celebrated in commemoration of the tenth anniversary of the laying of the corner-stone of the Adoration Chapel, and the fifth of its solemn blessing. Thus was ushered in the golden jubilee of the Order in America.

At nine o'clock the solemn pealing of the three convent bells summoned the invited bishops, priests, and inmates of the convent to the main chapel, where the ceremonies proper for the jubilee were to begin. Fifty of the senior Sisters, bearing lighted tapers ornamented with gold sprays, filed into the vestibule, awaiting the prelates and clergy to escort them to the chapel. Here Pontifical High Mass was sung by the Most Rev. Archbishop Katzer, D. D., with Mgr. Zeininger, V. G., as assistant priest, the Very Rev. L. Conrad, rector of Holy Trinity's, and the Very Rev. L. Bushart, S. J., rector of Marquette College, as deacons of honor; the Rev. H. Willmes, rector of St. Mary's, deacon, and the Rev. P. Szulerecki, rector of St. Stanislaus', sub-deacon of the Mass; the Rev. A. I. Decker, rector of St. Anthony's, and the Rev. D. O'Hearn of St. John's Cathedral, masters of ceremonies. Present were also a number of other local pastors, and professors of St. Francis' Seminary and the Pio Nono College, priests from abroad, and distinguished members of the Jesuit and Capuchin Orders of the city, honored the occasion by their presence.

As the Mass commenced, the choir, in the grand Gregorian chant, intoned the Introit, which was followed by a glorious burst of harmony from twenty voices, accompanied by the organ and string orchestra. The Mass sung on the occasion is known as the "Salve Regina Mass," by A. Stehle.

After the gospel the Right Rev. S. G. Mesmer, D. D., Bishop of Green Bay, stepped to the chancel rail and delivered an eloquent sermon on the analogy between the work of the holy women of the Gospel and the mission of the religious Sisterhoods of Holy Church, describing it as a mission of contemplative prayer, of corporal and spiritual ministry of charity. Referring to the Order, the Bishop congratulated it on its success, and invoked upon it the blessing of God for a long and prosperous future.

The sermon in German was preached by the Very Rev. Pater Antonius, ex-Provincial of the Capuchin Order. His text, taken from St. Paul to the Romans: "Now, the God of patience and consolation grant you to be like-minded, one toward another, according to Christ Jesus," etc., had been suggested to him, as he said, by the closing remarks of the Jubilee Souvenir, written by the Spiritual Director: (Sisters) "Be and remain united. Not the great number of Sisters, not the far extension of the missions, not the erection of new provinces; unity makes you strong and firm forevermore, the unity of love for the Divine Friend of children and the children, the unity of love for the Order and for each other."

After Mass, Witt's celebrated "Te Deum" rolled in grand waves of harmony over the incense-laden atmosphere.

Divine service ended, the Jubilee guests were invited to the dining hall. Here, also, the Papal and National colors formed tasteful drapings. Mottos of welcome

in Latin, German, English, French, Polish, and Bohemian were suspended from the four sides of the room. Facing the table of honor, was a graceful design, which read, "May all present live to see, their priesthood's Golden Jubilee." Smilax, ferns, floral emblems, American beauty and meteor roses were arranged with delicate taste wherever space permitted.

At two o'clock the distinguished guests and the community assembled in the great reception hall. Here, again, the colors of Church and State greeted the eye. The gallery displayed pictures of the founders, patrons and benefactors of the Order: St. Augustine, St. Peter Fourier; Popes Pius IX. and Leo XIII.; Venerable Bishop Michael Wittmann and Father Sebastian Job; Venerable Bishop John N. Neumann and Bishop Michael O'Connor; Archbishops Henni and Heiss, Bishop Krautbauer; Rev. A. Urbanek, Rev. Martin Kundig, Rev. Dr. Salzmann, Rev. St. P. Lalumiere; Mothers Theresa and Caroline; King Louis, of Bavaria.

A Jubilee Greeting, entitled, "Ad Majorem Dei Gloriam," which motto stood forth in prominent gold lettering over the proscenium, was spoken by the candidates of the Order.

Part I., a recitation in English, described the call and response of the pioneer Sisters for their work in America. The tableau pictured the sea voyage and landing, under the auspices of the "Star of the Sea" and the Holy Angels.

Part II., a German recital, enumerated the most notable events occurring from 1847 to 1897.

Part III., introduced a grand tableau, representing the angel of each of the twelve church provinces in which the Sisters are now working, in the act of depositing their golden harvest at the feet of Mary, "the Mother of this Institute," who was surrounded by the patron saints and founders of the Order. "Danket dem Herrn," by Breitenstein, formed a grand finale to the interesting historical review of the Jubilee Greeting.

In conclusion, the Most Rev. Archbishop rose for an address, in which he congratulated the Sisters on their Golden Jubilee, and offered his best wishes for a glorious future of the Order, to which he gave his episcopal blessing.

Procession and benediction with the Most Blessed Sacrament in the Adoration Chapel closed the programme of Notre Dame's Golden Day.

Thus amidst a profusion of flowers and foliage which blended harmoniously with the handsome drapings; to the swelling sounds of solemn and enchanting melodies and with utterances of wisdom and kindly admonition from many high in the favor and councils of the Church was celebrated this jubilee of thankfulness and praise.

Girls' Home—Motherhouse of Sisters of Mercy, Milwaukee.

THE Order of Mercy was introduced into the United States in 1843 by the Rt. Rev. Michael O'Connor, Bishop of Pittsburg, Pennsylvania. The first convent of the Order in the United States is St. Mary's, of Webster Avenue, Pittsburg, which was founded from the mother house in Carlow, Ireland, by seven Sisters, namely, Mother M. Frances Warde, Sister M. Josephine Cullen, Sister M. Elizabeth Strange, niece of Cardinal Wiseman, Sister M. Aloysius Strange, also a niece of Cardinal Wiseman, Sister M. Philomena Reid, a novice, Sister Veronica McDarby, a lay sister, and Sister Margaret O'Brien, a postulant. Mother M. Elizabeth Strange is the only one of that fervent band now living. Sister Margaret O'Brien, when receiving the religious habit, assumed the name of Sister M. Agatha, and in 1846 was appointed Mother Superior of a band of five Sisters sent to make a foundation in Chicago.

The Order of Mercy in Wisconsin was filiated from Chicago, and established in this State in 1870 by seven Sisters, with the permission of the Rt. Rev. John Martin Henni, at that time Bishop of Milwaukee.

The mother house was for several years in St. Joseph's parish, Fond du Lac, but in 1894 was transferred to the city of Milwaukee. At present the Sisters are engaged in the following work in Milwaukee: First—Six Sisters in charge of the convent at 1133 Sycamore street, attached to which is a home for working girls of respectable character, while young ladies coming there from other cities to seek employment as teachers and clerks will be given a pleasant and comfortable home. This convent was established in 1894. Second—Ten Sisters in charge of the convent at 423 Second avenue and St. Patrick's School, of which they assumed charge in 1886. Third—Six Sisters in charge of the convent at 451 Russell Avenue and Immaculate Conception School, of which they took charge in 1887. At present the community numbers eighteen professed Sisters, one novice and three postulants.

Under the patronage of Our Lady of Mercy, the congregation of religious called Sisters of Mercy was established in Dublin, Ireland, A. D. 1827, for the service of the poor, sick and ignorant, by Miss Catharine Elizabeth McAuley, with the approval and coöperation of the Most Reverend Daniel Murray, D. D., Archbishop of Dublin.

Miss McAuley entered the Presentation Convent, Georgis Hill, Dublin, and served her novitiate with two of her companions, Miss Anna Maria Doyle and Miss Elizabeth Harley, on September 8, 1830. They received the Habit of Religion on the second day of the octave

of the Immaculate Conception of the same year. They made their religious profession into the hands of Archbishop Murray December 12, 1831, and returned the same day to St. Mary's Convent of Our Lady of Mercy on Baggott street.

Miss McAuley, who received the name of Sister Mary Catharine, was appointed by His Grace, the Archbishop of Dublin, to the government of her newly founded Community, which then began its religious life. The rule of the congregation was approved by His Holiness, Pope Gregory XVI. on the 3d day of May, 1835, and confirmed by an Apostolic Breve of the same pontiff bearing the date of June 6, 1841. The Order was introduced into England in 1839; Scotland, 1849; British America, 1842; Australia, 1845; New Zealand, 1849; Channel Islands (Guernsey and Alderney) 1868, and South America in 1856. The Order has also been introduced into Tasmania (Van Diemen's Land), Isle of Man and Isle of Wight. During the Crimean war there were temporary establishments at Constantinople, Scrutari, Kulilu in Turkey, and in Balaklava, Russia.

At present the Convents of Mercy number as follows: Ireland, 186; England, 56; Scotland, 10; Australia, 54; New Zealand, 11; Newfoundland, 9; South America, 3; Island of Jamaica, 1; Central America, 1; United States, 352. Total, 683.

Industrial School of Our Lady of Charity of the Good Shepherd, Milwaukee, Wis.

UPON the death of Father John Eudes, founder of the Order of Our Lady of Charity, there were only four convents, all of which were situated in France. These establishments were entirely independent of each other, carrying on their work without mutual assistance. After his death, and before the Revolution had an opportunity of placing its stamp of extermination upon all religious orders, five additional convents were added to that number. In the terrible storm of rapine and blood which followed the dawn of the Revolution, these houses of refuge and charity were incontinently swept away with the other religious establishments, the Order being virtually annihilated; but it was not to be, and the salvation of the Order effected at that time was, strange as it may seem to be, brought about through the energy, zeal and devoted courage of a young religious named Sister Mary of St. Dorothy. Already had the Mother Superior been arrested, together with many of her companions, all of whom were thrown into prison; and the case became somewhat hopeless, as well as desperate, when this young Sister hired a cart, placed in it all the oldest and most infirm of the religious, and, driving boldly to the council-chamber, where the Revolutionary leaders were assembled, said: "I bring you all our infirm and aged Sisters. You have deprived me of all means of feeding them, as well as of the younger Sisters, who helped to support them. Moreover, you have billeted soldiers on our house, and now that I am alone, I can neither look after them, nor earn bread for their support." "Very well," replied one of the Council, "we will send them to prison." "As you please about that," returned the Sister; "but, at any rate, there you must feed them." Embarrassed by her ready answer, and pleased at her courage, the Council answered: "Take home your poor old Sisters, citizen, and we will see to their maintenance." Accordingly, the soldiers were dismissed, the nuns liberated from prison, and sufficient means were provided for the support of the convent and its inmates.

Some considerable time after this event occurred, in the year 1806, when order had been somewhat restored, those of the members who had survived the ordeal met together in Paris, with a view to reëstablishing their work of charity. With this intent, they obtained a building which, previous to the Revolution, had belonged to the nuns of the Visitation. In this place they established themselves, from time to time gradually improving their condition until, in 1810, the extreme value of their services received the approval of the Government, while, a decade later, Louis XVIII. granted them revenues sufficient to erect a building for the use of penitents who desired to lead a religious life, under the title of "Magdalens." This was in 1820, since which time the work of the Order has prospered to a marked degree, gaining in influence and strength throughout the country. In 1891 the Order of Our Lady of Charity had increased the number of its houses to thirty-one, of which eighteen were in France, two in England, two in Ireland, three in Canada and three in the United States. The English houses are situated at Bartestree, in Herefordshire, and Waterlooville, near Portsmouth. All of these houses are altogether independent of one another, the only bond of union between them being that all are engaged in the same charitable work for souls, and all follow the same rule and constitutions; otherwise, they are entirely separate, having no common center of unity or general Superior to advise and direct them. This very condition by some has been deemed an impediment to the more rapid development of the work and extension of the powers of the Order, as has been amply proved by the rapid growth of that branch designated by the title of the Good Shepherd. Though only formally recognized by the Sovereign Pontiff, Gregory XVI., in 1835, it, in the early '90's, possessed one hundred and eighty-five convents, thirteen of which were in Great Britain and Ire-

land and thirty-six in the United States. These institutions at that time contained four thousand eight hundred religious, eleven thousand nine hundred and twenty-five penitents and Magdalens, and thirteen thousand children, making a total of twenty-nine thousand seven hundred and twenty-five under the government of the General Superior. On the other hand, the thirty-one independent refugees show a membership of but one thousand five hundred and twelve religious, three thousand one hundred and sixty-two penitents and Magdalens, and two thousand and thirty-eight children, a total of only six thousand seven hundred and twelve.

Regarding the history and development of the work originated and established by Father Eudes, the Rev. Bertrand A. Wilberforce, D. P., writes as follows: "It was accomplished by a French lady whose family name was Pelletier, and who was born in 1796. After a pious childhood, passed under the care of the Ursulines at Tours, she received the religious habit in the convent of Our Lady of the Refuge in the same city, taking the name of St. Mary of Euphrasia. Soon after her profession, which took place on September 8, 1817, the care of the penitents was entrusted to the young Sister, and the singular virtue and ability she displayed in this important charge, caused her to be made Superior of the Community even before the age required by the Rule.

But God intended this chosen soul for much wider and more enduring work than any that could be contained within the narrow limits of one Refuge. The Bishop of Angers expressed a most earnest desire that she would make a foundation in his episcopal city. Seeing an indication of the will of God in this urgent appeal, Mother Mary of St. Euphrasia determined to undertake the new foundation, and selecting certain members of her own community at Tours, she conducted them herself to Angers, establishing them there on the 31st of July, 1821. A sum of 30,000 francs had been left by a charitable lady in order to found the Refuge, and this legacy was supplemented by further donations, chiefly from the clergy of the city. This money was sufficient to establish the little community in a building that had been a manufactory on the bank of the River Maine, not far from the parish church of St. James. When her term of office at Tours had expired, Mother Mary of St. Euphrasia was elected Superior of the new foundation. She accepted the duty thus imposed on her, but when the moment arrived in which she was to depart forever from the convent in which so many happy years had been spent, she could not conceal her grief. A priest of Tours who was present on the occasion consoled her by uttering solemnly words that the after event amply verified: "Go to Angers, my daughter," he said, " for God will there accomplish much for His glory by your means." It was on July 30, 1830, that she undertook the government of the convent at Angers.

Count de Neuville, whose mother had left the legacy to the Order, became the chief benefactor of the convent. Being a widower without family, he sold his estate and built the church and five separate wings to the convent for the various works which Mother St. Euphrasia desired to establish. One of these buildings was the convent strictly so-called, being for the nuns, the others were for the penitents, the Magdalens, young girls who were in danger of falling and were styled "preservation children," and, lastly, an orphanage for destitute girls. These various buildings, with the additions since erected, form one of the largest religious establishments in France.

At the request of several of the French Bishops, foundations were before long begun in other towns, and it was proposed that these convents, instead of separating, should all remain united to the mother house. It was thought that far more vigorous life would be infused into them if they remained under the government of one Superior, and were thus enabled to assist one another and interchange their subjects. The Bishop of Angers recognized at once the wisdom of this proposition, and joined with the Bishops of Grenoble, Poitiers and Metz in petitioning the Pope to allow the various convents and those that might in future be founded from them to combine together as one united congregation under the government of Mother Mary of Euphrasia as Superior-General. The proposed change naturally encountered some opposition, but from the first it was evident that the idea was favorably regarded by the authorities in Rome, and at last all was finally settled by a brief of Pope Gregory XVI., dated July, 1835. The Holy Father established the convent at Angers as the mother house of the Institute, the Superior of that convent being General Superior over all the houses that should be founded from it. The existing refugees might elect to join the new congregation, and to submit to the General, or they were at liberty to remain in their isolation. By the command of the Holy See, the rules prescribed by Father Eudes are to be observed in all the houses, and the habit worn by the nuns is to remain the same, except that a blue cord is to replace the white girdle, and that the figure of our Lord as the Good Shepherd is to be impressed upon the silver heart suspended from the neck. The distinctive name of the congregation under the government of the General Superior is to be that of Our Lady of Charity of the Good Shepherd.

It will be perceived from the tenor of this Brief that

the congregation is not a new Order, but the extension and development of the one founded by Father Eudes, and, consequently, Mother Mary of St. Euphrasia would never allow the nuns to give her the title of foundress. No selfish motive of ambition or vanity had moved her to effect the change in the government of the Order; her sole object was to facilitate the development of the work throughout the world, and to infuse into it that vigor which unity can alone ensure. She herself often related the circumstances under which she made the application after consultation with the Bishop, and the following account is taken from the book called the Mirror of the Virtues of Mother Mary of St. Euphrasia:

"I felt strongly moved to do all in my power to obtain permission for the election of a General Superior. One day, during Vespers at the Magnificat, I felt urged more than ever to do so. After leaving the choir, I took refuge in my cell, and there, with a trembling hand, I began to write to the Cardinal Vicar at Rome, beginning thus: "Behold the hand maid of the Lord, be it done to me according to thy Word." I felt such alarm at the step I was taking that, hardly knowing what terms to use to express my submission, I ended thus: 'I am at your feet, and I desire only the greater glory of God. If the Sovereign Pontiff and your Eminence see obstacles to the appointment of a General Superior, I submit humbly to your decision.' Many contradictions followed this step, and some time afterward a very extraordinary thing happened to me. One night, hardly had I fallen asleep, when I seemed to behold a prelate who was unknown to me; he was dressed in the robes of a Cardinal, his countenance was gentle and holy, his whole appearance inspired respect and veneration. He said: 'Fear not, my danghter, your work will be approved; I am chosen by God to be its Protector.' He then disappeared, leaving me comforted and full of confidence. My astonishment was, indeed, great some years later, on my first visit to Rome, when I recognized at once in his Eminence Cardinal Odescalchi, the very man who had appeared to me! I related my dream to him. After serious reflection, he replied: "This is remarkable; I will tell you what happened to me also. For some time I had been anxiously looking for a congregation to take charge of houses of detention for women, and I constantly asked God to vouchsafe to listen to my prayer. Your letter came on the Annunciation, just after I had said Mass in St. Peter's to obtain this grace through our Lady's intercession.' "

The blessing of God, which had thus been remarkably accorded to the enterprise at the outset, has continued visibly with it ever since, for Mother Mary of St. Euphrasia, before her death, had been the means of founding one hundred and ten convents in various parts of the world, all bound together in the unity of the vigorous life under one common head. After a life of constant labor for the salvation of souls, God called her to himself on April 24, 1868. She died surrounded by her religious daughters and assisted by the prayers of thousands of penitent women, in the seventy-second year of her age. When the General Chapter met at Angers in June, 1866, for the election of the General Superior, the Provincials and Prioresses of the whole Order petitioned the Holy See to allow the cause for the beatification of Mother Mary of St. Euphrasia to be introduced in Rome. It was signed by twelve Provincials and by eighteen Prioresses from France, Belgium, Italy, Germany, India, Arabia, England and Ireland, and as many as nineteen from America and Canada.

Of the rules promulgated for the use of the Order, one of the most important and strictly enforced prescribes the nature of the confidence that is to exist between the penitents and the nuns; although the penitents may seek advice and assistance from the Mother in charge of them in all of their difficulties, they are forbidden to speak of their past life. Not only is the Mother strictly forbidden to inquire into the events of the life of any penitent or child in the house, but she is under a stringent obligation to suppress any such conversation. The main object of the religious, in their intercourse with the penitents, is to obliterate from their minds, as far as possible, the remembrance of the past, and to fill their minds and hearts with higher and holier thoughts, and for this reason, if no other existed, they would be anxious to lead them away from any conversation about the past.

At the present time the institution or community ruled over by the Sisters of the Order of the Good Shepherd at Wauwatosa, Wisconsin, occupies an area of twenty-five acres of land, upon which stands an immense brick building, the size of which has been regulated to the necessities of some two hundred and fifty individuals, of which it is at the present time composed. As a local institution, the House of the Good Shepherd has been associated with the religious and charitable work of Milwaukee and vicinity for over twenty years, eighteen or more of which have been spent on the site of the present home in the town of Wauwatosa, just west of Milwaukee city limits.

In this pleasing and altogether desirable spot are domiciled thirty-seven nuns, who, thus removed from the noise and turmoil of city life, are enabled undisturbed to carry on their work of charity and devotion. Of the condition surrounding this settlement, we per-

haps cannot at this time speak to better effect than by quoting a recent article upon the subject in The Milwaukee Sentinel, which says:

"The first thing that impresses the visitor to the House of the Good Shepherd is the spotless cleanliness and the air of quiet and serenity that prevails; but as the visitor goes over the institution, admiration for the executive ability that keeps all working smoothly grows with every step.

"The work of the institution is twofold. There is an industrial school, where one hundred and thirty children, who are orphans or have irresponsible parents, are taken care of, and a reformatory where seventy girls and women are being reclaimed from evil lives."

A peculiar and interesting feature of this institution is the chapel, which is located on the first floor of the main building. The center of this edifice is occupied by the sanctuary, in which there is a double-faced altar, so arranged as to be immediately under a dome of stained glass. East of the sanctuary is an exterior chapel, arranged for the use and convenience of visitors. On the south side is the choir, occupied by the Magdalen Sisters, and on the north side that for the inmates of the reformatory. Above each of these runs a gallery, which is occupied by the children of the industrial school. On the west side of the sanctuary is the choir for the Sisters of the Good Shepherd, the same being separated from the main interior by a grill.

At the present time the spiritual interests of the community and inmates are administered by the Rev. Father Raphael, in his capacity as resident chaplain. Of the other interior technical arrangements of the institution, notice must also be called to the community room, a spacious apartment, lighted with numerous large windows and decorated with plants and shrines, the dormitories, the two largest of which contain thirty beds, school rooms, recreation rooms, work rooms, kindergarten, kitchen, refectory, infirmary, lavatories, and other apartments which go to complete the whole.

The ages of the inmates of the industrial school range from three to fifteen years, the education of the younger of these being looked after in the kindergarten department of the institution, which is perfectly equipped and very thoroughly conducted. The others devote half of their time each day to study, and the other half to work, the latter part being devoted to receiving instruction in sewing, cooking, or other domestic arts. Their education is, in fact, carried out and completed in a consistent and practical manner, after which, of course, their future life is absolutely at their own disposition. Some, therefore, may be found returning to the world, and becoming useful and respected members of society, while others, maintaining a paramount attachment for the association of their earlier years, seek solace and seclusion in a life of religion, many of them becoming nuns of the Order of the Magdalen Sisters.

There are at present fifteen Sisters of this Order at the House of the Good Shepherd; these religious take no part in the educational or reformatory work of the institution. In studying the daily routine followed in this community, we learn that the nuns rise at five in the morning, and the inmates an hour later. At 6:30 there is service in the chapel, which is followed by breakfast at 7, after which a slight recess is taken. At 8 a. m. the actual work of the day begins, while at 8:30 p. m. all of the inmates, with the exception of the nuns, who devote an extra hour to prayer, retire for the night. Twenty-nine of the nuns associated with this community are cloistered, never leaving the premises except in cases of eminent necessity. Besides these, there are eight who attend to the general business direction of affairs, and are consequently restrained by any such provision.

The institution is, to a considerable extent, self-supporting, although, of course, much is done to aid in its continuance by liberal donations. The Order of the Good Shepherd has certainly been of great benefit to this locality, and as such will ever be recognized by the people of Milwaukee and the State at large.

Little Sisters of the Poor, Milwaukee, Wis.

THE object of the Little Sisters of the Poor is to take care of destitute old people, nobody being admitted to the institution who is under sixty years of age. The Little Sisters came to Milwaukee on the second day of February, 1876, the late Rev. S. P. Lalumiere, S. J., with the approbation of the Most Rev. Archbishop Martin Henni, being instrumental in their coming. It was at his request, then, that the seven Sisters left the mother house in France, and took possession of two houses on Sycamore street which Father Lalumiere had previously rented and furnished for their use. In addition to suitable quarters for the Sisters, there was sufficient room left in those two houses for the accommodation of sixty-eight old people, but the number of applicants soon became so great that the Sisters began seriously to think of buying some property on which to erect a house better suited to their present and future needs. Here, again, Father Lalumiere was of great service to them, for it was he, with the help of the charitably disposed people of Milwaukee, who secured for them the property on the corner of Twentieth and Wells streets, on which stands their present commodious

building. Part of this structure was erected in 1877, the corner-stone being laid on the 22d of October of that year. Within a few days of twelve months from that date, the Little Sisters, with their sixty-eight dependents, moved from Sycamore street to their present quarters, taking up their abode there. In 1884 the Sisters were able to build the chapel, as well as the second wing to the main structure, which made it possible for them to furnish accommodations for two hundred inmates, and of that number one hundred and ninety were in charge of the Sisters on January 1, 1897. The records of this institution furnish the facts that four hundred and forty inmates have died in the institution since its foundation, two hundred and thirty-five being men and two hundred and five women. The Home, though in charge of a Catholic Sisterhood, is non-sectarian, for it depends upon the charity of all, Catholic and non-Catholic, for its maintenance; all, in fact, are admitted, provided they have the necessary qualifications, which in this instance are poverty and old age.

Among the emigrants leaving the Old Continent of Europe for the New World, in 1868, were to be found several groups of Little Sisters of the Poor. The first settled at Brooklyn, in three houses adjoining one another, and received forty people. In 1894, the year in which these facts were first made public in a little book entitled "Work of the Little Sisters of the Poor," there were two homes in Brooklyn, caring for five hundred and twenty old people; two in New York, with five hundred and ten inmates; and one in Newark, with two hundred and ten inmates—that was the first group. But in America everything is done on a large scale, this being evidenced, as in one year seven houses were founded in Brooklyn, Cincinnati, New Orleans, Baltimore, St. Louis, Philadelphia and Louisville. The Little Family followed the emigrant routes, and, working toward the North, took root at Providence, where an enthusiastic admirer of the Little Sisters offered them a complete establishment. They also located in Boston, Charlestown and Somerville. It also established itself in Albany, Troy, and crossing the frontier, placed foot in Montreal. In the direction of the South, the Little Family established itself at Germantown, Philadelphia, Baltimore and Washington, where the Senate gave them a welcome and $25,000, and where the Family received aged negroes. Then they went to Richmond, Savannah, and even to New Orleans, where there are two homes.

Cardinal Gibbons expressed his sympathy with the work in 1886 as follows: "The extension, so rapid and so extraordinary, of this institution, which has hardly half-a-century of existence, and still more the spirit of the Gospel which inspires it, which fills the heart and sustains the self-devotion of its members, are, in my eyes, evident signs of the approval of God. It is from the very heart of God, who is himself Charity, that the Little Sisters draw this practical, tender, and heroic love of the poor, which touches and edifies the cities of Baltimore and Rochester in my diocese. I consider that America is happy to have thus before its eyes the example of Catholic charity, always full of life and persuasiveness. Oh, how powerful with the heart of our Protestant countrymen is this living service of the Little Sisters of the Poor! What good it does to those who give! Its principal charm is its simplicity. This life of service to God's poor fails, in the case of the Sisters, to recall all that is implied therein of repugnance, sacrifice, of self-effacement, and all this because love has actually conquered all these."

Penetrating toward the far West, the Little Family went on to Pittsburg, and thence by Cleveland to Toledo, Detroit, Grand Rapids and Milwaukee, as far as

Little Sisters of the Poor, Milwaukee, Wis.

the sister cities of St. Paul and Minneapolis, separated only by the Mississippi. At Chicago three homes were founded; at Indianapolis, one; at Cincinnati, two, while foundations were also made at Louisville, and even Kansas City.

When the Little Sisters entered Cleveland, on the shores of Lake Erie, and arrived at their wooden house, where reigned the most complete absence of everything, two Germans, husband and wife, hastened to be the first benefactors, and so, article by article, the little house was garnished. And so this work of benevolence has grown and prospered, for seeing that old people of every nation, without distinction, were received, artists, both French, German, English and Italian, united to give a brilliant concert for the benefit of the Home. In fact, the house of the Little Sisters of the Poor reflected the aspect of the population, mainly composed of emigrants gathered from all the countries of the earth. And amongst these old people, in a coun-

try where fortunes are built up and crumble away so rapidly, how many have passed suddenly from affluence and comfort to the condition of destitute inmates of the Little Sisters' Homes! In these Homes, they speak all languages, which harmonize altogether with that universal language understood in all countries—the language of Charity.

Marquette College, Milwaukee, Wis.

A MEMORABLE event in the educational history of the great Northwest, and particularly of Milwaukee, was the laying of the corner-stone of this institution of learning on Sunday, August 16, 1880. Such a realization of their hopes and plans had been looked forward to by the Jesuits of Milwaukee for many years, and, although their long experience in educational matters warranted high expectations, still it is doubtful if even the most sanguine entertained hopes of the success that has crowned

Marquette College, Milwaukee, Wis.

the undertaking. To-day, Marquette College in its aims and purposes, its attempts and achievements, stands a lasting monument to the unwearying zeal of the Jesuit Fathers. Of their minds, wholly and unselfishly devoted to the progress of Christianity and education, it was born, and by them it has been nurtured and raised to full maturity and unquestionable excellence. The years of heroic labor spent in behalf of the Church by that honored and saintly priest, Pere Marquette, have excited the admiration and stimulated the zeal of the present generation of Catholics. Clergy and laity alike vied with each other in their efforts to perpetuate the great undertaking to which this martyr's life was given, while such noble natures as the lamented and venerable Archbishop Henni and Father Lalumiere, rector of St. Gall's, reflected in their every act and effort the light of his shining example.

The site now occupied by Marquette College, on the corner of Tenth and State Streets, Milwaukee, has been owned by the Society of Jesus for many years. The building was completed at a cost of $30,000, that amount being supplied through the indefatigable labors of Archbishop Henni and the clergy of the Diocese. Thus was an ardous and goodly task completed, when the "literary institution" empowered by an act of the State Legislature, March 23, 1884, to grant such "literary honors and degrees as its trustees might deem proper," became, *ipse facto*, a leading educational institution of the Northwest.

Marquette College is now, as it has ever been, under the sole and exclusive control of members of the Society of Jesus who, as educators, aim to secure the gradual and just development both of mind and heart. They recognize moral training as an essential element of education, and spare no efforts to form their young charges to habits of virtue, while offering them every facility and aid to the highest mental culture. It is, in fact, their ambition to form men of deep thought, solid principles, virtuous habits and sound religious convictions, without which they deem education little better than worthless. The present Board of Trustees is composed of the Rev. Leopold Bushart, S. J., president and treasurer; Rev. James D. Foley, S. J., secretary, and Rev. John C. Burke, S. J., vice-president and prefect of studies.

Our Lady of Angels Academy, Milwaukee, Wis.

THIS institution was established when the question of higher education was agitated in the leading circles of Milwaukee Catholic society. Parents realized the need of an academy where their daughters could take the College or Normal course, and, at the same time, enjoy the advantages of that Christian training without which culture is a meaningless term for time and eternity. Urgent appeals were made to supply the deeply felt want. These were generously answered by the Sisters of Charity of the Blessed Virgin Mary, who, assuming a liability of $30,000, purchased the home of Dr. Senn, a spacious, finely-finished residence, whose delightful location, shaded lawns, and tree-bordered walks, are admirably adapted for the purpose intended.

On September 13, 1892, Holy Angels Academy was dedicated by the Most Rev. Archbishop Katzer, assisted by Monsignor Zeininger and the Rev. Fathers Foley, Fardy, Putten, Burroughs, Keogh, Durnin, Naughtin,

Fagan, McGill, Ryan, Ries, and others of the city clergy. The graceful allusion made by the Most Rev. Archbishop to the title of the institution rested for meaning on the future, and year after year its significance has become deeper and stronger. That "He hath given His angels charge" of the noble undertaking of the Sisters is now forcibly clear from the fact that, on the Feast of the Angels, October 2, 1897, after an unprecedented period of financial depression, a new building was begun to accommodate the increased number of pupils.

The annex will contain class, recitation, and lecture halls, an extensive laboratory, a library, gymnasium, and auditorium. The course of study includes everything necessary for a complete and systematic training in all the branches of a refined and practical education. The present academy will be a conservatory where every facility will be afforded for attaining the highest proficiency in music and art.

The work of the institution is broad in its scope, and practical in its results. To maintain it as such, and place Holy Angels side by side with other leading colleges, nothing will be left undone by the Sisters of Charity of the Blessed Virgin Mary.

The Order of which the Community at Holy Angels is a branch, has its mother house at Dubuque, Iowa. Dublin is the parent city of the congregation. Its foundress, Mother Mary Frances Clarke, of saintly memory, opened the first house and school in 1831. Two years later, at the solicitation of some American ecclesiastics, the Community, five in number, devoted themselves to foreign mission work. The second foundation was made in Philadelphia, under the direction of the Very Rev. T. J. Donaghoe, who became Superior-General. From Philadelphia to Dubuque, from Dubuque, as a center, to the cities of Iowa, Wisconsin, Illinois, Missouri, Kansas, Nebraska, Colorado, and California, the congregation has found its way. The original purpose of the Institute has not been changed. It has broadened and deepened with the demands and progressiveness of the times. Christian education in America is the basis of the Constitution and Rules of the Sisters of Charity of the Blessed Virgin Mary; and to this end the legislative and executive ability of the congregation are exclusively directed. As a teaching body, its reputation is second to none. To use the words of a learned prelate, whose absorbing thought is Catholic education: "The members of this congregation are well qualified to train the child educationally and religiously for the position she is destined to fill; to teach her all that will make her a shining light in home and social circles."

The Catholics of Milwaukee appreciate the Community's endeavors in the cause of higher education. The Sisters are grateful for the kindness and patronage they have received; and, now that their efforts are no longer borne down by the want of suitable accommodations, their work will show results in keeping with the aim, ability and experience of the Sisters of Charity of the Blessed Virgin Mary.

Sacred Heart Sanitarium, Milwaukee, Wis.

THIS hospital is the property of the School Sisters of St. Francis, who, besides teaching, consider the nursing of the sick as one of their religious duties. The building is a solid brick structure, three stories high, with basement of Bedford sandstone. It is commodious in all its parts, handsomely equipped and very pleasantly located in a spacious park, a little ways south of St. Joseph's Convent, about two blocks from the street cars. All patients, irrespective of religious belief, are received and attended to with the same care. The Sisters and men in attendance are trained nurses. The physician in charge is Dr. Hirschfeld, who has been at the head of a similar hospital in Germany and has studied the watercure system under the personal direction of the late Mgr. Kneipp at Woerrishofen, Bavaria. Mother Mary Alexia, suffering for many years from severe attacks of rheumatism, went to Woerrishofen, in 1892, where, by the use of Father Kneipp's watercure, she was entirely restored to health. She then thought, what a blessing it would be for thousands of patients in America, if in their own country they could have hospitals with watercure-applications similar to those in Woerrishofen and in so many other places in Europe. These thoughts in Mother Alexia's mind led to the resolution, after her return home, to establish, if possible, a watercure hospital in the land of her adoption. This, then, has been the origin of the Sacred Heart Sanitarium near St. Joseph's Convent in Greenfield Park. The building was erected in 1893 and dedicated the same year by the Rt. Rev. Mgr. Zeininger, Vicar-General of the Archdiocese. Since then hundreds of patients have sought and found relief as inmates of the hospital. May God's blessing for the benefit of suffering mankind continue to rest on the noble undertaking!

St. Joseph's Convent, Mother-House and Novitiate of the School Sisters of St. Francis, Milwaukee, Wis.

AT present this Community numbers four hundred and eighty-six Sisters and forty-four candidates. Their particular vocation is that of teaching, in which they have become favorably known and appreciated throughout the country, conducting at the present time not less than eighty-seven parochial schools in seven States of the

Union. When in 1872 the cruel May Laws were enacted and enforced by Germany against religious Orders and Congregations, Mother Mary Alexia selected America, the Land of Liberty, as the new field of labor for her Sisters. With the approbation of Archbishop J. M. Henni, their first convent and home in America was established in Wisconsin at New Cassel, Fond du Lac County, 1873, and dedicated in honor of St. Joseph. In 1874 the Sisters opened their first parochial school in this country for the children of St. Matthew's congregation at New Cassel. In 1880 an addition to the convent was built, but, the number of Sisters rapidly increasing and finding that New Cassel was not a satisfactory point at which to establish a mother-house, another location was sought and found at Winona, Minnesota, where with the consent of the late

St. Joseph's Convent and Sacred Heart Sanitarium, Milwaukee, Wis.

Bishop Grace of St. Paul St. Mary's Convent was erected and dedicated by Archbishop John Ireland, December 8, 1885. St. Mary's Convent, however, at Winona was not to be the permanent mother-house of the Community. By Divine Providence, the permanent home of the Sisters was destined to be in the same State and Archdiocese where their first one had been established. The late Archbishop M. Heiss, approving the erection of a mother-house in Milwaukee, advised as a site for the building the purchase of a certain property at the corner of Washington street and Greenfield avenue, at that time belonging to Mr. Joseph Knurr. The property known as Greenfield Park was bought, and the mother-house of the Sisters erected upon it in 1887. In January, 1888, Archbishop M. Heiss dedicated the building in honor of St. Joseph, and shortly after sent a document in the Latin language to the Sisters, officially therein declaring St. Joseph's Convent at Greenfield Park their permanent mother-house. Matters now progressed quite favorably until March 31, 1890, when the Community met with a dire disaster through the total destruction of the convent by fire. Moreover, this fearful event caused the death of Sister Mary Blanka, who, hemmed in by the flames on all sides, made a last despairing effort to save her life by leaping from one of the upper windows in the building. The injuries, however, caused to the poor Sister by this leap were of such a nature that she died on the following day. She passed away at the house of Mr. Joseph Knurr, well prepared and resigned to the will of God. As the fire broke out on the same day on which the remains of the deceased Archbishop Heiss were carried to the chapel vault of the Seminary at St. Francis, Cardinal Gibbons and Bishop Foley of Detroit, having been present at the burial, made a personal visit to the scene of the fire to offer their condolence to the Sisters. Sister Blanka received the blessing of the Cardinal and Bishop.

The affairs of the Community were now, of course, in a very deplorable state. The Sisters' confidence in God's help, however, remained unshaken and proved itself to be highly justified. For several weeks after the fire Mother M. Alexia and some of her Sisters enjoyed the kind hospitality of the Very Rev. L. Conrad, the benevolent pastor of Holy Trinity Church. As ever

before, so now especially, Father Conrad, as well as all the members of his household, proved themselves noble benefactors of the Community. Other Sisters were taken in by sympathizing neighbors until later on two cottages of Mr. Joseph Knurr were rented to serve as temporary homes. The neighbors of the former convent, the people in its vicinity and the population of the city of Milwaukee in general, irrespective of religious principles, nobly rendered generous assistance. So did the city pastors and those in the country, in union with their congregations. The Most Rev. Archbishop Katzer, then Bishop of Green Bay, and the late Bishop Flasch, of La Crosse, permitted a general collection in their dioceses for the benefit of the Sisters. The world-renowned charity of the American people for those in great need was verified again on this occasion, and enabled the Community to begin the erection of new mother-house on the site of the former one. This structure, when completed, was dedicated by Archbishop Katzer in May, 1891, in honor of St. Joseph. It is particularly desired at this time to acknowledge here publicly that the Sisters are especially indebted to Mr. George Carroll for all his many and disinterested services so nobly rendered to them in their temporal difficulties. The Sisters avail themselves of this opportunity to express their deeply felt gratitude to all benefactors. Their daily petition to God implores His rich reward in time and in eternity for all assistance rendered to them.

St. Joseph's Hospital, Milwaukee, Wis.

IN the year 1879, four Franciscan Sisters arrived in Milwaukee from the Provincial Mother-house in St. Louis. Their principal work was to nurse the sick in their homes. For a dwelling, they rented a small house on Fourth and Walnut Streets; later they removed to Fourth St. and Reservoir Ave., where now stands St. Joseph's Hospital. On July 11, 1880, the Venerable Mother Bernarda bought the ground and dwelling then occupied by them, from Mr. John Meyer, for the sum of $3,000.00. On March 1, 1883, the contract for the construction of the Hospital was let, the amount expended for its erection being $31,-535.05. This building was blessed, on November 22 of the same year, by Vicar-General Mgr. L. Batz, and opened for the reception of patients at that time.

St. Joseph's Hospital, Milwaukee, Wis.

There is immediate room in the Hospital for the care and comfort of between forty and fifty, and it is estimated on a conservative basis that the number annually brought to St. Joseph's, and cared for there, will amount to not less than five hundred. During the year 1885-1886, a number of valuable improvements

were made to the property in general. Steam heat was introduced into the building, a dead chamber was built, and a new kitchen erected. At about the same time, the property adjoining St. Joseph's, having an area of 25x150 feet, was also acquired, at an outlay of $1,900.00. Thus matters prospered with the institution, and in 1890 an additional $2,650.00 was invested in another piece of ground, making the entire area occupied by the building at that time 100x150 feet. But the value of St. Joseph's as a public institution, and the general good feeling shown towards its management, necessitated some further and more notable additions than those which had heretofore been attempted. So, during the year 1892, another building was erected, the same containing a wash-house, besides accommodation for the various machinery, as well as a boiler and heating apparatus. This building is a three-story structure, exclusive of the basement, in which there is a vegetable cellar, a boiler and engine room, pump, water tanks, and other appurtenances of a similar character. The first story, or ground floor of the building, is occupied by a spacious laundry, with washer, wringer, drying room, gas stove for ironing, as well as other necessary appliances for that particular department. On the same floor a very necessary and useful appendage of an institution of this character is the sewing room, a commodious apartment, which is fitted with everything that is necessary. The second story of the building contains sleeping apartments for the servants, as well as a smoking-room for convalescent patients. The third floor is particularly devoted to the storing of bedding, furniture, and other material wares, of which large quantities are in frequent requisition. This structure, complete, cost $14,289.91.

But still the affairs of St. Joseph's showed such a marked and rapid increase that additional provisions became an absolute necessity. So in 1894 still another building was added to the property, it being of the same height and character as the one previously erected. Each floor in this building is done off into commodious sleeping and living apartments, in addition to which there is a handsomely fitted and appointed operating room, some first-class private rooms, and trunk room. There is, also, a large bath room on each floor. In the basement, there is a large refrigerator, a most necessary and valuable acquisition. The building cost $11,000.

In 1897 an additional lot adjoining the property was bought for the sum of $3,375.00, upon which has been erected still another addition, so that the present capacity of the Hospital is one hundred beds, while the total area occupied by it is 125x150 feet.

At St. Joseph's the sick are received, irrespective of nationality or creed, the only provision being that those who are able to do so must pay for their nursing and board. The poor, however, receive the best of care and attention without money and without price.

St. Joseph's Hospital is under the jurisdiction of the Provincial Superioress of St. Louis, Missouri, the Sisters belonging to the Order of Franciscans. The General Mother-house is in Europe, at Salzkotten, near Paderborn. The first Superioress of St. Joseph's Hospital, at the time of its establishment up to 1886, was the Venerable Sister Mary Carola, who, however, was succeeded, during the same year, by the Venerable Sister Mary Hyacintha, until 1897. The present Superioress is the Venarable Sister Mary Vita, who is assisted by twenty-two Sisters of the Order, besides a number of servants.

The total number of patients, since the establishment of the Hospital up to January 1, 1897, was five thousand five hundred and ten, five hundred of whom were unable to pay for their care. The Hospital is in a very pleasant and healthy location, and is easily reached from any part of the city. Its beautiful chapel is attended by Capuchin Fathers.

St. Mary's Convent of the Society of the Divine Saviour, Milwaukee, Wis.

ST. MARY'S Convent of the Order of the Society of the Divine Saviour was established at 564 Second Avenue, Milwaukee, on July 4, 1895, the three Sisters who came there from the mother house at Rome doing so at the urgent request of Archbishop Katzer, who, while in Rome, called at the mother house of the Order, and laid before them this plan for the extension of their work in taking care of the sick in their own homes. After a lapse of eighteen months, the location of the convent was removed to 553 Second Avenue, where it has since remained. The success of the work accomplished by the Sisters located at Milwaukee has been most gratifying, and, in fact, such a demand was put upon their services that it became necessary to increase their number, so that on December 23, 1895, five more came to aid them in the work. During the month of July, 1896, three more were added to the community, while in May, 1897, seven others came.

The Order has recently opened a branch at St. Nazianz, Manitowoc County, and has also sent Sisters to Union Town, Whiteman County, Washington. It is expected that four more Sisters will come to the convent in a short time, as the scope of their undertakings is rapidly spreading throughout the country. It is also expected that the Milwaukee house will shortly become the mother house for this Order for North America. The superioress is Mother Superior Raphael Bohnheim.

The Society of the Divine Saviour, an Order which

unites the active with the contemplative, was founded at Rome, Italy, by Father Jordan, on December 8, 1881. To quote an authority upon this subject, "The nature, scope and aim of the Society are of the highest and noblest kind, and the complete ideal of it as it existed in the mind of its founder embraces much that has not yet been put into practice in the short period of the Society's existence. All the more, perhaps, as the Society has worked against material difficulties, because most of its original members were very poor. Its primary object, then, tersely stated, is the glory of God, Mary's exaltation, and man's salvation."

The Second Order of the Society is intended for the service of men of every rank and condition, to whom it will teach the knowledge and the love of God, and to put them in the way of temporal prosperity and eternal felicity; and since in both home and foreign missions the aid of women is indispensably necessary to the weaker sex, the venerable founder of the Society has also instituted an Order for women. This Second Order was founded on December 8, 1888, and has its mother house at Tivoli, a suburban bishopric lying not many miles outside of Rome, but situated higher, for which reason it is claimed as healthier than the latter city. Although it is not yet ten years since this was founded, it numbers already about one hundred and fifteen members, mostly Germans, among whom there are some professional teachers.

The Second Order is governed by a superioress-general who holds the office under the supreme government of the general-superior, and founder of the Society of the Divine Savior. The existing superioress-general, the first who has held that office in the Order, is the Baroness Teresa von Wüllenweber, now known as Mary of the Apostles, whose family is native to the archdiocese of Cologne. The members of the Second Order, like those of the First Order, forsake all their private possessions, etc., take the three holy vows of poverty, chastity and obedience, at first for a period of three years only, at the expiration of which time they are admitted to take the perpetual vows; whereupon they devote themselves entirely to the salvation of their own souls and the practice of charity, and the performance of corporal and spiritual work of mercy, particularly towards those of their own sex, and they devote themselves especially to the department of education and the instruction of the young. In order to qualify for their future activity, the Sisters receive special instructions in their houses at Tivoli and Rome.

The Second Order is no less comprehensive than is the First Order; that is to say, it will go to work in all countries, and will receive subjects of every nationality. Besides the mother house at Tivoli, it has already foundations in Asia, North and South America, the East Indies, Italy, Switzerland, Germany and Hungary.

At the beginning of the Thirteenth century, St. Dominic and St. Francis, after having founded their First Order for men, and the Second for women, also founded a Third Order for persons of both sexes living in the world, for there were many who had a strong desire and longing to serve God more perfectly, but whose family circumstances made it impossible for them to enter a religious Order, or shut themselves up in a cloister.

A brief summary of the performance and workings of the Society is given as follows: 1st. The First Order offers to young men who wish to consecrate themselves entirely to the service of God as priests or lay preachers an opportunity of putting into execution their glorious project. 2d. The Second Order receives young women who have resolved to leave the world forever, in order to serve God and their neighbor in the cloister. 3d. The Third Order is intended for people of both sexes living in the world. 4th. The Literary Society will unite men of learning and culture, whether laymen or ecclesiastics, in the common cause of promoting the glory of God. 5th. The coöperators of both sexes support the Society and its holy undertakings by their prayers and alms. 6th. The Angelical Alliance is intended for children under fourteen years of age.

It may be said, further, in behalf of the Society, that from its very commencement it met with a cordial welcome from high ecclesiastical dignitaries. As a recognition of the worth, the Holy Father Leo XIII. bestowed upon its founder the Apostolic blessing just before he began the work, and later on he again sent his blessing to the newly formed Society. It has also received unstinted approbation of the learned German Cardinal Hergenroether, who is known as a scholar throughout the entire Catholic world, and also to His Eminence Cardinal Massaia, of the Capuchin Order, the Archbishop of Carthage, the Bishop of Luxemburg, the Cardinal Archbishop of Cologne (Cardinal Kremenz), and many other prominent ecclesiastics.

St. Mary's Hospital, Milwaukee, Wis.

THIS valuable adjunct to the charitable institutions of Milwaukee was founded in the year 1856, when the city authorities donated three acres of land to the Community of the Sisters of Charity, upon which to erect a hospital. The original building, which was built at an expense of $18,000.00, was the result of numerous generous contributions which were made by enterprising individuals, most of whom have long since passed to their eternal reward.

The impetus originally given to the undertaking, and which doubtless resulted in the gift of the site, was largely evoked through the medium of the press, which had, in unstinted terms, called for general and public recognition of the Sisters of Charity, whose heroic and devoted attendance upon the crew and passengers of a plague-stricken vessel won for them the lasting gratitude and admiration of people the world over. For a number of weeks they kept up this intrepid battle, amidst scenes of pestilence and distress, which might well have crushed out the light of hope from many a one of stouter heart and stronger mould.

St. Mary's by-the-Lake was first established under the name of St. John's Infirmary, and as such rapidly extended its field of usefulness, giving aid and succor

St. Mary's By-the-Lake Hospital, Milwaukee, Wis.

to the afflicted of all ranks and conditions of society. So this work of devotion, portrayed in the lives of its inceptors, and those who have since succeeded them, has grown and prospered. From a few beds the hospital has extended to its present grand proportions, until there are now a number of medical and surgical wards and charming, home-like private rooms, opening on broad corridors, which form a pleasant and safe promenade for convalescent patients. In that part of the structure fronting the south, is a surgical department, where is to be found everything pertaining to a thorough equipment in the art of surgery.

To summarize briefly, it may be said that the institute is perfect in every particular, and in the arrangements of the wards and private apartments, in heating and ventilating, and all of those arrangements which go to make up the detail of a perfectly organized institution, St. Mary's by-the-lake has but few equals the country over. In addition to this, the hospital is also provided with a capable and masterly staff of physicians.

The first hospital seems to have been founded at Jerusalem, by Saint Paula, a noble Roman lady, toward the end of the fourth century, and her example was soon followed by the pious, the powerful and the wealthy in other lands.

Thus we see it was a woman who first established homes for the sick, where they could be properly treated and nursed back to health and strength with loving care, or where their sufferings could be alleviated and their death relieved of many of its terrors.

We find, also, that it was a woman who first trained nurses and sent them out to care for the sick in their own homes, thus making more practical and general the temporal work of mercy so warmly commended and practiced by Christ and His apostles.

This lady was Madame Le Gras, who afterward became the foundress of the Sisters of Charity, under Saint Vincent de Paul.

Wherever the white bonnet of the Sister of Charity is seen, whether on the battlefield, in the hospital, in the hovels of the poor and afflicted, with the abandoned babe in her arms, or even now in the leper camps of Louisiana, you will there find a faithful nurse, thoroughly devoted to her work, and animated by the highest motives that can move the human heart. Her presence brings joy and sunshine wherever she moves; her kindly words and ministrations, the touch of her soft hand on the fevered brow of pain, are soothing and helpful beyond the power of medicine. Even death becomes peaceful and happy when the devoted Sister of Charity kneels in prayer by the bedside, to whisper words of hope and confidence into the dying Christian's ear.

St. Rose's Orphan Asylum for Girls, Milwaukee, Wis.

THE Sisters of Charity came to Milwaukee about fifty years ago, arriving on the 20th of August, 1846, which is the feast of St. Bernard. They were the first religious women to venture so far from civilization, and to them we undoubtedly owe a debt that can never be paid, since it is largely, if not entirely, due to their coming that the Catholic school system of the present day has assumed such flourishing proportions.

From the very moment of his coming to Milwaukee, it had been the cherished design of Bishop Henni to have a Community of the Sisters of Charity as co-workers in his extensive diocese, for he had known them in Cincinnati, had watched their movements, and appreciated, fully as much as anybody, the energy, zeal, and spirit of self-sacrifice and charity which they exhibited

in their various undertakings. On January 1, 1845, Bishop Henni wrote a letter to the Superioress at Emmitsburg, Maryland, requesting her to send some Sisters to assist him in the charitable work connected with his charge. In those days, the transmission of the mails was necessarily very slow, and, to use another writer's words, "this letter was many weeks traveling to Emmitsburg, and the early spring flowers were peeping from their winter hiding places when the 'Valley Mail' one morning brought this quaint and pressing missive to the mother house." A year after the Bishop had sent this letter on its way, he received the joyful tidings that his petition had been favorably received, and that some Sisters would come to him in a short time. Assured and gratified by this promise, he then, early in June, deputed the Rev. Martin Kundig, who was stationed, at that time, in Franklin, Wisconsin, to go to Emmitsburg and conduct these Sisters to their future home in Milwaukee.

On the 15th of July, 1846, this little band, consisting of Sister Mary Simeon, Sister Mary Paul, and Sister Francis Agnes, guided by Father Kundig, started on what was at that time justly denominated a foreign mission. Then, distance had not been annihilated by steam or electricity, so that they were compelled to pass, by slow and laborious stages, from Emmitsburg to Baltimore, a distance of about eighty-five miles; then from Baltimore to Buffalo, principally by railroad, where they embarked on a sailing vessel. After a farther journey, covering a period of nearly five weeks, they finally arrived in Milwaukee, on Thursday, August 20, 1846, the landing being made at what was then known as Higby's Pier, which was located at the foot of Detroit street.

It is hardly necessary to refer to the pleasure their coming afforded to the venerable Bishop, who, after warmly welcoming them to Milwaukee, conducted them to their temporary home in a building at 595 Jefferson Street. The structure devoted to their use was a small frame house, one and a half stories high, which still ramains, although relegated to the rear of a much larger and more pretentious structure, and hidden, as originally known, by a veneer of brick. This piece of property was at that time owned by a Catholic gentleman, Mr. Frank Putnam, brother of the Rev. Father Putnam, at one time pastor of St. Peter's Church, who was one of Milwaukee's first converts. In these rather limited quarters, the Sisters found everything ready for their use, although the quantity, as well as the quality, of the arrangements were, as might be expected, necessarily limited.

After completing their primary arrangements, and becoming somewhat settled in their new quarters, on Monday, August 31, 1846, the Sisters took formal possession of the parochial school, in the basement of St. Peter's Church, which, until 1891, stood on Martin Street, but which has since been moved to its present location, in the northeast part of the city, where it is known as Saints Peter and Paul's Church. Prior to the arrival of the Sisters in Milwaukee, and in order to do something in the way of preparatory work, Bishop Henni collected together the children of the parish and opened a school, locating the girls in the basement of the church, while the boys occupied another building near by. These schools were placed in charge of a brother and sister, Murray by name, who got them fairly well started in the routine matters by the time that the Sisters arrived. Among the first of the scholars to attend this school were the Misses Ellen Lynch, Charlotte, Margaret, Matilda and Helen, daughters of Solomon Juneau, and Angeline and Mary, who were daughters of Peter Juneau.

Early in 1847 the Sisters moved to their home on Van Buren Street, which was bought by Bishop Henni for that purpose from the New York and Wisconsin Land Company. Of this building, the central portion, as it now appears, was occupied by the Sisters, the left wing, which was divided into two apartments, separated by folding doors, making two class rooms, into which were gathered all the children whose parents were able and willing to pay for their tuition. The northern, or other wing, was also divided into two parts, which were arranged as a chapel and dormitory. The latter department was made necessary, owing to the fact that the homes of many of the pupils were at a considerable distance from the school, so that it was necessary for them to board with the Sisters. This school, when opened, was designated "St. Joseph's Academy." This building was long known as Miss Kundig's house, and was later used as a residence by the Brothers. When the site of the St. Joseph's Academy was removed to Van Buren Street, the basement of Old. St. Peter's Church was not abandoned, but was used as quarters for a free school, which was opened for the accommodation of children whose parents either could not, or would not, pay the tuition fees required for admission to the Academy.

As to the Orphan Asylum, that virtually began its existence on the evening of May 9, 1848, at which time Bishop Henni brought an infant to the Sisters' house and gave it into their care, saying to Sister Simeon, "Sister, Christ and St. Vincent have sent you a new care, and I am their messenger." The subject of this message was a little girl, daughter of Mr. and Mrs. Coffer, who had but lately arrived in Milwaukee from their home in Wexford, Ireland. A few days after com-

ing to Milwaukee, the parents were stricken with the small-pox, and both succumbed, dying happily, however, having received the assurance of the Bishop that their baby would be well cared for. As a result of the general epidemic which followed, numerous other instances of a similar character occurred, the little children in almost every instance being turned over to the Sisters of Charity. As a result of this extra charge put upon them, the Sisters soon found their Academy too small

confronted with the task of caring for two distinctly different institutions, a school which was barely self-supporting, and an Orphans' Asylum, which had to be maintained entirely from charity. It was a difficult task to contend with, and at times the result of the undertaking seemed to tremble in the balance, for, while Bishop Henni was thoroughly in sympathy with the undertaking, and lent to it every assistance in his power, his own financial condition was such as to make it impos-

St. Rose's Orphan Asylum, Milwaukee, Wis.

to accommodate the requirements of the scholars and orphans, so a one-story frame building was erected on a lot where the present Boys' School now stands. Here a select Boys' School was conducted, the name of "St. Joseph's Academy" gradually giving place to that of the "Cathedral School."

It was not long before the increase in attendance made it necessary for a still further enlargement of the building, and so an addition was built on, making it one story higher. The Sisters now found themselves

sible for him to aid it in a material way. However, his indomitable will and perseverance did much towards establishing the undertaking on a firm and lasting basis, and, in spite of the many difficulties pertaining to such a task, he, in 1852, began the erection of the Orphan Asylum on Jackson street, next to the Cathedral, on the site where the Girls' Graded School now stands, while at the same time he started to build a similar structure on the south side of the Cathedral, to be used for his episcopal residence. It was a gigantic undertaking,

and one which might have made the most persevering and enthusiastic falter in attempting, but it was carried to a satisfactory and successful issue, as it is now to be witnessed in the two substantial and handsome structures which adorn the Cathedral on either side, and which stand as perpetual memorials of his wisdom and enterprise.

At about this time, the Bishop visited Europe, Mexico and Cuba, soliciting funds in each of these countries to enable him to continue his work, and carry it to its completion. As soon as the building of the Orphans' Asylum was completed, the Sisters, with their charges, moved into it, but the school was still maintained on Van Buren street, the Academical Course

Rev. J. J. Ryan, Chaplain.

being given in a building which was designated "The Brown House," while the free school was conducted in the Sisters' old dwelling.

To still further and more formally establish this enterprise, collections were taken up at Christmas and Easter, at all of the churches, for the benefit of the orphans. Fairs, festivals and picnics were also held on numerous occasions, and in fact continued for a considerable period to be the chief means of support for that institution. Much enthusiasm prevailed on such occasions, as may be gathered from the results of the first fair, which was held in June, 1853, at Gardner's Hall, on East Water street, which lasted for three days, and netted nearly $900.00. These enterprises were generally conducted under the administration of zealous and interested laymen, to whose efforts much of the good accomplished is due. Among those who thus actively engaged in the work were, Messrs. John Furlong, Dr. Johnson, Timothy O'Brien, Edward O'Neil, Andrew Mullen, Anthony and John Dahlman, Frank Davelin, John Jennings, Garret Fitzgerald, Solomon Juneau, Joshua Hathaway, Dr. and Mrs. Hewitt, Frank Putnam, Mrs. Elizabeth Larabee, the Misses Julia and Kate Kevin, Margaret and Ellen Milmoe, and many others, among whom were a number who lost their lives on the fated "Lady Elgin," September 8, 1860.

But in spite of this successful and energetic work, done in behalf of the institution, the Sisters were often hard pressed for means with which to procure the very necessaries of life. Still, although hard pressed, they were not deserted, for there were a number who came voluntarily forward, and donated liberally from their personal means for the benefit of the institution. Among these were Mr. John Furlong, Dr. Johnson, and Mr. Collins, whose generosity was particularly noticeable. An additional strain was put upon the Asylum at this time, on account of the civil war, which was the means of depriving many children of their parents. It was also a time made memorable in the history of the Sisterhood from the fact that in 1864 the Order became associated with numerous others in their work of caring for the wounded on the battlefields of the South. And so the demands upon them grew, the number of orphans increasing so rapidly that ere long it became an absolute necessity to make arrangements for better accommodations. Towards this enterprise, the city of Milwaukee donated three acres of land, located at North Point, where a suitable two-story brick building was erected. This building became the new home of the smaller girls, those over ten years of age remaining at the old asylum next to the Cathedral. A few years later, a three-story brick addition was added to the southern part of the Asylum at North Point, which was completed in 1887, and dedicated by Archbishop Heiss on May 6 of the following year. This building, when complete, cost $40,000.00.

At this period, as well as for some time following, the spiritual wants of the Asylum, as well as those of St. Mary's Hospital, were administered by the Reverend Clergy of St. John's Cathedral. In 1886 the Rev. E. J. Blackwell was appointed chaplain. He was succeeded in that office by the Rev. Father Ryan. In 1895 a substantial brick residence was built on the southwestern part of the Asylum grounds, and fitted up as a residence for the chaplain. Divine services are held alternately in the chapel of the Orphan Asylum and at St. Mary's Hospital. At the present time, St. Rose's

Orphan Asylum is furnishing shelter and education for one hundred and ten orphans, who are in charge of eight Sisters.

In speaking of the varied experience of this institution, of the hardships its progenitors have undergone, and the success accruing to it, which have, to a great extent, been made possible through the generosity of the Catholic laity, it would be an unwarrantable oversight to omit the fact that, of the many valuable contributions made to this work, the sum of $20,000.00 was given by Mr. Edward O'Neil.

St. Vincent's Infant Asylum, Milwaukee, Wis.

THIS institution was founded June, 1877, by the Sisters of Charity, whose mother house is at Emmitsburg, Maryland. The asylum was first located at 407 Virginia street on the south side. A frame house of nine or ten rooms having been rented, three Sisters with nine infants in charge took possession, and there they remained until March 27, 1879. At that time the property at the corner of Green-

St. Vincent's Infant Asylum, Milwaukee, Wis.

field and Third avenues was purchased, upon which the eastern part of the present building was erected. This wing or section they occupied until the number of children had increased so as to render the house entirely inadequate to the demands put upon it, and it became imperative on the Sisters, in consideration of the health of the babies, to enlarge the building and furnish it with modern sanitary appliances, so that the welfare of the inmates might be properly subserved. The new addition was begun in July, 1890, and ready for occupancy in April of the following year. The asylum as it now stands is furnished with all modern improvements adapted for an institution of this kind. At the present time, there are one hundred and thirty infants in charge of nine Sisters. A kindergarten is connected with the asylum, and the little ones remain with the Sisters, unless adopted, till they are seven years of age, when the girls are sent to St. Rose's Orphan Asylum and the boys to St. Aemilianus' Asylum at St. Francis.

Holy Family Convent, Alverno, Wis.

THE community of the Franciscan Sisters of the Holy Family was established November 9, 1869, at which time four novices received the habit of the Third Order of St. Francis at the hands of the Rev. Joseph Fessler, pastor of St. Boniface Church, Manitowoc.

To these four Sisters, one of whom, Sister M. Odelia, was appointed superioress of the convent, is due the establishment of an organization whose far-reaching influence in all pertaining to the advancement of the Church, has been widely felt. Patient, zealous and indefatigable in the work they had undertaken to perform, these noble women set about a task which naught but an overpowering love for Mother Church and for their fellow-men could have induced them to attempt. Nor was it alone a matter of ignorance, superstition or indifference with which they were called upon to contend, for in those early days of the organization, with its works of benefaction still unheralded, its deeds of mercy unknown of man, dire, pinching poverty stalked about its every endeavor, dimming the luster of each well-meant effort, and menacing the prospects of every cherished plan. But in spite of all its unfavorable surroundings, the Order grew and thrived; slowly at first, it is true, yet with a healthful and positive assurance that it would live to succeed.

Soon the building first occupied by them becoming too small for their purposes, a new one was planned, the corner-stone of which was laid in 1870. The site selected for the new convent was particularly advantageous, being on the brow of a hill overlooking Silver Lake, which lies some four miles west of Manitowoc. One wing of the building was completed and ready for occupancy in 1871, so in September of that year the Sisters moved into their new home. For some time after its completion, the convent was accorded the title of "Silver Lake," owing to its close proximity to the lake of that name, but later this was changed to Alverno, and as such was duly incorporated.

New impetus was given to the work, and strength to the colony, in 1875, when the convent was opened as a place of refuge to a small Franciscan community from Germany, who were compelled to flee from the persecutions of the "Cultur-Kampf."

On September 1, 1881, the convent was struck by lightning, the entire structure thereby becoming a total loss. The blow was a severe one to the community, whose entire possessions were thus ruthlessly swept away in a few hours by the devouring flames. But the years devoted by those zealous Sisters, so self-sacrificing and loyal to the cause of Christ, were not to be without their reward. From all quarters, people came to their rescue, so that within a year from the time of the catastrophe a new and even more desirable building had been erected, to take the place of the one destroyed. Thus did the workings of an inscrutable Providence turn what seemed to be an irretrievable disaster into a welcome and lasting triumph.

In 1883 the community experienced another severe loss in the death of Mother Pancratia, a dearly beloved and highly esteemed member of the Order, and two years later the Rev. George Fessler, who had succeeded his reverend brother as pastor, also passed away.

In spite of such distressing though inevitable drawbacks, the Sisters pursued with unabated zeal the offices of their holy calling, conducting parochial schools, nursing the sick, and training their own members for a life of religious and material activity. Gradually, in proportion to their increase in numbers, the field of activity also expanded, until to-day the influence of their labor is felt throughout the land. This necessarily created a demand for enlarged quarters, so that, in 1889, another building was added to the convent, principally for the purpose of securing a more commodious chapel. This addition was completed in 1890, and on May 20 of that year it was officially dedicated by the Vicar General, Mgr. A. Zeininger.

At present, under the direction of the Venerable Mother Alexia, an able and worthy superioress, the community is making remarkable progress. It consists of about three hundred members, the greater number being employed as teachers. These teachers have charge of forty-eight parochial schools, in which they instruct about five thousand and five hundred pupils. The resident chaplain of the convent is the Rev. Norb. Dieringer.

Holy Family Convent, Alverno, Wis.

Congregation of the Sisters of St. Agnes, Fond du Lac, Wis.

THE birthplace of what was, until 1870, a society of young women, established in 1846, by the Rev. Caspar Rehrl, one of Wisconsin's pioneer missionary priests, was at Barton, Washington County, Wisconsin. Difficulties having arisen which threatened to disband the little society, a fate which had previously befallen it on similar occasions, the Very Rev. Martin Kundig, Vicar-General and Administrator of the Diocese of Milwaukee, Wisconsin,

Congregation of Sisters of St. Agnes, Fond du Lac, Wis.

Mother House of Sisters of St. Agnes.

St. Agnes Hospital and Sanitarium.

Ven. Mother M. Agnes.

First Convent of Sisters of St. Agnes.

Interior View of St. Agnes Convent Chapel.

during the absence of the Right Rev. Bishop Henni in Europe, gave orders for the removal of the community to Fond du Lac, Wisconsin, he himself becoming its director and protector till the return of the Bishop. The first canonical election was held July 24, 1870, under the presidency of the Very Rev. Administrator, and at that time Mother Mary Agnes Hazotte was elected Superioress-General, a position which she has held up to the present date, having been reëlected at five successive General Chapters of the congregation. On August 1, 1870, in obedience to the command of her ecclesiastical superior, she, with her little band of faithful Sisters, removed to Fond du Lac, and took up her abode in a house acquired by purchase on the 8th of June previously. One of the rooms in this building was fitted up as a chapel, in which, occasionally, the city clergy read Mass, until a chaplain was appointed in the following year. A regular Novitiate was now established, which had not heretofore been the case, so that the congregation of the Sisters of St. Agnes very properly dates its permanent foundation from the time of its establishment in Fond du Lac, on August 1, 1870.

Upon his return from Rome, in the latter part of the year 1870, the Right Rev. J. M. Henni not only sanctioned the steps taken by his Very Rev. Administrator, but also approved the rules which, in the intervening time, had been compiled for the congregation by the Very Rev. Francis Haas, Commissary-General of the Capuchin Order in the United States. His Lordship at the same time appointed the latter director and protector of the new-born congregation, and he ever remained its enlightened counselor and guide until his happy death, which occurred on the Feast of the Sacred Heart of Jesus, June 21, 1895. The congregation justly reveres the memory of this great man as one of its most devoted and ardent supporters.

The first convent, a two-story frame dwelling, to which several additions had been made since its purchase, becoming too small to accommodate the steadily increasing number of members, plans and arrangements were made for the erection of a mother house. Here a new difficulty was encountered: the grounds first purchased, consisting of only twelve city lots, failed to afford sufficient room for the purpose intended, and, as a matter of both prudence and necessity, three and a half acres adjoining thereto were purchased on April 18, 1877. The corner-stone of the new convent was laid on May 27, following, and on the 3rd of November, of the same year, the Sisters took possession of their new home.

Almighty God so visibly blessed and favored the little congregation, that a decree of approbation was issued by the present reigning Pontiff, Leo XIII., approving and confirming both the Institute and the Constitutions.

Now, again, the heretofore crowded chapel quarters necessitated the building of a convent chapel, the completion and dedication of which, on January 21, 1888, the Patronal Feast of the congregation, was a very joyful event for the community. The chapel is built in the Gothic style of architecture, and when decorated will be one of the finest in the State.

On November 3, 1892, the Institute was incorporated by an act of the State Legislature, under the title of "The Congregation of St. Agnes, of Fond du Lac, Wisconsin," and empowered to confer all such literary and scientific honors and degrees as are usually granted and conferred by similar institutions.

In 1893 the property adjoining the convent grounds on the east, comprising ten acres, was purchased, although at the time the Sisters had not the remotest idea to what purpose they were to be devoted in the near future. But there was a method in this seemingly peculiar action which became readily understood, when, two years later, St. Agnes' Hospital and Sanitarium was erected thereon. This building was solemnly dedicated by the Most Rev. F. X. Katzer, D.D., on June 23, 1896, and the first patient was admitted a week later. The structure is built in the colonial style of architecture, and is pronounced one of the most thoroughly equipped in the West.

The paramount object of the Congregation of the Sisters of St. Agnes is the Christian education of youth. This most laudable idea and proposed undertaking was still further promulgated by the early establishment at the mother-house of a training school for the teachers of the Congregation. Of the work undertaken by the Sisters, it may be said that they conduct one training school one musical academy, one hospital, and sixteen parochial schools in the archdiocese of Milwaukee; three parochial schools in the archdiocese of Chicago; two parochial schools and one house for emigrants in the archdiocese of New York; five parochial schools in the diocese of Green Bay; three parochial schools in the diocese of Marquette; seven parochial schools in the diocese of Fort Wayne; three parochial schools in the diocese of Concordia; two parochial schools in the diocese of Pittsburg, and one parochial school in the diocese of Cleveland, making a total of forty-two parochial schools, one training school, one music academy, one hospital and sanitarium, and one house for emigrants. At the present time the Congregation of the Sisters of St. Agnes numbers altogether two hundred and twenty professed religious, seventeen novices, and twenty-four postulants.

Servite Monastery of Mt. St. Philip, Granville Center, Wis.

THE Servite Order was founded in the year 1233 by seven Florentine noblemen, now known and venerated as the Seven Holy Founders, for the special purpose of propagating devotion towards Our Lady of Sorrows, the Queen of Martyrs. This new religious family had to share the common lot of all religious institutions. From 1240, the year of its definitive foundation, the Servites were compelled to strive hard for an existence, and it was only in 1304 that Pope Benedict XI. issued the bull which gave to the Order a canonical existence. From that time it began to prosper and was spread all over the European countries, especially by the great propagator, St. Philip Benizi, the immediate successor of the holy founders. In the year 1870 a few Servite fathers were sent by their Superiors to establish the Order in the New World. They first settled in Menasha, Wis., but on account of the many obstacles presented they left, establishing themselves in Chicago. There, too, they found many difficulties to contend with; still, with persevering zeal, aided by Divine grace, they succeeded in founding the Monastery and Church of Our Lady of Sorrows and the Church of the Assumption. In the course of time the number of friars increased and a larger novitiate had to be established. It was at this particular time that the fathers were enabled to accomplish their project through the liberality of Mr. Peter Klehr, of Granville Center, who donated to the Order the land, 156 acres, upon which now stands the Monastery of Mount St. Philip. Having

Servite Novitiate, Granville Center, Wis.

obtained the necessary permission from the Most. Rev. Archbishop of Milwaukee, the foundation of the new building was laid in 1892 and the building completed during the following year, a colony of Servite fathers taking possession of the same on August 28.

The first Superior and Master of Novices was the Rev. Father M. Leplae, who had held the same office in the monastery at Chicago for many years. His work in the beginning was arduous in the extreme, being for some considerable period a continual struggle for mere

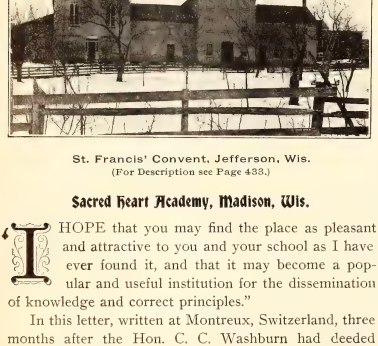
Very Rev. J. Dourche, Superior and Master of Novices.

existence; but owing to his untiring and zealous efforts he at least had the well-merited satisfaction of seeing all of his labors crowned with success. Just at this time, however, he was transferred to Chicago, being needed there to assist the fathers in taking care of the parish. His successor as Prior and Master of Novices was the Rev. Father J. Dourche, who had the honor of acquiring his studies under the well-known Monsignor, now Cardinal Satolli. The actual number of the Order at the monastery at present is twenty-three, including postulants and lay brothers. The monastery, a solid stone structure of three stories and basement, is situated on a little hill, about ten miles from Milwaukee, on the Northwestern Railway. The building is surrounded by a dense growth of woodland, making it an ideal spot for candidates preparing themselves by contemplation and study for the priesthood. The first clerical students to be ordained from this house were the Rev. Fathers Benitius Heil, now of Chicago, and Angelus Pritzl, who remained at the monastery to assist the Superior in his manifold duties.

St. Joseph's Convent of the Sisters of Mercy, Janesville, Wis.

ST. JOSEPH'S Convent was established at Janesville by the Sisters of Mercy on March 4, 1873, two years prior to which time the first Sisters of the Order came to that place from Davenport, Iowa. In the beginning they occupied a rented property, but somewhat later erected the present convent, which has since been their home. The inmates, at the present time, consist of Mother Agnes, Superioress, twenty-one professed Sisters, two novices and two postulants.

St. Francis' Convent, Jefferson, Wis.



St. Francis' Convent, Jefferson, Wis.
(For Description see Page 433.)

Sacred Heart Academy, Madison, Wis.

"I HOPE that you may find the place as pleasant and attractive to you and your school as I have ever found it, and that it may become a popular and useful institution for the dissemination of knowledge and correct principles."

In this letter, written at Montreux, Switzerland, three months after the Hon. C. C. Washburn had deeded Edgewood Villa to the Dominican Sisters of Sinsinawa, Wis., we clearly see the object he had in view when dedicating it to the hallowed cause of education. So the old home, rich in historic interest, venerable in its age and tradition, fell to an Order which has stamped it with the seal of a double consecration—Religion and Science. During the governorship of its owner, it was the scene of many gay festivities; for to these its broad verandas and high-ceilinged rooms lent a peculiar air of open hospitality. Tradition says that it was a facsimile of an old house in Philadelphia. It was built in 1855 as a summer resort for the family of John W. Ashmead, a prominent lawyer of that city. However, he did not realize his cherished dream of locating in the West, so it passed to his son, who occupied it only a short time, when, wearied with the hardships of pioneer life, he disposed of it in the spring of 1857 to Samuel W. Marshall. This transfer marks an epoch in the history of the old home, for to Mr. Marshall is due the credit of giving it an artistic setting. Thick clumps of trees, vine-covered arbors and rose-mantled trellises threw into bolder relief its location on a pretty knoll of ground overlooking Lake Wingra.

While Edgewood was developing under the fostering care of its owner, the country at large was torn with civil strife. The repeal of the Missouri Compromise in 1854 called out the bitterest hostility on the part of the Whigs and Free-soilers of Wisconsin. When the Republican party was formed, Washburn endorsed its principles and championed the cause of the slave. The suggestion of his honored name for Congress met with general approval throughout the old Second District and he was tendered the candidacy. His popularity was such that his election followed his nomination. It was he and Mr. Tappan of New Hampshire who joined in a minority report and opposed any modification of the constitution. His words on this occasion are forceful and pertinent: "If this Union must be dissolved, whether by peaceable secession or through fire and blood and civil war, we shall have the consolation of knowing that when the conflict is over those who survive it will be what they never have been—inhabitants of a free country."

After serving six years in Congress, he declined another election. The Civil War soon followed. He was commissioned colonel of the Second Wisconsin Cavalry, October 10, 1861. Through successive gradations he was raised to the rank of major-general. When peace was restored he was elected to the Fortieth Congress and took his seat March 4, 1867. On the first Monday of January, 1872, he was inaugurated governor of Wisconsin. This same year he purchased Edgewood from Samuel Marshall, and made it his home during the two terms he served as the highest official of the State. On it he expended time and money so that when it passed into the hands of the Sisters (May 24, 1881) it was replete in all that constitutes a perfect gift.

In a letter dated August 25, 1881, he said: "I shall probably remain in Europe during the ensuing winter and hope that by spring my health will be fully restored that I may be able to return to America and shall take an early opportunity to call on you at Edgewood soon after my return." He came back to America, but not with the restored health and spirits he had vainly sought. His disease baffled the best medical skill of Europe and America. As a last resort he sought the healing springs of Arkansas. From thence he wrote to Edgewood on March 25, 1882: "I am much pleased to hear that you

are progressing so well at Edgewood and that your school promises to be popular and useful. The place is beautiful and I never had a doubt but that you would make a success of it and that it would be no dishonor to me."

These words of cheer came as a parting benediction. On May 14, 1882, the word passed from lip to lip that the gentle soul, esteemed and loved, had quit its earthly temple and all that was mortal of the Hon. C. C. Wash-

Sacred Heart Academy, Madison, Wis.

burn was sleeping the sleep of the just. So the school, established in September, 1881, was thrown on its own resources and forced to struggle against odds. But this it did, and bravely, until it had outgrown the limits of the old home. The contract for a magnificent new building was let on June 10, 1893. The financial crisis which followed, together with a disastrous fire which broke out in the Washburn building November 16, 1893, stopped the progress of the work, nor was it resumed until the spring of 1894.

The new academy is built of white pressed brick with native lime-stone trimmings. It is four stories high, facing northwest, and commanding a fine view of the picturesque hills and undulating plains of the lake country. Here, on September 4, 1894, school was opened in the new academy. From its doors hundreds will go forth to bear testimony to the truth and potency contained in the application to Edgewood of the poet's lines:

"A small ship launched upon an unknown sea,
A small seed planted from an unknown tree,
Such is this strange, new gift to you and me.
Whither the vessel goeth,
And how the tree up-groweth,
God only knoweth.
But sail the ship and plant the seed,
What's done in faith is done indeed."

St. Regina's Convent, Madison, Wis.

THE mission of St. Regina, at Madison, Wisconsin, was established by seven Sisters from Sinsinawa Mound, on August 17, 1871. The names of these Sisters were: Reginald, Ceslas, Colasancta, Villana, Perpetua and Alexia.

The convent property had been purchased some time previously, through the agency of Dr. Hobbins, from the owners, who resided in England. At first it was believed that the convent would be named in honor of St. Raphael, but it was finally decided to call it St. Regina, which name it still bears.

A cordial greeting was accorded the Sisters on their arrival at Madison, the occasion being made one of great rejoicing. The building on Henry street, which is now used as a school, was the place first occupied as a home by the Dominican Sisters. The coming of these good people proved of unbounded benefit to the com-

St. Regina's Convent, Madison, Wis.

munity in general, as under their wise and careful administration the school throve, and prospered to such a degree that within a month it became necessary to obtain the assistance of additional teachers. Even this proved far from being an easy task, as the railway facilities between Madison and Sinsinawa Mound were at that time of so poor a character as to make them almost worthless. The surer, if slower, means of transportation was therefore adopted, the good Sisters being trans-

ported to their destination by team, an undertaking which occupied the best part of two days. Now, as everybody knows, the same journey is but the matter of a few hours.

In many particulars the school has, like all others, experienced its periods of success and depression, yet through all of its twenty-six years of existence has never deviated one iota from its line of duty or purpose in exalting the Catholic youth of America to a better and a higher plane. St. Regina, it must be remembered, was for several years an academy, and, in fact, continued its academic department until the opening of Edgewood, occupied by these departments, as well as the time of the teachers, are taxed to their utmost capacity.

In the ordinary school work, also, a high standard has ever been in view, as a result of which the children of a former generation of pupils are to be found assimilating a generous education under the same direction and conditions as were observed by their parents before them. In this institution it has also been so arranged that children who remain through a full course and pass a satisfactory examination are admitted to the City High School without further question, and it is a common occurrence each year to witness the transfer of a large

Holy Family Hospital, Manitowoc, Wis.

from which time its teaching staff has given all of its attention to the parochial school.

As the school continued to grow and more room was needed, Father Pettit purchased the property on Fairchild street, now used for school purposes, and the number of teachers was again increased until now nine Sisters are busy in caring for the school. Interesting features pertaining to this school are the Art and Music Departments, each having a large number of pupils, which are maintained in addition to the regular curriculum. The two departments have always been in great demand, owing largely to the very strict and thorough course of instruction adhered to. As a result of this, the quarters

number of scholars from the parochial to the High School.

Of the many good Sisters who from time to time have had charge of St. Regina's Academy, or St. Raphael's School, a few have passed from this earthly tabernacle to their great and lasting reward. But the influence of their devoted efforts still remains, and like a lasting benediction o'ershadows with kindly memories the hearts of men and women who once as children learned through their gentle lives and admonitions the Way of Life. The present Superior of St. Regina's is Mother Mary Baptist, O. S. D.

Holy Family Hospital, Manitowoc, Wis.

THE preceding illustration will serve to furnish a somewhat correct idea of the new and thoroughly modern hospital and sanitarium which is soon to be built for the Sisters of St. Francis, at Manitowoc, Wisconsin. The plans for the structure were drawn by architect C. H. Tengen, and the site selected is that formerly occupied by Gerpheide's Park, a most suitable and attractive location. The arrangement of the details pertaining to the erection of this structure is regarded as most complete, and as a result, a very handsome and satisfactory building is expected—one, in fact, which will do ample and lasting credit to the Order and architect as well as a pleasing and welcome addition to the city's public structures. This building will occupy an area 166 by 80 feet and be three stories high. The first story will be entirely of Sturgeon Bay cut stone, and the second and third stories of brick trimmed and elaborated with ornaments formed and carved from Bedford rock; the entire roof will be of black slate. The front of the hospital will face to the east, and the wings on either side of the main structure will be connected with it by promenade halls and balconies. Besides the kitchen and a dining room for the Sisters, the basement will contain a water-cure establishment, turkish, steam, cold water and other baths, for both ladies and gentlemen, cooling rooms, toilet rooms, smoking and waiting rooms. The main floor will be occupied by two parlors, the pharmacy, office, male ward, smoking and toilet rooms, private rooms for male patients, dining room, living rooms for the Sisters and patients and a large promenade hall. On the second floor there will be private family rooms, a female ward, linen and toilet rooms, private rooms for lady patients, ladies' dining room, bed rooms for the Sisters and a chapel. The third story will contain a large and a small operating room, the latter for chronic patients; the walls and floors in both of these rooms will be of white tile. These operating rooms will have direct communication with others suitably arranged for chloroforming, medical rooms, toilet rooms for the physicians, a room for surgical investigations, bed rooms for the Sisters and rooms for the nurses. Two wide stairways will lead from the basement to the third story, each floor being also made easy of access by means of two roomy and convenient elevators, run by electricity. The plumbing used will be of the best and most modern character, so that from a sanitary point of view, this hospital will be unsurpassed by any similar institution in the State. The building will be warmed throughout by a direct and indirect steam heating system; the boiler house, which will also contain the bakery and laundry, will be located fifty feet away from the main building. The ventilation of the building has also been given unusual consideration, the result being that there will be a perfect and complete change of air throughout the structure each minute—this means forty cubic feet of fresh air for each patient at frequent intervals as stated. Another excellent feature about the building is the almost entire immunity from fire afforded to occupants by means of a series of easily accessible fire-escapes arranged along the west wall of the building.

Capuchin Order in Wisconsin.

PREVIOUS to 1856 the Order of Capuchins did not exist in the United States, but, like other ancient Orders of the Church, it had sent its contingent of missionaries to this country. Wisconsin is especially indebted to the Belgian and Holland provinces of Minor Capuchins for many of its pioneer priests.

In 1856 two secular priests of Switzerland, Gregory Haas and John Anthony Frey, induced by the reports sent by Bishop Henni to Switzerland, his native country, prepared to leave their home and go to aid the zealous Missionary Bishop in administering to the spiritual wants of the German Catholics in his extensive Diocese.

To make their work more effective and lasting, they concluded to establish a religious order in this Diocese, and, being most familiar with the Order of Capuchins, so popular in their own country, it naturally became their ambition to transplant it to this. They came, therefore, to Milwaukee, on or about September 12, 1856, reporting to Bishop Henni, who at once assigned Father Haas to the pastorate at Kenosha, and the Rev. Father Frey to that of St. Mary's Church, Milwaukee.

A few months later, the Bishop having approved of their design to establish an Order, they obtained possession of the little log church at St. Nicholas, now Mt. Calvary, in Fond du Lac County, Wisconsin.

The corner-stone of the monastery was laid by the late Archbishop M. Heiss, at that time Rector of the Salesianum, near Milwaukee, in June, 1857. At the same time, yielding to repeated petitions of the two zealous priests, the General of the Order sent to this country the Rev. Anthony Maria Gachet, of the Helvetian Swiss Province, to invest the postulants and instruct them in the usages and practices of religious life.

On December 2, 1857, they received the habit, the Rev. Gregory Haas assuming the name of Francis, and the Rev. John A. Frey that of Bonaventure. At the same time a layman was also invested as brother Aegi-

dius. Father Anthony Maria was appointed, at this time, first Superior of the community, but on May 19, 1859, he left Calvary and assumed charge of the Indian Mission at Keshena, Shawano County, Wisconsin. Later he went to the East Indian Missions, returning thence to Switzerland, where he died in 1890.

Following the departure of Father Maria, came a period fraught with severest trials and almost insurmountable difficulties, which threatened the very life of this struggling community. However, through the tireless exertions of Father Francis, who had been placed in charge by his predecessor, these dangers were met and effectually subdued. Father Francis was then appointed Superior by General, the Most Rev. P. Nicholas S. Joanne, and the title of Guardian accorded him by letters dated September 25, 1860, and January 2, 1861.

From this time the number of postulants began slowly to increase. A school was opened in 1861, which on August 4, 1864, was inaugurated by the General as a college, under the patronage of St. Lawrence of Brundusium. This college now has one hundred and twenty students, including fourteen scholastics of the Order. On August 4, 1864, the Guardianate of Calvary was made a Commissariate, Father Francis obtaining the rights of a Provincial Vicar.

In 1865 Father Bonaventure came to Milwaukee to acquire a site on which to build a Clericate or House of Studies, for the Clerics of the Order, but the difficulties proved such that the erection of the church and monastery was for a time postponed after the necessary grounds had been secured. At the request of Cardinal John McCloskey, Father Bonaventure then went to New York for the purpose of erecting a monastery and church in that city, and as a result of these efforts the cornerstone of the Church of Our Lady of Sorrows was laid March 31, 1867, in Pitt Street, New York City.

Mount Calvary College, Mount Calvary, Wis.

On December 26, 1868, the church and convent at Calvary were almost totally destroyed by fire. But that which to others might have become an insurmountable disaster only proved an incentive for a renewed outlay of energy on the part of Father Francis, who at once commenced the erection of a new monastery, which he completed and entered August 26, 1869. The following year the college was also reopened.

Rev. J. Franciscus Haas.

One of the Founders of the Capuchin Order in Wisconsin.

THE Rev. Franciscus Haas was born at Matzerlen, Canton Solothurn, Switzerland, November 25, 1826. He was ordained priest December 28, 1851, and for a few years following he was officially connected with the Diocese of Basel. In company with the Rev. Bonaventure Frey he came to America in 1856, to establish the Capuchin Order in this country. Arriving at New York, September 2, 1856, they at once started for Milwaukee, where Bishop Henni received them gladly. The Rev. Father Haas first became pastor of the congregation at Kenosha, but stayed only a few weeks, and in order the better to execute his plans took charge of the small log church at St. Nicolaus, the present Mt. Calvary. In June, 1857, the Rev. Michael Heiss, Rector of the Salesianum at that time, laid the foundation stone for the first wing of the new convent. On December 2, 1857, both young priests accepted the habit of the Order from the Rev. P. J. Antonius Gachet, who came to this place to instruct the new monks in their duties. In April, 1859, Father Antonius left this convent and Father Franciscus became Superior of it. During the first ten years of his administration he had to undergo many hardships and sacrifices. In 1861 Father Franciscus built a church to the convent and during the following year a southern wing was added to it; in the same year the opening of the college took place. Everything looked favorable for the future when, on December 26, 1868, all the buildings were destroyed by fire. Through the great perseverance and almost superhuman efforts of Father Franciscus, the convent was rebuilt in the following year, and a year later the college was also reconstructed. At the request of the late Cardinal McCloskey, Father Franciscus sent Father Bonaventure to New York to establish a convent and erect a new church. During the same year Father Ivo was sent to Milwaukee to erect a convent. In 1870 Father Franciscus, at the special request of Cardinal McCloskey, went to New York to take charge of the St. John Baptist congregation, which was raised in moral and financial respect; this he executed with the best results. June 24, 1877, Bishop Krautbauer called him back and entrusted him with the charge of St. Joseph's congregation at Appleton, whilst Father Bonaventure was entrusted with the erection of a convent at that place. For twenty years Father Franciscus was Superior of the convent, first as Guardian till August 4, 1864, then as Commissarius from 1864 to November 5, 1875, and as Custos till October, 1879. He declined a reëlection and became Superior in the convent at Fond du Lac and afterwards at Appleton, till he was elected Provincial on October 15, 1885. In 1887 he went to Rome in the interest and cause of his

Rev. J. Franciscus Haas.

Order, where he stayed until 1892, at which time he returned to America. Soon after returning to this country, he again became a victim to a malady from which he had suffered at intervals for a number of years. This time, to the lasting regret of those with whom he had been associated; it proved fatal, his death occurring June 21, the feast of the Sacred Heart of Jesus. His remains were interred at Mt. Calvary. Father Franciscus was one of the first pioneer missionaries of Wisconsin, and a great factor in promoting the Catholic faith. Through his exemplary life he was esteemed by everybody.

Collegium Laurentianum at Mt. Calvary, Wis.

THE establishment of this college took place during Bishop Henni's first decade. On September 6, 1856, the Revs. Franciscus Haas and Bonaventura Frey arrived in Milwaukee and offered their services to Bishop Henni, who gladly welcomed them to the diocese. Previous to this time, the Rev. Father Haas had ministered a spiritual charge in the Diocese of Basel, Switzerland, from which place he obtained his dismissal in order that he might introduce the Capuchin Order in America. After coming to Wisconsin and having had charge of the parish

Rev. Bonaventura Frey.
One of the Founders of the Capuchin Order in Wisconsin.

at Kenosha for several months, he was transferred to the pastorate of a small congregation at Mount Calvary. The following year the corner-stone of the convent was laid by the Rev. Michael Heiss, afterwards Archbishop of Milwaukee.

On December 2, 1857, Fathers Haas, Frey and a lay brother made their solemn vows and were admitted to the Order by the Rev. P. Antonius Maria Gachet, who also instructed them in the duties of the Order. When Father Gachet took the Indian Mission at Keshena, Wis., Father Franciscus became Superior of the convent. During the next ten years Father Franciscus had many hardships to contend with, not the least of which was the desertion and lukewarmness of many to whom he looked confidently for aid and assistance, but who did much towards inspiring the success of the undertaking by their openly avowed belief in its ultimate failure. Nevertheless, he renewed his efforts and in 1861 the small log church was replaced by a new and larger building, and in the following year the Laurentianum was erected as a college for candidates for the priesthood.

In a short time, the college had sixty students, and the members of the convent increased in number as the conditions generally grew more favorable. There was, however, still more trouble in store for this struggling little community. On the night of December 25, 1868, the buildings were entirely destroyed by fire, but although this catastrophe proved almost overwhelming, through the tireless efforts of Father Franciscus the members of his Order had a new home on August 26th of the following year, and twelve months later affairs were in a proper condition for the students to continue their studies. Then prosperity came apace and new and improved buildings were erected. The year 1881 saw the completion of a solid and practical structure which was built according to plans and specifications of Architect Schickel of New York, provided with all of the latest and most modern improvements. The location also is superb, being the summit of a moderate hill, and thus affording a splendid view over the romantic surrounding neighborhood.

In 1885 a chapel for the exclusive use of the students was erected in connection with the college. St. Joseph's Hall was built in 1872. Over one hundred students are at present at the college.

St. Catherine's Convent, Racine, Wis.

History of Foundation.

THIS institution for the education of Catholic young ladies was founded in 1862 by Mother M. Benedicta Bauer and Sister M. Thomasina Ginker, of Ratisbonne, Bavaria. They were members of the Dominican community of the "Convent of Holy Cross," founded in Ratisbonne in the year 1237, only sixteen years after the death of the illustrious founder of the order, St. Dominic.

Mother Benedicta had been prioress of this convent for a number of years, but wishing to undertake missionary labor in America, she, with Mother Thomasina, by permission of their superiors and ordinary, Bishop

Ignatius Senestry, left Ratisbonne September 22, 1858, and came to Williamsburg, N. Y., where Mother Benedicta had a few years previously, while superior of the Convent of Holy Cross, established a mother house which has grown to be a very prosperous community. They remained here some months, and after visiting their co-religionists at Somerset, Ohio, accepted the invitation of Bishop Henni, to establish a mother house in the Diocese, now Archdiocese, of Milwaukee.

They were sent to Green Bay in 1861, where they purchased two lots now occupied by the Cathedral and episcopal residence. They brought with them two postulants, who were received into the order, one of these being the present superioress, Mother M. Hyacintha.

In Green Bay they took charge of St. Mary's parochial school and conducted a small select school and music class. Finding the future prospects of Green Bay rather discouraging, Bishop Henni advised the Sisters, who had meanwhile increased their number to six, to locate at Racine, where the now flourishing community has been ever since.

At Racine they took charge of St. Patrick's, St. Joseph's, and afterwards St. Mary's parochial schools. For a short time the little community had a home in a private dwelling house opposite St. Patrick's Church, until they succeeded in obtaining four lots and a two-story building on Twelfth street, South Side.

In the spring of 1864 an addition, thirty-three by seventy feet, was erected, running west from the first building. It was built of brick and had four stories, including basement. The young Sisters, among them the present assistant, Sister M. Cecilia, did all of the lathing in this wing to lessen the expenses. A chapel was fitted up on the fourth floor.

In September, 1864, a day and boarding school was opened. This was the small beginning of the present St. Catherine's Academy, whose growth has been slow, but steady and solid. In 1865 a chapel, running east of the main building, was erected; it was dedicated on Rosary Sunday, 1865, in honor of St. Dominic.

Period of Trials.

Trials and afflictions threatened, more than once, to annihilate the struggling community. Mother Benedicta was taken sick in May, 1865, with cancer of the stomach; she lingered through this painful illness till October 13th, when she breathed her last, fortified by the rites of the Church, at the age of sixty-three. She had the happiness of living long enough to see the new chapel dedicated. She was a woman of noble character, highly educated and a fine musician, a veritable piano and organ virtuoso. Her career in America had been full of hardships and privations, but her indomitable energy overcame all difficulties, and she knew not the word fail.

At the time of her death there was considerable indebtedness and little or nothing with which to liquidate it. The community now numbered twelve Sisters and had charge of St. Mary's and St. Patrick's schools in Racine; St. Mary's, Port Washington, and St. Norbert's, Roxbury, Wisconsin.

After Mother Benedicta's death Mother Thomasina was appointed prioress by Bishop Henni. She was a noble and heroic woman, willing to undergo any amount of hardship, and truly sacrificed her life for the good cause. Besides attending to her onerous duties as prioress, she also had charge of St. Mary's school, where she had taught for three years. She was seized with typhoid fever, contracted while nursing a young novice, who had brought the disease into the house from the mission in Port Washington. This novice, Sister Petrina, died August 15, 1866. Mother Thomasina's strength having been exhausted by her attendance on Sister Petrina, the fever at once took a firm hold, and she succumbed to the disease after an illness of two weeks, at the early age of thirty-three, having been prioress only eleven months.

It would be difficult to describe the condition of the poor Sisterhood at the time of Mother Thomasina's death. Six members were down sick with typhoid fever; there were no funds, consequently no credit, which can be illustrated by one instance: A package was brought by the express to the convent one day, but as the charges of delivery—twenty-five cents—could not be found in the house, the parcel was taken back to the express office, until the sum was procured for its release. In fact, the community was on the point of dissolution, but the all-seeing eye of God watched over the struggling community, and, sustained by His grace, they remained faithful under their heavy crosses and trials.

November 2, 1866, Sister M. Raymunda Graf, of Ratisbonne, who had joined her companions, Mother Thomasina and Benedicta, in 1863 died of consumption. Her death was certainly hastened by grief at their early death. Thus the founders of St. Catherine's Academy passed away within the short space of three years from the time of first foundation, and left the young Sisters to their own resources, totally inexperienced in all business transactions and the wiles of the world.

During Mother Thomasina's administration two and one-half lots had been added to the property.

Appointment of New Prioress.

Since the required number of Sisters necessary for a formal election of prioress was lacking, the Rt. Rev.

Bishop Henni appointed Sister M. Hyacintha Oberbrunner, and Sister M. Cecilia Fox, aged respectively twenty-five and eighteen years, prioress and sub-prioress. They still hold their offices, having been formally elected in 1883, and reëlected in 1889, and 1895, the number of Sisters necessary for an election being complete.

In this time of financial distress, the good and kind Bishop Henni, who had always been a true friend and counselor, recommended the struggling community to the generosity of the late King Louis I. of Bavaria, who

St. Catherine's Academy, Racine, Wis.

greatly relieved the distress by liberal donations. But trials of a more serious nature visited the much-tried Sisterhood; one of the Sisters, thinking the convent could not flourish under the many difficulties besetting it, left, and caused the withdrawal by their parents and pastor of five novices and some promising postulants. This was a terrible blow to the house, and the remaining few becoming disheartened, were again on the point of dissolution, but the all-merciful God sent help when all hope seemed gone.

On the urgent appeal of the late Archbishop Heiss, then rector of St. Francis' Seminary, and the late Rev. F. X. Weinhart, who had always been warm friends of the much-afflicted Sisterhood, Bishop Henni at once sent the Rev. J. A. Birkhaeuser to take charge of the convent as resident chaplain. He came in March, 1868, and remained as stationary chaplain until March, 1870, when he was appointed pastor of St. Mary's Church; he attended the convent, however, as the regular Father Confessor. He is the author of "Birkhaeuser's Church History," used in most of our seminaries as well as in Great Britain.

The Rev. Patrick Seibold, an elderly, infirm clergyman, was then sent by Bishop Henni as resident chaplain, his functions being to read Mass and administer Holy Communion to the community. He led the saintly life of a recluse, and remained from March, 1870, until April 23, 1884, when he died of old age and infirmity.

Father Birkhaeuser was appointed professor at St. Francis' Seminary in 1873. From there he attended the convent as regular confessor, coming weekly in sunshine or rain, for eleven years. After Father Seibold's death he again became resident chaplain, which position he still holds. Under his direction, with Mother

Hyacintha's wise and prudent management, the precarious condition of the community improved.

In 1869 an addition, 70 by 33 feet, was built, extending south of the old building. In 1874 another addition, 82 by 33 feet, was built, extending south, in the same direction as the building of 1869. During the erection of this addition an incident occurred which caused a sudden interruption, and the building could not be completed until the next spring.

Involved in a Lawsuit.

About July, 1874, the community received the startling intelligence that the will of the late Mother Thomasina was to be contested on the grounds of illegality. Her relatives, the Ginker family, in Bavaria, laid claim to the property, which was held by the community at the time of Mother Thomasina's death. Mother Thomasina, ignorant of the laws of the country, had bequeathed the property to Sister M. Hyacintha and Sister M. Cecilia, to be held "in trust" by them for St. Catherine's Academy, and for no other purposes.

A lawsuit was brought by these relatives against the community, and in two instances, in the Circuit and the Supreme Courts, was decided in favor of the plaintiffs, on the ground that Sisters M. Hyacintha and Cecilia could not hold the property "in trust" for St. Catherine's Academy, as this institution had never been incorporated; consequently, it was not known as a corporate body, and no property could be held or willed "in trust" for the same, as worded in Mother Thomasina's will, which had been drawn up by an inexperienced attorney.

After the two decisions against the defendants, they decided to engage Messrs. Fish and Lee instead of Messrs. Dyer and Dixon, ex-chief justice of the supreme court, who had heretofore conducted the suit. Messrs. Fish and Lee asked for a new trial, taking up the case on a different basis. They alleged that, as the property had accumulated and increased in value by the joint labors of the entire community, Mother Thomasina, not aware of the fact, had, consequently, no right to make any such will or testament. Against this charge the opposing party saw they could lay no legal claim, and, therefore, the day on which the case was to be tried, offered to settle, which offer was accepted by the community.

The Sisters had on several previous occasions offered to compromise with the Ginker party for $1,500, but they would accept nothing short of $7,000. Now, however, the presumptive heirs were glad to accept the first offer of $1,500. The Sisters had to pay the costs of court, which, with lawyers' fees and settlement, amounted to $4,000. The community being short of funds at the time, Messrs. Fish and Lee at once forwarded the amount of settlement to Messrs. Van Buskirk and Ritchie, lawyers for the Ginker family.

The lawsuit lasted three years, a time of probation and anxiety, yet, thank God, the trouble was borne by the much-tried community with true Christian resignation, and the holy bonds of sisterly affection were thereby much strengthened. From this time forward God's blessing seemed to rest on the convent, as the improvements made in quick succession would indicate.

The old chapel, erected in 1865, no longer adequate to accommodate the fast increasing Sisterhood, was torn down to make room for a more commodious edifice. The corner-stone of the new chapel was laid on Pentecost, June 1, 1884, and the first services were held on the Patron Feast of St. Joseph, April 28, 1885. It was

South View of St. Catherine's Academy, Racine, Wis.

solemnly consecrated by Archbishop Heiss on the 16th of July, 1885, Feast of Our Lady of Mount Carmel, under the title of "Our Lady of the Holy Rosary." In 1885 an extensive wing was added to the academy.

Among the benefactors of the community special mention must be made of the Rev. Michael Bauer, brother of the late Mother Benedicta Bauer, who was a fast friend of the house from the time of its foundation until his death, which occurred in 1879; and Father Inama, of Roxbury, Wisconsin who donated a farm of one hundred acres on which has been erected a commodious edifice for Sisters and boarding pupils.

The community now numbers one hundred and seventy, and besides conducting an academy and all the parochial schools of Racine, they have charge of many schools in this and other states.

The mother house and novitiate are located here and were affiliated to the "Third Order of St. Dominic" by

letter of the late Master General Joseph Marie Sanvieto, July 12, 1877.

The limited accommodations of St. Catherine's Academy in the early years of its struggle for existence necessarily limited its educational scope, but with the growth of the community the academy has also developed, and done good, solid work. The addition of the extensive wing erected in 1885 increased the accommodation for boarders. The academy now has all the modern improvements; it is heated by steam, well furnished with baths, and lighted by gas. The institution is situated in the most beautiful part of Racine, which, on account of its delightful, almost peninsular location, is called the Belle City. It has pleasant and extensive recreation grounds with a view of Lake Michigan, into which the city extends for a distance of five miles. The delightful climate of Racine is well known to seekers of a health resort, and medical statistics show that Racine has the lowest death rate of any city of like population in the Union, making a most healthful location for the academy, which is easy of access, as the electric railways from all depots pass the institution.

Aim and Purpose.

In 1874 St. Catherine's Academy was chartered with full powers for conferring degrees. Its aim is to give a thoroughly solid education, fitting young ladies for any position in life, and above all for true Christian womanhood. Education in the hands of a truly Christian woman is a scepter that rules the greatest dominion on earth; without Christianity education proves a siren to thousands, alluring them on to certain destruction.

"Ceaseless growth toward God," this is the ideal; this is the law of human life proposed and sanctioned alike by religion, philosophy, and poetry. "Dulcissima vita sentire in dies se fieri meliorem." This ceaseless growth toward God has ever been the aim of the Sisters of St. Dominic, faculty of St. Catherine's, in educating the young ladies under their charge. The educational sphere of St. Catherine's Academy may be limited and hampered by social and religious environment, but is like a circle in the ocean, steadily and surely increasing.

Departments.

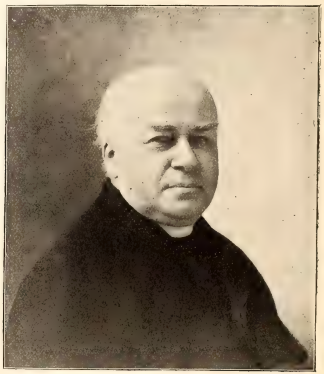
Primary and Preparatory Departments: These departments are designed for students who are too young to enter the academic department.

Academic Department: This course requires four years; it embraces every advantage for the thorough and refined education suited to young ladies of the present day to prepare them for any changes wrought by the fickleness of fortune, so that should circumstances demand it they would be able to earn an independent living. Students who complete this course will receive a diploma.

Normal Department: At the urgent request of some of the friends and patrons a normal course was established in 1888, with the most gratifying results. The religious orders are taxed to their utmost to supply teachers for the parochial schools, but, withal, there still remains a great dearth of teaching force, and it is, therefore, to meet this want that the Sisters have established a normal department. Two courses have been adopted:

I. An elementary course of two years.

II. An advanced course of two additional years.



Rev. J. A. Birkhaeuser, Chaplain.

The elementary course is to prepare teachers in the shortest possible time for either parochial or public school.

The advanced course is for those who had the leisure and desire for a higher culture.

Students who complete the elementary course receive a certificate; those completing the advanced course receive a diploma.

Although music is an optional study, still the Sisters would advise its pursuit by every young lady, pursuing either course, as organists are always in demand in the parochial schools; for this reason special attention will be paid to church music.

Commercial Department: This course requires but one year, provided the student is proficient in the preparatory studies. It aims to prepare pupils to earn their living as accountants or bookkeepers. Many young ladies are filling these lucrative positions.

English Literature Department: Some parents prefer to have their daughters devote less time to the sciences and mathematics than to general literature, for which purpose this department has been established. The time required is two years.

Art Department: This work requires two years, and includes drawing in pencil and crayon, pastel, water color, and oil painting, also use of the air brush.

Department of Music: Two courses have been adopted in this department. This course is specially adapted for those who wish to become organists, but cannot devote longer time to the study of music, the efficient corps of teachers having had the advantage of a complete course of instruction direct from the fountain source.

II. Graduating: Upon completing this course the pupil will receive a diploma.

Each course requires three years, though pupils with talent and close application may complete the course in a shorter time.

Societies, Religious: The Children of Mary, composed of all the pupils who have made their first communion; the Children of Holy Angels composed of the pupils under twelve years of age; the Living Rosary, to which all of the pupils may belong.

Literary: St. Catherine's, composed of pupils of the advanced classes, no others being eligible to membership.

Music: St. Cecilia's, to which all the music pupils are admitted.

St. Nicholas' Hospital, Sheboygan, Wis.

THE original founder of this branch of the great Order of the Seraphic St. Francis, was the late Bishop John George Mueller, of the diocese of Muenster, Germany. The mother house of this new community, called the Black Franciscan Order, was established in the year 1854 at St. Maurice, a suburb of Muenster, and the Rule of St. Francis, as approved by Pope Leo X. in 1519, was adopted for its guidance. The first director was the above said Rt. Rev. J. G. Mueller, who died in 1864. His successor was the Very Rev. Theodore Ross, who is still director-general of the community. Sisters of this Order first came to the United States in 1875. On October 15, of that year, twenty of them, with Mother Angelica as first superioress of this country, left the Fatherland, arriving at Alton, Illinois, on November 6, having previously been received by Bishop Baltes into the diocese of Alton.

The mother house of the American Province was started in Springfield, Illinois. The first director of the hospital there (St. John's) was Father Levi, pastor of SS. Peter and Paul's Church in Springfield. Its director at the present time is the Rev. L. Hinsen, while Sister Paula is superioress. St. Nicholas' Hospital at Sheboygan is one of the seventeen branch houses of this Community.

This hospital was opened on May 9, 1890, with Sister Alfonza as superioress. At the present time Sister Attala is at the head of this institution, being assisted by seven other Sisters. St. Nicholas Hospital maintains accommodations for from thirty-five to forty patients, and owing to the good and efficient work done there, is liberally patronized. A great deal of credit for the establishment of this hospital is due to the Rev. Nicholas Thill, former rector of Holy Name Church, and after whom the institution is named, and the Honorable Thomas M. Blackstock of Sheboygan, although it must, of course, be remembered that all of the citizens of that place, irrespective of religious belief, lent a helping hand and gave their warm support toward the enterprise.

There is a small chapel connected with this Hospital, of which the Rev. Father D. F. Thill, rector of Holy Name Church, has charge.

Since its establishment, St. Nicholas' Hospital cared for about two hundred patients annually, or fourteen hundred in all, not including the large number of sick persons who were nursed in their own homes. The Hospital is like its mother house, not a sectarian institution, but Catholic, where all sick persons, irrespective of their religious opinions, can obtain the best care and attention. The charges, also, are very reasonable, varying from four to seven dollars a week, while patients in destitute circumstances are received and cared for without any charges being made whatever. As a slight evidence of the value placed upon their services, the Sisters of St. Nicholas' Hospital receive annually six hundred dollars from the city of Sheboygan for two beds reserved for city patients, a similar amount to that given Lakeside Hospital.

Convent of St. Clara, Sinsinawa Mound, Wis.

ST. CLARA Convent of the Sisters of the Third Order of St. Dominic, was founded in 1846 at Sinsinawa Mound, Wisconsin, by the Very Rev. Samuel Charles Mazzuchelli, a native of Milan, who entered the Dominican Order at Faenza, Italy.

The records of the daily life of this saintly and zealous pioneer among the missionary priests, when given to the world, will reveal countless deeds of that wonderful enlightened heroism that we are accustomed to associate with the names of martyrs, but which his childlike simplicity forbade to be recognized during his holy lifetime.

His broad, far-seeing, progressive spirit, combined with his wonderful austerity and sanctity of life, made him the true apostle of the Northwest. He spent many years evangelizing the Indian tribes of Michigan, Wisconsin and Iowa, with no brother priest nearer than St. Louis. He built twenty-five or more churches between St. Paul and St. Louis; among these, the churches of St. Raphael, in Dubuque, Iowa, and of St. Michael, at Galena, Illinois, in 1835, having been appointed pastor of both towns. Dubuque was afterward created a bishopric, in a great measure through his influence. He built a school house with each church, for his burning zeal impelled him always to secure, first, the safety of the little children of his flock.

All this was done amid appalling hardships and privations. He founded a college at Sinsinawa Mound in 1846, of which he was first president, and almost immediately after, he founded a community of the Sisters of the Third Order of St. Dominic at the same place. This community was removed, after a short time, to Benton, Wisconsin, whence, however, they returned to Sinsinawa Mound in 1867. In 1852 the school at Benton was chartered as St. Clara's Academy, having been then in existence for five years. Parochial schools were also taught by these Sisters at the many parishes and missions where Father Mazzuchelli was laboring. In the infancy of the community, there were five members, of whom three are yet living. There are now five hundred members in all.

There have been thirty-nine institutions founded from this mother house in the archdioceses of Milwaukee, St. Paul, Chicago and Baltimore, and the dioceses of Green Bay, Peoria, Omaha, Kansas City, and Denver. Academies are also attached to several of these establishments, and parochial schools are taught in connection with all save two. The head of this congregation, whose title is "The Congregation of the Most Holy Rosary," is Sister Emily Power, Mother-General of the congregation, who has held the government by election of the Sisters since 1857. Her administration has been one of rare ability, wisdom and charity, as evinced by the spirit of the Sisters whom she has trained, while her brilliant and solid intellectual attainments, her broad and generous views on educational questions, her keen and vital interest in whatever concerns genuine educational progress, all marked her as a true disciple of Father Mazzuchelli, who gave his own spirit to the institute which he had founded.

As an example of this progressive, yet truly Dominican spirit, we mention the fact that the usual annual institute for teachers at Sinsinawa during the summer of 1897, was conducted by Dr. Maurice Francis Egan, of Washington University, with additional courses in experimental psychology and Biblical science, by Dr. Shields and Dr. Danehy, respectively, of St. Thomas Seminary, St. Paul. A course of training in methods for primary teachers was also carried on by one of the most accomplished experts in the Northwest.

The academy of St. Clara is yearly increasing in prosperity, as well as in its reputation for giving a thorough, practical training to its pupils. It is thoroughly well-equipped as to modern improvements in its buildings, everything pertaining to healthful and comfortable arrangements being of the newest and most effective character. Not very long ago, it was found necessary to enlarge the buildings devoted to school purposes, by an addition of an extensive structure, which has just been erected. This includes an enlargement of the chapel to double its former size, a similar treatment having been given to the convent dwelling.

In 1881 the Master-General of the Order, Father Larroca, visited the convent, accompanied by the Right Rev. Father Carberry, O. P., Bishop of Hamilton, Ontario. In September, 1893, Cardinal Gibbons visited the convent, accompanied by Archbishops Riordan, Chapelle, Hennessey, Kain, Redwood; Bishop Horstmann, Ryan, O'Farrell, McGovern, Scanlan, Gallagher; Mgrs. Gadd, of London, and Nugent, of Liverpool, with many of the reverend clergy.

The present chaplain of the convent, the Rev. Raymond Volz, O. P., succeeded the Very Rev. A. O. Walker, whose ill-health made it incumbent on him to seek a most needed rest.

The Order of St. Dominic, also called the "Order of Friar-Preachers," "The Militia of Jesus Christ," "The Order of Penance," "The Order of Truth," by the various pontiffs who fostered its growth, was formed in the early part of the thirteenth century.

There were three great branches, or Orders, as was usual in the formation of the great religious families, the great Order of Priests and Preachers, the Second Order of Contemplatives, and the Third Order. The Second was composed of women only; the last might comprise both sexes—women who embraced an active life in communities, and those of either sex desiring to lead a more perfect life in the world.

The founder of the Order was a young Castilian of high birth and royal connections, Dominic de Gusman. In his mingled official and religious capacity, as companion to his Bishop, commissioned as ambassador to France concerning some State alliance, the young Spanish priest-noble, seeing with his own eyes the dreadful havoc among souls caused by the Albigensian or Manichean heresy in France, heard a call from Heaven to give himself for the suffering souls on earth. One of the rules of the Albigensian preachers was an affecta-

tion of exterior austerity, covering the most hideous immoralities as part of their religion. The Spanish De Gusman saw that the exterior pomp surrounding the upper clergy of the day, according to the customs of the times, was used as a pretext by the heretics to deceive the common people, and prejudice them against their own spiritual guides. His great soul conceived the plan of forming a band of missionaries who should add to the highest intellectual training the poverty of life of the early apostles, and he succeeded in his designs. His Friars at first were Mendicant Friars, and their holiness and immense learning and power of preaching won the elite of the body of learned professors and students of people considered him as a wizard, while Bishop of Ratisbonne, worked like a simple priest to save souls, yet could find time for his scientific experiments, and for teaching in the schools. His yet greater pupil, the young Count of Aquin, in Sicily, a cousin of the Emperor Frederick II., is renowned throughout the world as Saint Thomas Aquinas, "The Angel of the Schools," author of the "Summa."

The Dominicans held chairs in all the great universities of Europe, and were the teachers of the learned world until the attack, which was generally made on all religious orders, crippled their efforts and silenced them in a degree with the rest.

St. Clara's Academy, Sinsinawa Mound, Wis.

the greatest universities of Europe to join their ranks. Dominic's spiritual children carried off the honors of the universities, and then went through the Continent, preaching to the people with the double prestige of great learning and great sanctity, to aid their cause. He himself and his first six companions had entered the University of Paris as students, and had drawn therefrom all that the great school could give them. Dr. Reginald, of Orleans, the pride of all France, was among the first to join the ranks of the new Friars, and thousands followed him.

Albertus Magnus, the scientist, natural historian, and botanist, so thoroughly versed in physics that the simple

At Salamanca the young Doctor Diego de Deza saved the cause of Columbus, as the latter repeatedly asserted, in his gratitude reminding Queen Isabella, in his last letter to her, of what both owed to his powerful and learned friend, Don Diego de Deza. The Dominican, in his capacity of Confessor and trusted counselor to the Queen, had opportunities of audience, which he used untiringly to obtain a favorable hearing for the explorer.

The Order speedily spread throughout the world, from Russia to the Philippine Islands, and these foundations still flourish. The Order was specially the leading one for good in England and Ireland at the period of

the Reformation, and so won the special notice of Elizabeth, who flattered herself that she had banished the hated white habit from her dominions. It remained for the Italian Government of our own day, hating and suspecting the Order, particularly for its learning and influence, to deprive it, for the most part, of the very foundations made by St. Dominic himself, at Santa Sabina, Santa Sopra, Minerva, and the Sisters' Convent at Santa Sabina. The Dominicans still remain there, but watched, crippled and restricted, as only zealous hate can do.

It is worthy of note that the Sisterhood was established first, even before the great Order, or that of the priests. The crying need for this was the pitiable condition of the young daughters of the French nobility, whom Dominic found wandering like stray animals in bands, their parents having been murdered in the systematic massacres by the Albigensians. The Saint, in 1209, founded a convent at Prouille, in France, at the foot of the Pyrenees, and there placed these daughters of the nobles to be protected and educated. This convent still exists, and contains a flourishing community. The great Order he founded in Rome, in 1215, six years before his early death in 1221.

The Dominicans came to America as missionaries with Columbus, and in the early days many sealed their testimony to the faith with their blood. The Sisters were established in South America in the early days of the discovery. St. Rose, of Lima, was their brightest luminary.

In the United States, the Dominican Sisterhood was founded about sixty-five years ago in Kentucky, under the auspices of the holy and zealous band of Friars-Preachers whom Bishop Fenwick brought to the New World. The Sisters have founded many houses throughout the South. The Northern congregation, which forms the subject of this sketch, is a distinct foundation, however, although each and all follow one rule of that Order which enjoys the happiness of ever and everywhere being simply and entirely Dominican.

Sacred Heart College, Watertown, Wis.

THE Sacred Heart College, at Watertown, Wisconsin, was established about twenty-six years ago (1872), and two years later received its charter from the Legislature of the State of Wisconsin, the same having associated with it the customary University privileges.

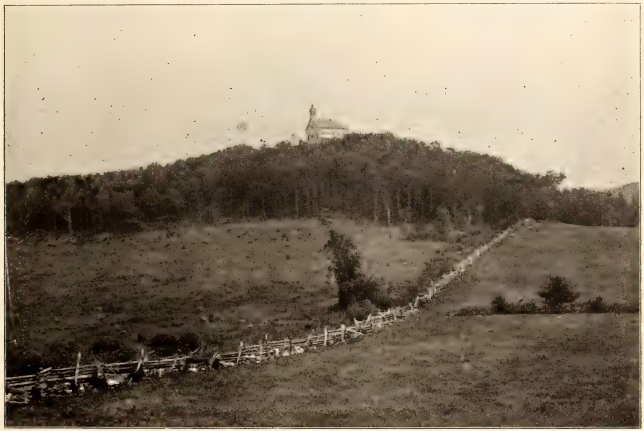
This institution is under the immediate control and management of the members of the congregation of the Holy Cross, who made it a practice of devoting their entire lives to the Christian education of youth.

The University is located on an elevated stretch of ground, on the western verge of the city of Watertown, and at a very short and convenient distance from the two great railway systems which pass through that city.

A few years from the time of its inception, so successful had this institution of learning become, that the modest building that had at first been erected, and was deemed of sufficient proportion to furnish all necessary accommodations for some time to come, was forced to give way to one altogether larger and more substantial. Once begun, however, in spite of the greatest precaution taken at the time of its erection, it proved inadequate to the demand put upon it, and so the present magnificent structure was erected some seven or eight years ago. This building, into which all the best and latest improvements, conducive to health, comfort and convenience, have been introduced, is four stories high, and occupies an area of 125x85 feet, thus affording ample room for spacious, well-lighted, and well-ventilated study halls and dormitories, besides the other departments necessary to an establishment of this character. The grounds upon which the University stands are extensive, affording ample space for outdoor sports so necessary to the health and happiness of the young, while the surrounding country, with its hills and groves, presents those natural attractions of varied and pleasing scenery which invite to frequent rural excursions, delighting the mind, while improving physical strength. The curriculum observed at Sacred Heart College comprises the study in art, science and commercial branches, including the languages, besides all that is requisite for a thorough and finished education. The religious convictions of non-Catholic students are in nowise interfered with. Speaking of this institution, a well-known and thoroughly reliable publication says: "As a result of fair and painstaking search, we do not hesitate to select this admirable institution, and to freely and unreservedly endorse it to every reader who seeks the best and highest, and who would secure the greatest returns upon his investment; for this excellent establishment has undoubtedly solved the important question of maximum returns combined with minimum of cost. Moreover, it is ably managed and thorough in its methods and equipment; in fact, all that could be asked or desired; hence, we do not hesitate to commend it in unqualified terms. We have no greater interest in this institution that in any other of its kind, but having, by unbiased investigation, assured ourselves of its superiority and worth, we consider it a duty to our subscribers to make such supreme merit more widely known."

Holy Hill, Wisconsin.

THIS noted center of religious fervor, which has gained, not only a national, but a world-wide reputation as a harbor and refuge for those whose abiding faith is placed in the Mother of God as an all-powerful and beneficent mediator, is situated about forty miles northwest of the City of Milwaukee, in Washington County. The hill embraces about forty acres of land according to government survey, and is described as the southwest quarter of the northeast quarter of Section 14, in township No. 9, north (Erin) and in Range No. 18, east of the principal meridian. The mountainous range, of which this hill forms a part, covers a distance of fully two hundred miles, extending in a southwesterly direction from the northern extremity of Door County to Madison, near where it ends at the head of a chain of beautiful lakes.



Bird's-eye View of Holy Hill.

Many of the larger and more imposing of the hills in this continuous range are to be found in Washington County, especially in the towns of Erin, Richfield, Polk and Hartford, where the line is more marked and the hills are higher, more numerous and more picturesque. Grander and more noticeable than any of its contemporaries in this group stands Holy Hill, its lofty peak rising to a height of two hundred and eighty-nine feet above its base; eight hundred and twenty-seven feet above the surface level of Lake Michigan, and fourteen hundred and nine feet above the level of the sea—the highest point of land in Eastern Wisconsin. The hill is located in the southeast quarter of the forty acres, and, approached from any direction, presents to the eye a graceful and symmetrical outline. Its sides, from base to summit, are crowned with a generous forest growth, which, protected from vandal hands by parochial injunction, retains all of its natural and original beauty. The view from the top of this eminence is magnificent and inspiring, the beautiful and ever-changing panorama being circumscribed only by the limits of vision. Look which way you will, there appears an almost endless vista of gentle elevations, fertile valleys and sparkling lakes, while here and there, like watchful guardians, the spires of numerous churches rear upward towards the sky.

The first entry of land in Erin was made on November 27, 1847, after which time the influx of settlers was so rapid that within two years nearly every available acre in the township had been preëmpted. It was not, however, until 1855 that the Rev. Francis Paulhuber, local priest of the neighborhood, entered the tract comprising Holy Hill with the intent of permanently estab-

lishing the title by deed to the Archdiocese of Milwaukee. In furtherance of this plan, the land was entered from government May 1, 1855, but although it is known on good authority that a deed to the Bishop of the Archdiocese was executed by him before the late John M. Gans, a notary public, there is nothing shown of record to that effect. Much trouble arose from this oversight, the land, in consequence, being regarded as private property and taxed accordingly. Some months later it was sold for taxes to Martin L. Cutler, who received a deed from Washington County on August 13, 1856. The land then remained in the possession of Cutler until March 9, 1868, when it was again transferred to the county, which in turn deeded it to the Trustees of St. Mary's Chapel, in the Town of Erin. This latter deed was dated and placed on record November 5, 1868. The last transfer made of this property was on May 26, 1876, when Romanus Goetz, John Pick and Bertram Schwartz, Trustees of St. Mary's Chapel, issued a quit-claim deed to the Most Rev. John Martin Henni, Archbishop of the Milwaukee Archdiocese of Wisconsin. This was recorded on June 24 of the same year.

A year after purchasing the hill, Father Paulhuber returned to his native town of Salzburg, Austria, where he died some years later. In 1857 the Rev. J. B. Haslbauer became pastor of the Richfield parishes, one of his first official acts being to erect a Cross on the summit of Holy Hill. The Cross, which was hewed from white oak, was five by seven inches in thickness and when erected stood fifteen feet above the ground. It was solemnly blessed by Father Haslbauer in June, 1858, when he came over from St. Augustine's Church for that purpose. To this Cross was attached a strong box for the deposit of such offerings as pilgrims and visitors might see fit to give. This, although originally intended only as a repository for small donations, proved a source of considerable revenue. For nearly forty years the old Cross has stood an emblem of the sufferings of our Saviour, and though seared and worn by Time's ungentle hand, it still remains a cherished and venerated monument of His priceless gift for mankind.

Showing Road and Surroundings of Hill from Hartford.

Father Haslbauer attended the parishes in Richfield until 1861, when he was succeeded by the Rev. George Strickner, who, like his predecessor, was also appointed custodian of the Hill property. At about this time was conceived the idea of erecting a chapel on the summit of the Hill. To this undertaking Father Strickner lent both his sanction and support, and work on the building was begun in the summer of 1862. The work was necessarily slow and laborious, for, although the building in contemplation was but a small one, nearly

all of the material had to be carried up the steep and rugged hillside. This consumed the greater portion of the following winter, and it was not until May 24, 1863, that the building was completed and blessed by Father Strickner. The chapel covered a space 16 feet square and was built of smoothly hewn logs. It was raised Good Friday, 1863, people coming from all the country round to assist in the work. This little chapel fronted to the west and stood on a solid stone foundation. The walls on the outside were ten feet in height, while on the inside there was eight feet of clear space between the floor and ceiling. The inside contained a rude but neatly covered altar and the walls were adorned with numerous pictures and charts illustrative and commemorative of events in the history of the Christian religion. Some benches, a brass vessel for holding holy water, and a box for offerings completed the interior outfit of the chapel. The Rev. Geo. Strickner continued as pastor of the Richfield parishes until 1870. The next pastor whose custodianship bore any significance to the increasing prominence of the Hill was the Rev. Ferdinand Raess, who was in charge of the parishes and hill property from May, 1875, to the fall of 1883. Intuitively, as it were, he foresaw the glowing future as earnestly predicted by Father Paulhuber a score of years before, and therefore exerted himself to the utmost to further and verify its absolute fruition. Thus he encouraged and made generous contributions to the many noticeable and lasting improvements which now adorn those sacred precincts. It was also during his custodianship that the roadway leading from below was graded and made passable, the first of the stations planted, and the chapel removed to make room for the grand and more appropriate edifice which now adorns the summit of the Hill.

To the completion of the improvements made during these years Father Raess applied himself with unabated ardor, and though many of them were costly, requiring the outlay of a large amount of money, he was, through his own persistence and the generosity of others, enabled to successfully accomplish the undertaking. That all of this demanded a vast amount of physical as well as mental exertion is evident, for in addition to almost continuous journeyings in search of the necessary aid for the completion of his cherished plans, he had also to minister to the spiritual wants of two separate congregations.

First Station.

An important and attractive feature was added to the Hill during the year 1878, when the Way of the Cross was established and the first of the stations planted by the pathway which leads in its circuitous route to the summit of the Hill. This work was also accomplished

under the administration of Father Raess, although it is not positively asserted that the idea originated with him, but is rather believed to have emanated from the Rev. Dominicus, a Capuchin Father.

When the first stations were erected in 1878, a new pathway was laid out and graded. This route deviated considerably from the old one, traversing the high ground and meeting the original path where the Ninth Station now stands. The stations are fourteen in number, and are placed at regular intervals from the entrance at the base of the Hill to the church at the top. The length of the pilgrimage is just eighteen hundred and sixty-two feet, the last station being at an altitude of two hundred and sixty feet above the gateway. The entire journey is made through a dense forest, which imparts a profound and unchanging gloom throughout the way.

For more than a decade of years the original stations served their purpose well. Being made of pine, however, a material not calculated to withstand the severe changes of weather in such an exposed position for any considerable length of time, they became worn to such an extent that it was deemed necessary to supplant them with something of a more durable nature. In the summer of 1889, and during the custodianship of Father Zimmer, a new set of stations were begun and completed. The new stations are built of brick and are two feet and four inches in width, four feet and two inches long, and seven feet and six inches high. The frames, which form receptacles for the Scriptural representations, are of hard wood. The representations, made in New York City, are zinc casts, in bas-relief, and beautiful and life-like in design. The total cost of the fourteen stations complete was $1,046.55. On May 24, 1890, being the Titular Feast of St. Mary's Church on Holy Hill, the new Stations of the Cross were blessed by the Rt. Rev. Mgr. Augustine Zeininger of Milwaukee. It was a notable occasion, the day and occasion bringing together an assemblage of fully four thousand people, the largest number which up to that time had ever met on Holy Hill.

Third Station.

Of all religious denominations known to mankind, none have so rigidly adhered to the ritual observances and customs established by their Church as the Catholics. One of the most beautiful and impressive ceremonies of this Church, which has remained sacredly unaltered through its many years of existence, is the Way of the Cross, which emblemizes the sentence, sufferings, death and burial of the Saviour. Here, in semblance, the same scenes in which he played so divine and heroic a part are reproduced, the same prayers are offered, and Stabat Mater sung as when first composed.

Each station represents some particular event that transpired from the time when Christ was sentenced before Pilate until his body was taken from the Cross and sepulchered.

As regards the various inscriptions with their interpretations, meditations enjoined upon pilgrims and the Stabat Mater and general explanation of the stations and their uses, an unquestionable authority says: "Among those devotional exercises which have for their object meditation on the Passion, Cross and Death of our Lord and Saviour Jesus Christ, sovereign remedy for the conversion of sinners, for the veneration of the trepid, and for the sanctification of the just, one of the chief has ever been the exercises of the Way of Calvary called *via crucis*. This devotional exercise has continued in an unbroken tradition from the time of the Crucifixion, when Christ ascended into Heaven, and it originated first in Jerusalem among the Christians who dwelt there. Out of veneration for those sacred spots which were sanctified by the sufferings of our Divine Redeemer, even from the primitive time of Christianity, as we learn from St. Jerome, "Christians were wont to visit the holy places in crowds; and there were gatherings of all persons," he says, "even from the farthest corners of the earth, to visit those holy places," and "which continued down to his own times."

From Jerusalem this devout exercise was introduced into Europe by various pious and holy persons who had traveled to the Holy Land to satisfy their devotion. Amongst others, we read of the blessed Alvarez, of the Order of Friar Preachers, who, after he returned to his own Convent of St. Dominic in Cordova, built several little chapels in which, after the way of separate stations, he had painted the principal events which took place on our Lord's way to Mount Calvary.

In later years observants of the Order of St. Francis, as soon as the foundation of their Order was established, introduced them into the Holy Land; and more especially from the year 1342, when they had their house in Jerusalem established, and had the custody of the sacred places; then, both in Italy and elsewhere, in fact, throughout the whole Catholic world, began to spread the devotion of the *via crucis*.

Fourth Station.

This they effected by erecting in their own churches fourteen separate stations, in visiting which, it was said, "the faithful, like the devout pilgrims who go in person to visit the holy places in Jerusalem, do themselves also make this journey in spirit, whilst they meditate on all that our Lord Jesus Christ vouchsafed to suffer for our eternal salvation at those holy places in the last hours of His life."

Of the stations at Holy Hill, Number One faces to the

north. The picture at this station represents Christ surrounded by soldiers, receiving his sentence. In the background Pilate is to be observed in the act of washing his hands, significant that he frees himself from the responsibility of the cruel condemnation. The Second Station fronts west, and has four figures in the picture; it represents Jesus bearing the Cross. The Third Station represents Christ falling beneath the weight of the cross. The surroundings of Station Four are exceedingly gloomy, the forest growth at this point being extremely dense. At this station is represented the meeting of Jesus with His mother, the face of the Saviour being covered with blood. East of Station Five lies a deep valley in which stands the parsonage dining-hall and sleeping apartments for the pilgrims, while an upward glance to the southeast obtains a view of the church roof, steeple and gilded cross. Here the Saviour is discovered, bowed beneath the weight of His burden which Simon is attempting to aid Him in carrying. Directly across from the Sixth Station the ground slopes abruptly down, while far below, in almost perpendicular line, are to be seen the roofs of the parsonage and Pilgrims' Hall. Upward and to the southeast one may also obtain an almost unobstructed view of the church. The scenery from this point of vantage is particularly grand and impressive. The meeting of Jesus and Veronica is represented at this station, Jesus laden with the cross being the central object, while Veronica bows in front offering him a cloth with which to wipe the blood and sweat from his brow. At Station Seven Jesus, again overcome with his burden, has fallen to the ground. At the point where Station Eight is located the forest growth entirely obscures the church from sight, but eastward leaves a perfect view of the parsonage in the valley beneath. Between this and the next station, a pathway leading up from the parsonage is seen on the left. This was the original means of reaching the summit from below, but now, owing to the steepness of the route, it is used only by those having business at the parsonage. At this station, Jesus is represented giving advice to the women of Jerusalem. The next station, which faces east, is situated in a most romantic spot close to and a little southeast of the spot where the "Shrine by the Wayside" and the old station once stood. A little further north is an old pathway which at one time provided a shorter route to the church. Those who have driven this far invariably leave their carriages behind, making the balance of the journey on foot, the road to the church from that point being exceedingly steep. At this station Jesus falls for the third time, and Simon is again discovered in the act of helping him to lift the Cross. To the west of the path, which leads to

Ninth Station.

the Tenth Station, the bank descends abruptly to a depth of over a hundred feet, lending additional strength to the wild and natural ruggedness of the surroundings. This picture represents soldiers in the act of stripping Jesus of his clothing and drenching him with water. Station Eleven is in a most commanding position, from whence, looking towards the southwest, a first glimpse of the outlying country is to be obtained. The picture here represents soldiers in the act of nailing Jesus to the Cross. The Twelfth Station is surrounded by a magnificent growth of young timber, while to the rear are to be found some fine oaks and poplars, and a little to the east some excellent specimens of white birch. This

Fourteenth Station.

is the most lonely spot to be found along the whole pilgrimage, the solitude and gloom being absolutely intense. The picture here represents the death of Jesus upon the Cross. From the next station it is but a short distance to the church, which is in plain view. The picture at this point represents the lifeless body of Jesus being taken down from the Cross. The view obtained from where the Fourteenth Station is situated is beautiful beyond expression, an endless and changeful panorama meeting the eye at every turn. New beauties are revealed at each glance until the very heavens seem to sparkle in myriad reflections of Nature's priceless gems. At this last station of the pilgrimage the story of a sublime and measureless love which passeth all understanding, and of the greatest tragedy this world has ever known, finds fitting sequel in the sepulcher of Jesus.

As the reputation of the Hill grew apace and its patronage increased, it soon became evident that the little log chapel was altogether inadequate to the demands made upon it. Especially was this the case on certain days and occasions when thousands would assemble to participate in the services held. Realizing the immediate needs of means to provide necessary and proper accommodations for these worshipers, Father Raess immediately set about the erection of a new and larger church, in which undertaking he not only received the hearty approval of Archbishop Henni, but also much substantial aid from the Diocese. Plans were drawn for a suitable edifice and early in the spring of 1879 the work began in earnest. This building has an extreme length of seventy feet and is forty-six feet in width. In addition to its mean length is an extension for the altar and there is also an annex at the extreme northeast corner for a sacristy, eighteen feet square. The walls of the building are of solid brick and twenty feet high to the eaves, and, as a means of additional security, they are anchored to a massive stone foundation. The roof of the building is steep, and above it rises the steeple, surmounted by a gilt cross, which is

some sixty-eight feet above the water table. Each of the corner and side walls is doubly strengthened with heavy brick buttresses extending from the stone foundation to the cornice. The windows, which are of handsomely ornamented stained glass, are fourteen in number. The corner-stone, which was laid in June, is located in the southwest corner, about three feet from the ground, and bears the inscription, "Erected 1879." The water table, window and door sills, copings and buttresses are of limestone. The work on this building, though naturally slow and laborious, was at length completed, and on September 8, 1881, in the presence of a vast assemblage, the church was

"Hermit of the Hill," near which his log hut was built some fifteen years previously. This parsonage, which is quite an imposing structure, was completed in 1880. The building which is three stories in height, covers an area of 28 by 26 feet. The first story, built entirely of stone, is used for a dining room, kitchen, pantry and cellar. The second and third stories are of frame, the former being provided with a spacious parlor, study, bedroom and closet, and the upper one divided off into sleeping apartments. A wide veranda is on a level with the second story, and extends across the entire front of the building. Father Raess moved to the parsonage in October, 1880, and resided there continuously until

Priests' House.

solemnly blessed by the Most Rev. Archbishop Heiss, under the patronage of "St. Maria Auxilium Christianorum," or "St. Mary Help of Christians."

As soon as the work on the new church was well under way, Father Raess moved from St. Hubert's parish in Richfield and took up his residence in the old Swiss cottage owned by Roman Goetz, which brought him much nearer to the work in which he was then engaged. It was at this time that he planned the erection of a parsonage, the spot selected for its site being to the north in a deep ravine which runs above the foot of the Hill. This spot is very secluded and romantic, and supposed to be the identical one chosen by the

September, 1883, at which time he relinquished his custodianship of the Hill. In retiring from this field of labor in which he had accomplished such great and lasting good, Father Raess bore with him the confidence and respect of the entire community.

Of his earlier life we learn that he was born at Glarus, Canton Glarus, Switzerland, January, 31, 1831. Obtaining his earlier education in the gymnasium presided over by the Benedictine Fathers of Desentes, at Greim, he entered the Episcopal seminary at Chur, where he completed his course, graduated in philosophy and theology and was ordained priest by Bishop "Von Carl," August 3, 1856. He came to America in 1867, and at

once assumed the duties as pastor of a parish at Ellenville, N. Y., where he remained until 1871. He next went to Covington, Ky., where he officiated until 1873, after which he was placed in charge of a congregation at Manitowoc, Wis. He was then appointed to the parishes of St. Hubert and St. Augustine, assuming those duties on April 9, 1875. Relinquishing this charge in September, 1883, he for the following five years performed the duties of pastor in different localities, and was on July 3, 1888, appointed to the pastorate at New Berlin, Waukesha County, Wisconsin. From there he was transferred to Kieler, Grant County, in 1891, from where he removed to Le Roy, Wisconsin, in the summer of 1896.

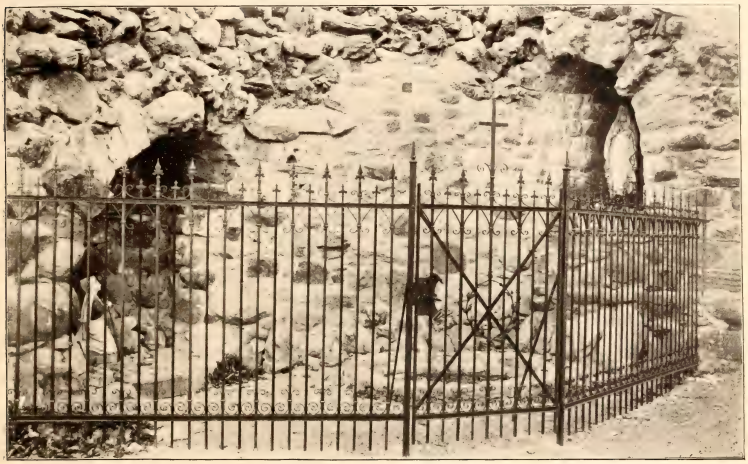
After the departure of Father Raess, Father Nicholas M. Zimmer succeeded to the custodianship of Holy Hill. Like his predecessor, Father Zimmer ministered to the spiritual wants of the congregations of St. Kilian's in Hartford, and St. Patrick's in Erin, besides devoting a considerable portion of his time to the Hill and its general improvements. When Father Zimmer first took charge of the church property in 1883, the interior of the church was but scantily furnished, but now, due almost entirely to his zealous and persistent efforts, its church equipments, furniture, paintings, statuary and ornamentations compare favorably with those of the most stately edifices in Wisconsin. Upon entering the body of the church, the first thing to attract the eye is the beautiful frescoing which adorns the whole interior. This work which was completed in the spring of 1892, is a marvel

Case of Crutches and Canes.

of elegance and artistic design. The principal features, however, are the three new and beautiful altars which were erected by Father Zimmer at a cost of $1,100. These altars are of Gothic design and in beauty as well as finish represent the highest order of workmanship. The two side altars are about one half less in size than the center one, which is over twenty feet in height. Each of the side altars is an exact duplicate of the other with the exception of its furnishings and ornamentations, the one to the east, on the right hand side, containing a statue of St. Ann, with Mary, the Blessed Virgin, as her child, whom she instructs for Heaven, while the one to the left is dedicated to St. Joseph, whose statue also appears in its center. The main altar, which is extremely beautiful, stands well back from the railing of the sanctum. It is a really magnificent and imposing piece of work, its lofty spires and delicate and graceful minarets looming high up within the shadows of the dome. The gilded cross at its apex rises beyond the architraves until lost among the entablatures of the numerous and graceful arches. The center of this altar, which is dedicated to the Blessed Virgin Mary, Help of Christians, is ornamented with a large and beautiful statue of the Virgin and Child Jesus. This statue was made at Munich, Germany, and was imported to the United States in 1876, when it was placed on exhibition at Philadelphia during the Centennial Exposition. It was finally sold to a resident of Wisconsin, who presented it to Holy Hill. Both the high altar and sacristy contain many rare and beautiful articles of worship, every one being the gift of some liberal or pious-minded person. Among these gifts might be mentioned a costly monstrance, a ciborium,

Chapel—Showing Clergy and Pilgrims after High Mass.

a safe or coffer, six Gothic candlesticks, a set of dalmatics, surplices, three albs, and vestments of different colors. There are also many other rare and beautiful objects distributed around the building, of which, however, at this time it is unnecessary to speak. In former years there were rudely constructed benches in the nave of the church which had to give place to new seats artistically in harmony with the whole interior. Of the many minor improvements contributed to Holy Hill, through the personal exertions of Father Zimmer, the bell-tower is probably most noticeable. Prior to 1885, a fund was raised to purchase a bell for the church, and on its



Fac-simile of Grotto at Holy Hill.

arrival at the Hill, during the summer of that year, it was deemed best to build a special belfry for its accommodation. Accordingly, a substantial tower was erected at a point southeast from the church. This tower is fourteen feet square at the base from where it tapers slightly towards the top, its extreme height, including the cross by which it is surmounted, being thirty-five feet. The weight of the bell is twelve hundred pounds.

The Rev. Nicholas M. Zimmer, who not only continued the work so zealously performed by Father Raess, but is personally responsible for many of the most notable improvements, is the oldest son of John and Catherine (Friedrich) Zimmer, who emigrated from Germany in 1847. Soon after coming to America, they purchased a farm near Menomonee Falls, Waukesha County, Wis., where Nicholas M. was born January 10, 1848. Father Zimmer received his earlier education in the parochial school at Fussville, and afterwards attended for two terms a public school which was near his own home. At fourteen years of age he entered St. Francis' Seminary at Milwaukee, where he began and completed his course of classical and ecclesiastical studies. He was ordained to the priesthood by the Rt. Rev. John Martin Henni, on December 17, 1870, saying his first Mass on Christmas Day of the same year, at Fussville, in the same church where he was baptized, had received his first Holy Communion and was Confirmed. On January 1, 1871, Father Zimmer was appointed as assistant priest to the Rev. Father Conrad of Holy Trinity Church, Milwaukee, where he remained until the May following, when he was placed in charge of St. John's congregation at Paris, Kenosha County. In June, 1872, he was appointed pastor of St. Joseph's parish at Grafton, Ozaukee County, but within six months was transferred to St. Alphonsus' Church at New Muenster, where he

remained until May, 1874. He was next pastor of St. Francis' Church at Lake Geneva, Walworth County, which was an Irish congregation with a German out mission. He remained at that charge until October 8, 1883, when he took charge of St. Kilian's congregation at Hartford, St. Patrick's, in Town of Erin, and became custodian of Holy Hill. He held these positions until December, 1893, when he was succeeded by the Rev. John A. Bertram, and took charge of St. Peter's congregation at Beaver Dam. Neighboring priests as well as clergymen residing at a great distance from the holy shrine had assisted the custodians of Holy Hill on the feast days, in the confessional, in the pulpit and at the altar, which will also be done in the future. When the Rev. J. A. Bertram became successor to the Rev. N. M. Zimmer, as pastor of St. Kilian's and St. Patrick's, he also took charge of Holy Hill in union with the Rev. Peter Pape, Pastor of St. Hubertus and St. Augustine's congregations, who was succeeded in April, 1895, by the Rev. Wm. Bruecker. Especially two very practicable improvements have been made by them for the accommodation of the numerous pilgrims. In the first place, two large canvasses were procured to be fastened along the south and west sides of the church to serve as protection against rain and hot sunshine when the interior of the church cannot contain the great number of pilgrims. Secondly, a two-storied Pilgrims' Hall has been erected near the parsonage provided with dining tables, cots and bedding. At present about four hundred pilgrims can find fairly comfortable night rest at four different places.

Besides the regular feast days which are celebrated each summer on Holy Hill, there are other days set aside for pilgrimages and excursions. The annual season for religious observance begins in May, on the twenty-fourth day of which month the Titular Feast of this Church—Mary Help of Christians—is observed. The second Feast is that of the Visitation, which is held on the second day of July. The Feast of the Assumption, commemorative of the bodily assumption of Mary into Heaven, is celebrated on the fifteenth day of August, and that of the Nativity, which celebrates the birth of the Virgin, is held on September 8. The Feast of the Holy Rosary, which invariably comes on the first Sunday in October, is, for convenience sake, celebrated on the Tuesday following that Sunday.

A notable addition to the interest and attractiveness of Holy Hill was made during the year 1897, when a handsome and attractive "Grotto of Lourdes" was built at a point immediately southeast of the church, the same containing beautiful statues of Our Lady of Lourdes and of Bernadette, to whom the Blessed Virgin appeared in the year 1858, near Lourdes, France, which place has since become a noted shrine on account of the many miracles which occurred there through the intercession of the Blessed Virgin. The Grotto at Holy Hill is quite a faithful copy of the original "Grotto of Lourdes." Even the miraculous fountain has been imitated, furnishing to the pilgrims the accommodation of a generous water supply at the summit of the hill. The fourteen stations of the Way of the Cross have likewise been repaired extensively. A kitchen has also been added to the buildings belonging to the Holy Hill property, located east of the eighth station, where a family, besides taking care of the property, also furnishes the pilgrims with meals and lodgings. It is expected that pilgrims will patronize this Holy Hill Hotel, since its managers pay rent into the treasury of Holy Hill in proportion to their income.

History of the Catholic Church in Wisconsin.

PART X.

Catholic Institutions—Diocese of Green Bay.

Monastery of Our Lady of Charity of Refuge, Green Bay.

THIS religious Order was first established on St. Catherine's day, November 25, 1641, its founder being the venerable servant of God, John Eudes, of Caen, France. Its principal object was to labor for the salvation of souls among the female sex, by protecting young girls and reforming those who had the misfortune to fall into a life of sin and disorder. The saintly Bishop of Buffalo, New York, John Timon, of holy memory, visiting France in the year 1855 and being charmed with the noble work, requested the Sisters to come to America and labor in his diocese. Headed by the venerable and beloved Mother Mary of St. Jerome Tournex, five good Sisters left their native land, to devote their lives to their holy vocation in America. The first house was established in Buffalo, New York, from whence, in course of time, they founded different ones. It was in the year 1882, that Mother Mary Jerome came with six Sisters from Toronto, Canada, to establish her last foundation in Green Bay, Wisconsin. Here she labored continuously, sparing herself in nothing, until her strength was exhausted amidst untold trials and difficulties which surrounded her. Her saintly death occurred on the 26th of September, 1884, the loss being deeply felt by the Sisters, to whom she had been a most exemplary model of a life of self-immolation, devotedness and zeal for the glory of God, for the salvation of souls and the extension and perfection of the Order. The establishment of this house was accomplished with the utmost difficulty, the obstacles and trials with which its advancement was met at the beginning being almost insurmountable; but, by the united efforts of its members, these troubles were finally overcome and the community has prospered to such an extent that the little cottages first rented by the Order on Madison Street have been supplanted by the present pretentious and commodious Monastery. Here the Religious still observe their rules in their primitive strictness, as they were given them by their venerable founder. They are cloistered and never leave their convent after their profession, except when they make new foundations, each of their houses being independent of the others. The present Monastery is built according to the rules of the Order, which enables the Sisters to carry on their work in the manner deemed most suitable. It is divided into different apartments, each being separated by its own stairways, so as to avoid all communications between

Monastery of Our Lady of Charity of Refuge, Green Bay.

the different classes of inmates. It contains a class for reform, where the wayward and unfortunate girl will be brought to the condition of virtue and moral strength, and thereby become a useful member of society. There is also a class of preservation, where young girls from the age of thirteen and fourteen years up to twenty-five years of age are received, to be protected and kept away from dangers to which they might otherwise be exposed. These are taught all kinds of house-work, such as laundry work, baking, sewing, etc.; besides this, they are also instructed during certain hours of the day in the branches of an ordinary education. In addition to these, a class for the benefit and instruction of the little children of poor parents is also

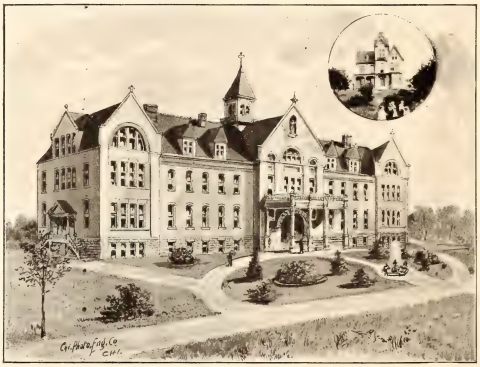
kept. Besides this, there is a class for boarders, where children are received upon special arrangements, particular attention being given to preparing them for their first Holy Communion. The Monastery also contains an apartment for old ladies, where their last days are made happy by the loving care bestowed upon them by the good and gentle Sisters.

The Monastery chapel is in the middle of the building, where it has been tastefully arranged and laid out in the shape of a cross. By this arrangement, the center is made available for the choir of the Religious, while the side wings are used as chapels for the inmates. The Monastery has all of the advantages of religious service, being supplied with its own chaplain, who is at the present time represented by the Rev. Francis Toplack, formerly of St. Paul, Minnesota.

No restrictions are enforced as regards the religious denomination or creed to which those applying for admission to the Refuge may belong, it only being required of them that they conform strictly to the rules and practices of the house. There are at present over one hundred inmates in the institution. During the past year, eight of these have received Holy Baptism; four adults have been received into the Church; twenty-six have received their First Communion and were confirmed; in fact, the work of the Order is fast progressing, as it should do, for the institution is certainly one of the most useful and beneficial to mankind.

St. Joseph's Orphan Asylum, Green Bay, Wis.

DURING the episcopate of the Right Rev. Joseph Melcher, who was the first Bishop of Green Bay, the Ursuline Nuns, of St. Louis, Missouri, opened an academy for young ladies in this city, in a building purchased for the purpose, and situated on the corner of Crooks street and Webster avenue. In 1877, owing to the small attendance and hard times, the Sisters left, and the building was purchased by the Right Rev. F. X. Krautbauer, second Bishop of Green Bay, and on June 29, 1877, opened as an Orphan Asylum, with Sisters from Notre Dame Convent, Milwaukee, in charge, and the Venerable Sister M. Melania, who is still the Superior, at their head. This faithful mother of orphans relates that early in the year 1879, there being still quite a debt on the building and means of support needed, one day two orphans applied for admission to the Asylum, saying they wished to live and die there, they being full orphans, aged respectfully sixty-five and sixty-three years. The elder, Miss Gertrude Zens, died February 24, 1879, and her brother, Nicholas, on April 24, some two months later, leaving enough funds to the institution to almost clear the entire indebtedness on the place. Another curious incident in connection with the early history of the Asylum, is the fact that the first three boys admitted to it were half-breed Indians.



St. Joseph's Orphan Asylum, Green Bay, Wis.

The Very Rev. N. Kersten, now of St. Francis, Wis-

consin, and formerly Vicar-General of Green Bay, was for fifteen years director of the St. Joseph Orphan Asylum, and to his able management is undoubtedly owing its subsequent success. While the Most Rev. F. X. Katzer was Bishop of Green Bay, Father Kersten purchased what was known as the Shaylor farm, in the town of Allouez, about two miles from the center of the city, containing about twenty-eight acres of land, and with a beautiful residence, which, during the years 1893 and 1894, served as a home for the "babies" among the orphans, the old Asylum having grown too small for the accommodation of all the children. Shortly after the arrival of the present Bishop, the Right Rev. S. G. Messmer, a meeting of the diocesan clergy was called by the Bishop to consider ways and means to erect a new asylum to accommodate the ever-increasing number of children. At this meeting a unanimous resolution was passed to build in 1893, and a generous subscription was at once started. The building, however, was not undertaken until the spring of 1894, when the Very Rev. J. J. Fox, the present Vicar-General, was given charge of the Orphan Asylum. Plans were drawn by Architect H. Messmer, of Milwaukee, and the contract let to W. E. Reynolds, of Green Bay. The result of the undertaking was a beautiful home on the most charming spot in Brown County, on the banks of the Fox River, nearly midway between the cities of Green Bay and De Pere. This is also close to the historic spot where Pere Marquette landed, and where, in later years (1816), was located Fort Smith, afterwards transferred across the river and named Fort Howard. The building has an area of 50x170 feet, with a wing 35x80 feet, the whole structure being two stories in height aside from the basement and attic. Complete, the building furnishes ample accommodations for two hundred children. There are at present about one hundred and sixty orphans at the Asylum. Enough cannot be said in praise of the priests and people of the diocese for the generous manner in which they responded to the appeal for contributions to erect this new home. Several bequests have also been received, and thus this noble work of charity, ever the pride of the Catholic Church, goes on. During the nineteen years of its existence, St. Joseph's Orphan Asylum has sheltered six hundred and eighty-two homeless children, saving them, soul and body, where otherwise they might have been irretrievably lost.

In 1894 Bishop Messmer purchased thirteen acres of land adjoining the Asylum property on the south side, and lately (1896) Father Fox bought twenty-five acres on the north side, thus giving to the Asylum quite a farm of most valuable land. It is most assuredly the devout wish of every true Catholic that this establishment, so benevolent of plan and purpose, may, under the protection of its patron saint, continue to do good and multiply its benefactions an hundred fold.

Convent of the Holy Cross, Bay Settlement, Wis.

ACCORDING to the records of that institution, the Convent of Holy Cross, at Bay Settlement, Wisconsin, was established in 1857 by Fathers of the Holy Cross of the congregation by that name from the mother house of St. Agatha, in North Brabant, Holland. At that time the members of this community were the Very Rev. Father Daems, O. S. C., Superior; the Rev. W. De Yonge, O. S. C.; the Rev. Father Nuits, O. S. C.; the Rev. A. Aarts, O. S. C., and the Rev. E. W. Verhoeff, O. S. C., who, having up to that time administered to the spiritual wants of the Catholics in Little Chute now entered the Convent as members of the community.

Ten years prior to this time, on the 29th of May, the Rev. Theodore J. Van den Broek, who since 1834 had labored continuously among the Indians at the Bay Settlement, and erected and dedicated a church to St. John Nepomuc at that place in 1839, returned to Holland, his native country, where he published at Amsterdam a pamphlet, setting forth a few of the many advantages Wisconsin held out to industrious immigrants. As a result of this effort on his part, many of his countrymen were induced to come to this State, the first three ship loads sailing from the ports of Holland in 1848. In company with these people, Father Van den Broek returned to the field of his former labors. There also came with him at that time another priest, the Rev. Father Godhard, who had decided to devote the rest of his life and energy to missionary work in the Northwest. All of the people who were thus piloted to the new world by Father Van den Broek settled at Little Chute, or at points contiguous to that place. It was in the month of September of that same year, that the Rev. W. De Yonge and Father Hubert Nuits also came to this country, with a view to establishing themselves among their countrymen at Little Chute. When Father Van den Broek died in November, 1853, it was decided by the remaining priests to transfer their residence to Manitowoc Rapids. In order to do this, it was necessary to obtain the consent of the Superior of the Order, and for that purpose Father De Yonge returned to Holland in 1854, where he made the necessary arrangements. Some time during the following year, he returned to America, accompanied by the Rev. W. C. Verhoeff. During the absence of Father De Yonge in Europe, Bishop Henni appointed the Rev.

Father Daems as rector of the congregation at Little Chute. This was a most satisfactory decision on the part of the Bishop, as the Rev. Father, thoroughly understanding many different languages, was thus enabled to be of great service to the diocese of Milwaukee. Soon after the return of Father De Yonge to Little Chute, he was recalled by his Superior to Holland, but Bishop Henni, who had found in him an efficient and tireless worker and great aid, wrote to the Superior, requesting that Father Daems be substituted. This was done, Father Daems returning to America in 1856, when he brought with him the Rev. Father Aarts. In the following year, 1857, having purchased one hundred and three acres of land at Lime Stone Ridge, near the Bay Settlement, in behalf of the community, Father Daems founded the Convent of the Holy Cross at Bay Settlement. The property thus purchased by him he had secured from the Rev. H. D. Bonduel, who had erected a church and parsonage on the property some twelve years previously. The arrangement made for its transfer was in the way of a pension, the community allowing Father Bonduel a yearly pension of $200 during his lifetime. The warranty deed conveying this property in perpetuum, and recorded on February 9, 1856, is as follows: This Indenture, made the 9th day of February, in the year of our Lord 1857, between John Martin Henni, Bishop of Milwaukee, in the State of Wisconsin, party of the first part, and Edward Daems, of Bay Settlement, the County of Brown, and State aforesaid, party of the second part, Witnesseth: That the said party of the first part, for and in consideration of (form of the United States) one dollar, to him paid by the said party of the second part, the receipt whereof is hereby acknowledged, has given, granted, bargained, sold and conveyed, and by these presents doth give, grant, bargain, sell and convey unto the said Edward Daems, his heirs and assigns forever, all the right, title and interest of the said party of the first part, of, in and to that certain piece or parcel of land, situated, lying and being in the town of Bay Settlement, in the county of Brown aforesaid, and on what is known as the "Limestone Ridge," and bounded and described as follows, to-wit: Beginning at a certain black oak tree standing on the west side of the public highway, in the line bounding the north side of land now or formerly of John Baptist Laplante, where said line crosses the highway; thence north 30 degrees east along the west side of said highway to a point three (3) chains and fifteen (15) links; thence due west six (6) chains and thirty (30) links to a post; thence south 38 degrees west, three (3) chains and fifteen (15) links to a post on said line; thence due east six (6) chains and thirty (30) links to the point of beginning; containing two square acres of land; one square acre of land lying directly opposite on the east side of said public highway, and bounded on the north by land now or heretofore owned by said Laplante, on the west by said highway, and on the south and east by land now or heretofore of J. F. Bonduel, said piece of land being by measurement three chains and fifty links on each of its sides. Said premises are the same that F. J. Bonduel conveyed to the Rt. Rev. Paul Le Fevre, Bishop of Detroit, and to his successor in office, by his deed, dated the 29th day of July, A. D. 1843, and recorded at the office of the register of deeds for said Brown County, in volume M. of deeds, upon pages 416 and 417.

Together with all the rights, privileges, hereditaments and appurtenances thereunto belonging or in any wise appertaining, and all the estate, right, title, interest, claim or demand whatsoever, of the said party of the first part, either in possession or expectancy of, to the above bargained premises and their hereditaments and appurtenances. To have and to hold the said premises, as above described, with the hereditaments and appurtenances, unto the said party of the second part, his heirs and assigns forever. And the said party of the first part for himself and his heirs, executors and administrators doth covenant, grant, bargain and agree to and with the said party of the second part and his heirs and assigns, that the above bargained premises in the peaceable and quiet possession of the said party of the second part and his heirs and assigns against all and every person or persons lawfully claiming the whole or any part thereof, by, through or under the said party of the first part, his heirs or assigns, will forever warrant and defend, and against no other person or persons, anything therein contained to the contrary notwithstanding, provided, however, that the said party of the second part shall reside and continue to reside upon said premises, and that he shall maintain a Catholic church upon said premises, and that, if he fail so to do and if he reside there on said premises, hereby granted and all the right and estate hereby conveyed, shall revert and return to the said party of the first part, his heirs and assigns, with the obligation, however, upon the party of the first part, such sum or sums of money, as shall be equivalent in value to the improvements made thereon by said party of the second part and thereon remaining at the time of such return and reversion.

In testimony whereof, the said party of the first part hath hereunto set his hand and seal the day and year first above written.

(Seal) JOHN M. HENNI,
Ep. Milwaukee.

Signed, sealed and delivered in presence of George Riordan. JOHN H. BROWNSON.

State of Wisconsin, } ss.
Milwaukee County. }

On this ninth day of February, A. D. 1857, personally came before me the above named John M. Henni, to me known to be the person who executed the foregoing instrument, and acknowledged that he executed the same truly and voluntarily for the uses and purposes therein mentioned.

JOHN H. BROWNSON,
Notary Public, Milwaukee County, Wisconsin.

Respecting the subsequent experiences of this Order at the Bay Settlement, it may be said, that some of the Holy Cross Fathers died there while in the performance of their duties, while others returned to their old home in Europe; and, finally, Father Daems was left alone for a number of years attending the parish of Bay Settlement, during which period he was, for a while, Administrator of Green Bay Diocese. After his death the property belonging to the Order reverted to the Rt. Rev. Bishop of the diocese.

St. Francis Convent, Bay Settlement, Wis.

THIS Sisterhood was founded in the fall of the year 1867, by the Rev. E. F. Daems, O. S. C., for the purpose of enlarging the sphere of education among the Catholic families and parishes of the country. These Sisters have taught the

St. Francis' Convent, Bay Settlement, Wis.

parochial school in Bay Settlement, from the time of its establishment in February, 1868 until the present time.

But the Sisters have other calls upon their time and consideration, as being members of the Third Order of St. Francis, it is part of their vocation to attend to any of the many other charitable and religious works which may be brought to their knowledge. Thus the sick and unfortunate have as much of a claim upon their consideration as the little ones, to whose education a large share of their time is devoted. At the present, there are twenty-one professed Sisters, four novices and one postulant. They conduct schools in six parishes in the diocese of Green Bay.

Menomonee Institute, Keshena, Wis.

THE congregation of the Sisters of St. Joseph was founded by the Rev. Father John Medaille, of the Society of Jesus. The first house of the congregation was established at Le Puy, in Velay, France, on the 15th of October, 1650, and canonically erected by Mgr. de Maupas, Bishop of Le Puy, on the 10th of March, 1651. The Institute spread rapidly, and soon had establishments in the dioceses of Le Puy, Clement, Viviers, Uses, Lyons and others.

The all-destructive Revolution of 1792 dispersed the Institute. Divine Providence willed, however, that some of the houses should escape the fury of the storm. Amid the mountain fastnesses of Forez and Velay, the Ecclesiastical Superiors of the diocese of Lyons found the survivors of the persecution when they set to work to repair its ravages. Mother St. John Fontbonne, who had courageously confessed the faith, and whom the fall of Robespierre alone saved from the guillotine, reëstablished the Order in 1807.

In 1834 the Right Rev. Joseph Rosati, Bishop of St. Louis, being on a visit to France to obtain co-laborers in his vast missionary field, stopped at the mother house of the congregation in Lyons and earnestly entreated Mother St. John to send a colony of her daughters to America. As a result of this invitation, on January 17, 1836, six Sisters of the Order sailed from Havre, and after a long and perilous voyage reached New Orleans, from whence they ascended the Mississippi. They arrived at St. Louis on the 25th of March, 1836, and established the first house of the congregation in North America at Carondelet, a small town five miles distant from St. Louis.

At present the congregation has houses in France, Italy, England, Denmark, Russia, Scandinavia, India, and South America. In North America it has numerous convents in Missouri, New York, Pennsylvania, Maryland, New Jersey, West Virginia, Massachusetts, Vermont, Florida, Georgia, Alabama, Illinois, Indiana,

Menomonee Institute, Keshena, Wis.

Menomonee Indian Chiefs.

Catholic Mission, Keshena. Part of St. Joseph's Indian Industrial School, Keshena. Part of Indian Grave Yard in rear.

First Catholic Church Erected on the Stockbridge Reservation, in Shawano County, in 1894; Dedicated Nov. 22, 1894.

Managers and Pupils of St. Joseph's Indian Industrial School, Keshena. Catholic Mission of Little Oconto.

Wisconsin, Ohio, Michigan, Colorado, California, Minnesota, South Dakota, and Arizona; also in the dioceses of Toronto, Hamilton and London, Canada.

The first foundation of the Order in Wisconsin was made in the autumn of 1881, when the Rev. Zephyrin Engelhardt, O. S. F., then pastor of the Sacred Heart parish, at Shawano, opened a Catholic school in that place. At his request, four Sisters came from the mother house at Carondelet, to take charge of the same. This school has prospered, and the Sisters now have all the Catholic children of the place under their care. Instructions are imparted in both English and German. A high school department and music class are also connected with the school.

Two years later, in the fall of 1883, the Franciscan Fathers invited the Sisters to take charge of the Industrial School they had erected for the Indian children at Keshena, Shawano County. On the 21st of November, three Sisters arrived and entered upon their arduous mission among the Menomonees. The following year two more were added to their number, and in 1885, on the opening of the sewing department, the services of another became necessary, and a sixth Sister was added to the force.

For fourteen years the Sisters have labored faithfully among the children of the Pines. In the beginning there were many privations to endure, many difficulties to encounter, but the remembrance of Him for whom they labored sustained and consoled them, and to-day they can contemplate with joy and gratitude the success which has crowned their efforts. Nothing has been left undone by the zealous priests and Sisters to make the children of St. Joseph's Industrial School true Christians. Many are an honor to their pastors and teachers, and can compete favorably with children of more civilized races.

Visitors to the School speak in the highest terms of the work accomplished by the pupils in the sewing-room, kitchen and laundry. The class work also deserves much credit when one remembers the natural repugnance of the Indian for mental exertion. Vocal and instrumental music are taught to those children who show a special aptitude for them. During the year 1897, seven Sisters were engaged in the instruction of the pupils of St. Joseph's Indian Industrial School at Keshena.

Menomonee Hospital at Keshena.

January 1, 1886, the Sisters of this Order took charge of the Menomonee Hospital on the Keshena Reservation. Here the number of patients received and cared for annually averages about one hundred. Within the past eleven years, the Sisters have been able to effect much good among the sick and afflicted, and that most Indians appreciate the kindness and care bestowed upon them is proved by their desire to be taken to the Sisters as soon as illness of any description attacks them. Even many Indians not yet converted to Christianity go gladly to the Hospital and place themselves under the Sisters' charge. While ministering to their bodily ills, the Sisters have many opportunities of doing good to their souls, and in this manner many sincere conversions have been wrought, many souls have been brought back to the observance of God's law or prepared for their journey to Eternity.

Sisters' School at Oconto.

On the feast of St. Joseph, March 19, 1887, seven Sisters of St. Joseph, at the invitation of the Rev. F. Vaillant, pastor of St. Peter's parish at Oconto, opened a school for the children of that parish. This school has been very successful, and is in a most flourishing condition.

St. John's School at Green Bay.

On August 28, 1893, six Sisters of St. Joseph with headquarters at St. Louis, Missouri, went to Green Bay and took charge of St. John's School, which is located on Jefferson and Milwaukee streets. For three years they occupied a private residence on Jefferson street. In the summer of 1896, the Reverend Mother Agatha, Superioress-General of the Order, purchased the property on the corner of Madison and Milwaukee streets, and on the Feast of St. Michael, September 29th, the Sisters took possession of their new home. In the spring of 1897 many repairs and improvements were made, the chapel was remodeled, and on the 2d of July the Right Rev. Bishop Messmer dedicated it to St. Joseph and celebrated Holy Mass in the presence of the members of the community and of the Sister Visitatrix of the Order. In September, 1897, the Sisters opened an Academy for Girls at their convent.

St. Mary's Institute, Marinette, Wis.

ST. MARY'S INSTITUTE, Marinette, a select boarding school for young ladies and little girls, is one of the leading educational institutions of Wisconsin, and is conducted by the School Sisters of Notre Dame. In the spring of 1876, the Rt. Rev. Bishop Krautbauer, seeing the necessity of a Catholic School in Marinette, conferred with the late lamented Mother Caroline, and the result was the purchase of the land, the house upon which was built by the Rev. P. Pernin after the destruction of the church by fire in 1871 and which was used as a temporary church. September of the same year witnessed the

arrival of the pioneer band, three Sisters and a candidate, with Sister M. Leopoldina as local Superior. Rev. Father Chebul, a zealous missionary, pastor of the church, was the first chaplain. Six boarding and eighty day pupils formed the nucleus of the present thriving Academy and Parish School combined.

The first building, an unpretentious frame structure, witnessed the many struggles that so often characterize new foundations. As time passed and the school had acquired a most creditable reputation, the old building was found inadequate to accommodate the constantly increasing number of pupils. Plans were drawn, and in 1890 the corner-stone of the present handsome building was laid, the Rev. J. J. Fox having in 1883 become pastor of Our Lady of Lourdes Church. At the completion of the new building, it was deemed advisable,

St. Mary's Institute, Marinette, Wis.

and also made possible by the accommodations, to separate the boarding pupils from the Parish School pupils. This was effected, and the Academy at the present date has its own staff of efficient teachers in the Elementary and Higher Grades, Languages, Music, Art and Domestic Economy. At no time in the history of the school has the attendance been so great or the prospects more encouraging than at the present. The Academy is taxed to its utmost capacity, and it will probably be a matter of but limited time before a large addition will be built. The Rev. T. Richard is the esteemed chaplain and Sister M. Gonzalva, local Superior.

At a meeting held in Marinette in June of the present year for the purpose of organizing an "Alumni," about forty of the old graduates responded to the call. The Rev. Father Fox, the first and ever-cherished chaplain, and the Rev. Father Richard, the present esteemed pastor, presided. Among the many who have received their education at "St. Mary's," and who are now popular and respected members of society, true to the principles of their Alma Mater, we briefly mention: Mrs. Mary Carney Moran, Mrs. Lillie Johnson Despins, Mrs. Nellie Tobin Bohan, Mrs. May Frost Bloom, Mrs. Knauf Raiche; Misses M. Fenton, C. Kellerman, L. Ringwood, T. Cannon, M. Ross, E. S. and M. Quinlan of the Twin Cities; Misses K., H. and M. Dorschell of Chilton, G. Armstrong of Beaver Dam; E. Schroeder of Milwaukee; Lorine Knauf of Chilton; Catharine Vos of Muskegon, Mich., and Catharine Lavin of Milwaukee.

Alexian Brothers' Hospital, Oshkosh, Wis.

OF this institution, the "Headlight," a souvenir publication issued in behalf of the city of Oshkosh in 1896, says:

"The alleviation of the distress of humanity commands the profoundest respect of the people, and those who devote their lives to the nursing of the sick, without expectation of reward or recompense, certainly deserve at least kindly consideration and help. This brotherhood is noted for the piety of its votaries and its unselfish devotion to the cause of humanity. They have become expert nurses, and spend their lives in binding up the wounds of the injured, and nursing the sick back to health. The Oshkosh branch of the brotherhood has a splendid hospital, which was erected in 1884. The building, which has accommodation for one hundred patients, is situated in the midst of a beautiful lawn, surrounded by noble trees, and is one of the many beauty spots of the city. Bernard Wilmerding is director, and Dr. M. E. Corbett is attending physician."

St. Mary's Hospital, Oshkosh, Wis.

SINCE its establishment at Oshkosh, St. Mary's Hospital has become one of the notable institutions of that city. This hospital is in charge of the Sisters of the Sorrowful Mother, while the medical staff associated with it is composed of a number of the best-known and most highly regarded resident physicians and surgeons. So successful has this institution been, that a new building was erected in 1894 with accommodations for fifty beds, and being equipped throughout with all of the most modern and approved appliances for the care and comfort of the sick and injured.

St. Mary's Hospital, Oshkosh, Wis.

Rev. Adam Seeber, Chaplain.

Commissariate General of Polish Franciscan Fathers, Pulaski, Wis.

IT was on January 17th, 1887, that Mr. J. J. Hof donated to the Most Rev. Frederick Xavier Katzer, then Bishop of Green Bay, several acres of land, as the site for the erection of a Franciscan Convent for Polish members of the Order. This matter had been under consideration prior to the time of this gift, it having been properly laid before the Most Rev. Pere Bernadinus, who forthwith sent his consent to the undertaking, in a letter dated at Rome, and bearing the date of February 12, of the same year. In addition to this, the Holy Congregation of Regulation and Discipline, at Rome, endowed the new community with all of the rights and privileges rendered to this Order by the Popes, in a letter dated April 19, following.

The first priests who were sent to assume charge of this monastery by the Superior General of the Order, were the Revs. Peres Erasmus Saboinski and Stanislaus Jeka.

Convent of the Secular Sisters of St. Francis, Robinsonville, Wis.

OF this institution we have been furnished with the following data: The chapel was built in the year 1880, and the convent in the year 1885. Those in charge are known as Sisters of the Third Order of St. Francis, of whom there are three. Boys attending the convent school, twenty; girls, fifteen.

St. Aloysius' Institute, Sevastopol, Wis.

ST. Aloysius' Institute was erected in 1892, by the Rt. Rev. S. G. Messmer, with personal funds. The Right Rev. Bishop's intention in building the "Institute" was to give Catholic educational facilities to the children at those missions north of Sturgeon Bay, and for any other mission where the distance was too great from Catholic schools.

St. Aloysius' Institute, Sevastopol, Wis.

As a result of this wise and benevolent arrangement of the Bishop, parents may send their children to be prepared for their First Communion and Confirmation at the least possible expense. The Institute,

which can accommodate about forty boarders, is located in the neighborhood of seven miles northeast from Sturgeon Bay, in the town of Sevastopol. The location is fine and the building spacious, containing commodious dormitories, play-rooms, and large sewing-class rooms, fully equipped, giving ample accommodation to the children of the parish, also, who attend there. This part of the country has bright prospects, there being still a large area of exceptionally valuable and unoccupied lands for settlement, while the early construction of a railroad around the island is being earnestly agitated by men of capital who have the welfare and prosperity of the locality at heart. Thus the future of the Institute is promising.

Brief as the time since its erection, the Institute has proved the source of countless blessings to the many children who have received Christian training within its walls, and who otherwise would never have had that happiness. Thus in time the labor and sacrifice of the zealous Bishop will bear worthy fruit.

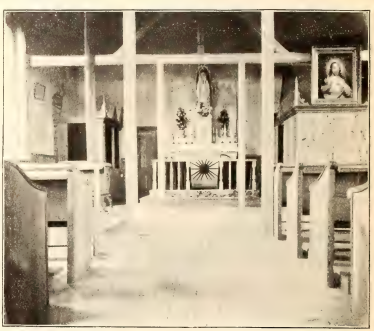
Children are received any time within the scholastic year for instruction, the latter being given in French or German, as well as English when deemed necessary. From the time of its opening, in January, 1893, until August, 1896, the Benedictine Sisters were in charge, but since the latter date the administration of the Institute has been in the hands of the Sisters of the Franciscan Order.

Oneida Catholic Mission of St. Mary's.

Attended from Freedom, Wis.

THE Oneida Indians, one of the five nations, were first visited by the missionary fathers in the year 1657, when Fathers Chaumonot and Menard, S. J., made a short stay at their village, then located in that portion of the United States now known as the state of New York. It was ten years later that Father Bruyas, S. J., started the mission of St. Francis Xavier among them, and with whom he was replaced by Father Milet in 1671, when he was appointed Superior of all the Iroquois missions. Father Milet, with one or two short interruptions, worked faithfully among these people, and was with them even later than 1694, during which years Frontenac accomplished a notable victory over the Oneidas. When, still later, the Puritans suppressed the Catholics, rendering any missionary work by that denomination among these Indians impossible, many of the Iroquois removed to Canada and among them a large number of the Christian Oneidas. Many years later the tide of European immigration drove the Oneidas towards the West, and finally the Government of the United States gave them, in exchange for a portion of their holdings in New York, a tract of land near the bay, afterwards designated Green Bay. This grant, or rather exchange, was made in the year 1815, shortly after which the Oneidas removed to their new home.

Of late years a number of the Oneidas have expressed a desire to embrace Christianity as it was taught to their forefathers two hundred years ago. The first of these converts was baptized in 1884, by Father Lau, then of Greenville. Five years later, the Franciscan Fathers of Keshena baptized seven children of the tribe, and shortly after some adults came of their own accord and requested Father P. Lochman, of Freedom, to instruct them in the Catholic religion. On February 4, 1890, eight adults were solemnly admitted into the fold of the Catholic Church, by the Right Rev. Bishop



Interior of Immaculate Conception Chapel at Oneida.

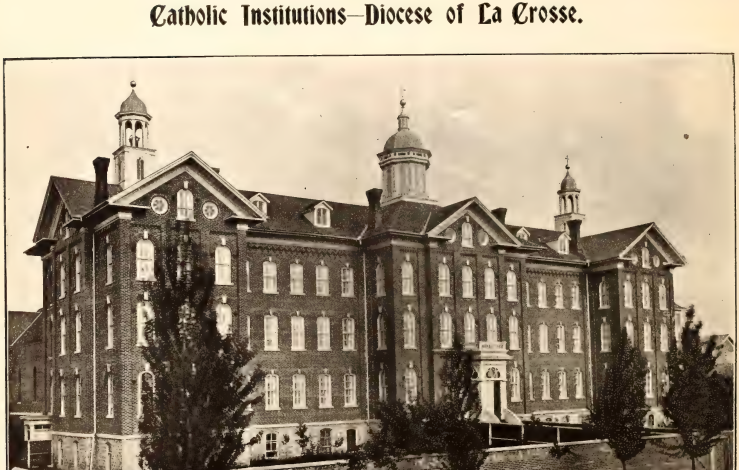
Katzer of Green Bay, and during the same year six more were baptized at Sagola and six at Keshena. After this favorable demonstration an effort was made towards the erection of a little church, but the government, for some reason or other, objected to the plan. At length, however, Mr. Eli Skennendoah donated a piece of land for church and cemetery purposes, and Bishop Katzer and Father Lochman took it upon themselves to build a church without further soliciting government aid. So on October 25, 1891, the framework had been so far completed that the chapel was blessed and given over to divine service. To this building Father Hens, now of Chilton, Wis., donated a beautiful statue of the Immaculate Conception, and afterwards, also, the stations of the Way of the Cross. Father Selbach succeeded Father Lochman and has ever since done his best to promote the growth and interests of the little flock.

Bishop Messmer took great interest in the Oneida missions, visiting them repeatedly, and donating a bell and a beautiful painting to the chapel. Meanwhile the building was veneered and other necessary improvements and additions were made. Father Selbach's exertions in behalf of these people resulted in the appointment of an assistant priest, but as the funds procurable were inadequate for his maintenance, the furtherance of the effort had for a while to be abandoned. Up to the present time, eighty-one Oneidas have been baptized and received into the Catholic church. Of these seventy-five are at present living.

History of the Catholic Church in Wisconsin.

PART XI.

Catholic Institutions—Diocese of La Crosse.



St. Rose de Viterbo's Convent. Mother House and Novitiate of Franciscan Sisters, La Crosse, Wis.

Franciscan Sisters of Perpetual Adoration.

SHORTLY after Easter in the year 1849 a small community, consisting of two priests with three Brothers and seven Sisters of the Third Order of St. Francis, came to Wisconsin. The name of the older priest was A. Keppler and of the younger one Math. Steiger. They came provided with the best recommendations from the Diocese of Augsburg, Bavaria, and their intention was to establish a home in the Diocese of Milwaukee, there to coöperate in promoting the Catholic religion in Wisconsin. Their greatest difficulty seemed to be in devising a method by which the best possible results might be obtained, thus subserving to the greatest advantage the purpose for which they had come so far. Bishop John Martin Henni, who, having spent over a year in Europe in the interest of his Diocese, had returned to America at the same time, did not go immediately to Milwaukee,

being first compelled to tarry at Baltimore, there to take part in the Council, which continued in session from the fourth to the fifth Sunday after Easter. Bishop Henni returned to Milwaukee on Pentecost, and during the time intervening this little band of strangers remained at Franklin, Milwaukee county, as guests of the Rev. Martin Kundig, at that time Rector of the congregation there. Bishop Henni, however, believing the place unsuitable for the purposes intended, expressed a desire that they choose some other location. Soon after, upon his recommendation, they bought thirty-five acres of land South of Milwaukee, where for the time being they lived in the log houses which they found already upon the property. As soon as practicable they began the erection of a small Convent, which was finished in the fall of the year of their arrival. The building, a one-story frame affair, built square, was surrounded by a small yard, in the center of which was located a well. Later on a chapel and a residence for the priests and lay brothers were also built. As the community had no income whatsoever and the thirty-five acres were not sufficient to afford them proper sustenance, one of the number, Father Steiger, an excellent and zealous priest, attended Holy Cross congregation near Port Washington and afterwards St. Mathias congregation on the Beloit road, which place he visited on foot from the little Convent. Father Keppler also assisted in these missionary labors by taking charge of the congregation at New Coeln, where he resided most of the time. Thus, for a while the little community was threatened with disintegration, more especially when the cholera scourge, in the fall of 1851, caused the death of both priests, who died undaunted, noble victims in the cause of their suffering fellows. Without a guide the remaining members of the little community found themselves in great perplexity and, but for the watchful solicitude of the Bishop, it is hard to tell what might have become of them. Wisely, however, they followed his advice, and remained at the Convent, where they received weekly visits from one or another of the priests located in Milwaukee. In this condition matters stood until November, 1852, when the Rev. Father Heiss returned from his trip to Europe. He then resigned as rector of St. Mary's congregation, became Secretary of the Bishop and attended at the same time the little community. When the Priests' Seminary was erected at St. Francis in 1856, the Sisters found an abundance of work in the household of this institution, and when the St. Aemilianus Orphan Asylum was

Rear View of Convent Showing Chapel of Adoration, La Crosse, Wis.

transferred from Milwaukee to the same place it was given in their charge. In 1860, some dissensions arising among them, the Sister Superior with six other Sisters and novices left the place. This was quite a blow to the interests of the Seminary, but the few remaining undertook and succeeeded in accomplishing the work as heretofore without additional aid. With the assistance of the Seminary, a new Convent was built, of which Sister Mary Antonia Herb from Tiffin, Ohio, was soon elected Superior, which position she maintained until the time of her death, which occurred in 1882.

St. Clara's Convent. Branch House of St. Rose de Viterbo's Convent, La Crosse, Wis.

At all times the Mother Superior had three objects in view: (1) The founding of a mother-house that should be entirely independent of the Seminary. (2) The opening of a field of usefulness for the Sisters of the Order, as teachers and nurses, and (3) the introduction of the Perpetual Adoration. In this she obtained the hearty coöperation of the Rev. Father Heiss, who was sincerely interested in the welfare of the organization. In futherance of this plan then, the Rev. M. Heiss went to Roxbury, in Sauk county, where Father Inama had already tried to establish a Convent of his Order, and failed. But he, too, after thoroughly investigating the situation, concluded that the place was not adapted to the purposes. So they looked elsewhere, and finally, on the advice of the Bishop, bought a considerable tract of land at Jefferson, Wis., on the hill near St. Lawrence's Church. In October, 1864 then, in spite of considerable opposition on the part of the local priest, they took possession of the property and began preparations for the establishment of a school, in which undertaking they were greatly aided by the Rev. K. C. Flasch, then professor at the Seminary, who had, on advice of physicians, retired from duty for a time on account of failing health. Though he was obliged to return to the Seminary, he ever after remained a true friend of the community. The Mother Superior was also successful in securing the services of Father Obermueller as spiritual director of the Convent, who, on the 24th of December, 1865, celebrated Mass at St. Laurentius Church for the first time. A new Convent was erected on this property in 1865, and on February 2 of that year eighteen novices took the veil.

In the meantime the small community had increased so as to necessitate the enlargement of the Convent. An additional wing and a spacious chapel were begun and completed in 1868. But now, since eight years of experience had fully proved that Jefferson was not a favorable location for the mother-house, an opportunity

to find a more suitable site was much desired. This opportunity was afforded by the erection of the Diocese of La Crosse in 1868, and the appointment of the Rev. M. Heiss as its first Bishop. The congregation of the Sisters of the Third Order of St. Francis had until now existed under the authority of the Diocesan Bishop of Milwaukee, but in the year 1870 the Rt. Rev. M. Heiss, by letter from Rome, where he was attending the Vatican Council, informed Mother M. Antonia that he had obtained the requisite permission that the mother-house and novitiate be transferred to La Crosse, Wis., under the title and patronage of St. Rose de Viterbo. The Mother Superior, on receipt of this letter, immediately took measures toward erecting a new mother-house and novitiate in La Crosse. Accordingly a piece of land on Market, between Ninth and Tenth streets (seventeen lots), was bought for $1,700. For this purchase and the contemplated building there was a fund of only $2,700, but Mother Antonia's courage did not fail her. In June, 1870, the foundation was begun, and August 21 of the same year the corner-stone was laid. To remove the mother-house was no small task; for, no sooner did the undertaking become known, when from all sides opposition arose; however, Mother Antonia always found in the Rt. Rev. Heiss a strong support, a true friend and co-worker, and thus, in spite of bitter antagonism, even on the part of those from whom encouragement might have been expected, the building progressed rapidly. Owing to financial circumstances, the entire structure as designed in the plan could not be completed at that time, but the main part was completed in the spring of 1871, and the Sisters, then numbering one hundred and seven, took possession of the mother-house on June 11 of the same year. With them went the Rev. F. X. Obermueller, who, resigning his position as pastor of St. Lawrence Church in Jefferson, Wis., came to La Crosse, Wis., where he remained as first chaplain of St. Rose de Viterbo's Convent until his death, which occurred June 12, 1886. On the Feast of the Assumption in 1871, the Rt. Rev. M. Heiss conducted the ceremonies of the first reception and religious profession in the new Convent, a room furnished for the purpose serving for a chapel. An addition extending from east to west on the north side of the main building, and a spacious chapel built

St. Ann's Orphan Home. Branch House of St. Rose de Viterbo's Convent, La Crosse, Wis.

St. Rose de Viterbo's Normal School, La Crosse, Wis.

View of Convent Garden Showing Part of Normal School and Hospital, La Crosse, Wis.

in cruciform, Roman style, were begun in 1872. The new chapel was solemnly dedicated by the Rt. Rev. M. Heiss in 1874, under the title of "Mary of the Angels."

To lessen the expense of the buildings the Sisters themselves did all the lathing and the painting of the interior woodwork. When this new addition was nearly

Interior of Chapel of "Mary of Angels," St. Rose de Viterbo's Convent, La Crosse, Wis.

completed a fire broke out in the basement during the night of August 11, 1873. How it originated could never be ascertained. The whole structure was in imminent danger of being destroyed, for there were at the time no waterworks in that part of the city, but by well-nigh emptying the cisterns on the premises the fire was fortunately extinguished before great damage had been done. Two years later the south wing was added to the main building. In the meantime as it had always been the ardent desire of the Rt. Rev. M. Heiss and of the Mother Superior that the Sisters lead a more conventual and retired life, Mother Antonia demanded that the Sisters no longer perform certain services heretofore rendered in the Seminary. The discontent caused by this ordinance soon assumed the aspect of a formal dissatisfaction, which in the spring of 1873 resulted in the secession of thirty-six of the Sisters. Nevertheless, the community prospered and God's blessing visibly rested upon it. Soon sufficient means were acquired to facilitate the introduction of the Perpetual Adoration of the Blessed Sacrament in the mother-house. For this purpose an appropriate little chapel, dedicated to the Sacred Heart of Jesus, was built, and the adoration began August 1, 1878. From that day to the present hour the same has beeen continued uninterruptedly, day and night. Meanwhile provision had been made also for the orphans of the Diocese of La Crosse. In the Diocesan St. Michael's Orphan Home the Sisters have been rendering gratuitous services since 1875, as well as later in the Girls' Home. That same year a Home for Girls was begun in Sparta, Wis., by the Sisters, and in 1878 the orphan girle, who in the meantime had been kept at St. Michael's, La Crosse, took possession of it. In the fall of 1890 the Girls' Orphan Home was again removed

Mother Antonia, First Superior of St. Rose de Viterbo's Convent, La Crosse, Wis.

to La Crosse, where the Sisters had erected for them a more spacious edifice at their own expense, under the patronage of St. Ann, on Market street. In the midst of bright prospects and prosperous circumstances under which the community was advancing, Mother M. Antonia was unexpectedly called from her field of labor by a sudden death, January 26, 1882.

Mother Ludovica Keller, the present Superioress, was elected her successor in office. During her administration the community has been incorporated, and the branch house, St. Francis Hospital, built and opened in December, 1883. Three years later the little Chapel of Adoration was replaced by a larger one, the dedication of which took place June 10, 1886. On the second day after the dedication, June 12, the Rev. F. X. Obermueller departed this life—a sad bereavement, indeed, for the community. Father Obermueller had the happiness of seeing his most ardent wish fulfilled, the completion and dedication of this Chapel. He was born

Group of Orphan Girls, St. Ann's Orphan Asylum, La Crosse, Wis.

October 6, 1810, at Schwarzenberg, Diocese Brixen. He came to America in 1844, and was ordained to the priesthood June 11, 1876. His remains lie in the vault at the Catholic cemetery chapel, in La Crosse. The Rev. H. J. Kruse, former professor at St. Francis, Wis., was next appointed chaplain of the mother-house, and arrived there July 7, 1886. On March 26 of the following year he was attacked by apoplexy of the brain. After long and patient suffering he died May 29, 1887. During the late Father Kruse's illness, the Rev. H. Reinhart, his intimate friend, acted as chaplain, continuing to do so until his return to the Seminary, August 29, 1887. After this, for nearly a year, the Rt. Rev. K. C. Flasch, Bishop of La Crosse, assumed the office of chaplain of the community until May 26, 1888, the present chaplain, the Rev. K. G. Beyer, appointed by his Lordship, arrived at the mother-house. In 1890 the branch house, St. Joseph's Convent, on Sixth street, Milwaukee, was built, and in 1893 St. Clara's Convent, on Caledonia street, North La Crosse. In the spring of 1890 the community was again visited with a severe affliction—the death of its saintly founder, the Most Rev. M. Heiss, Archbishop of Milwaukee, Wis. His Grace had in December, 1889, retired to St. Francis Hospital, La Crosse, in order to recuperate his much-affected health. Here, after a lingering illness, he died March 26, 1890. Time had not yet begun to heal the wound, when another equally keen blow struck the community by the early death of its great benefactor and true friend, the Rt. Rev. K. C. Flasch, Bishop of La Crosse. In him the last of the faithful, untiring, zealous laborers for the early welfare of the community passed away. The steady growth of the community again necessitated the enlargement of the Convent, consequently a building, used principally for the education of the teaching members of the community, was erected on Market street in 1892.

Thus the work, begun with such undaunted confi-

dence in God, stands to-day in full vigor. At present (1897), the community counts three hundred and five members, who, besides the Sisters stationed in the mother-house, the hospital, and the two orphan homes, are active in seven branch houses and forty-four parochial schools.

St. Ann's Orphan Asylum, La Crosse, Wis.

ST. ANN'S Orphan Asylum for Girls, at La Crosse, is a commodious brick building, located opposite the St. Francis Hospital on Market street. It was erected in 1889, and on September 20th of that year the orphan girls attending it, then numbering thirty-nine, were transferred from Sparta to the present building, which is large enough and sufficiently furnished for the accommodation of one hundred and twenty-five children. Previous to the date given, and subsequent to 1878, a similar institution was located at Sparta, where the orphans were cared for. Children are received at this institution between the ages of two and twelve years, and up to the year 1898 four hundred and thirty-three girls had been received into the institution. This being entirely a work of charity, the inmates naturally look for their support to the generous contributions of the diocese, which, thus far, have been a lasting credit to the same. In addition to this, of course, in the case of a surviving parent who is able to do so, the children also receive support from that direction. At the present time (January 1, 1898), there are seventy-five girls in St. Ann's Asylum, who range in age from three to fifteen years, the average age, however, at the present time, being less than seven years. While attending this institution, the children receive a thorough religious, as well as educational, training, and are, moreover, taught what in later life will be most useful in their support—sewing, knitting, washing, ironing, cooking, and general housekeeping. Eight Sisters are employed in this work of instruction at St. Ann's Orphan Asylum, of whom Sister M. Raphael is the present Superior.

View of St. Francis' Hospital Showing West Wing on Tenth Street, La Crosse, Wis.

St. Francis' Hospital, La Crosse, Wis.

THE St. Francis Hospital was erected by the Franciscan Sisters of Perpetual Adoration in 1883. Long before the undertaking became feasible, the good Sisters of this Order had recognized the necessity of a hospital in the city, and to that end, as early as 1883, acquired the property on which the present St. Francis Hospital now stands. The original building erected on this site, which, by the way, is now the central part of the entire structure, which fronts on Market street, was built during the same year, and the Government Marine Hospital for La Crosse

established in one of its wards soon after. Although the value of such an institution was immediately recognized by the people of La Crosse, its growth, owing to the restricted means of the Community, was naturally slow, but so popular did the Sisters make it, and so satisfactory was the work accomplished by them, that the patronage soon exceeded the possibilities of the establishment, so that in 1886, three years after its erection, it was necessary to enlarge the old building, to which an addition on the west side was then built. This addition was a great improvement to the property, overshadowing in the matter of its appearance, and particularly in its interior furnishings and fixtures, which were entirely up to date, the original structure. The increasing facilities thus afforded made it possible for the accomplishment of even better work than that which had theretofore been done, and, as a consequence, the Hospital became better known and appreciated. In 1891 the business of the house had assumed such proportions that still another addition became a necessity, and the building was still further enlarged by what is at the present time known as the Chapel addition. From this time on, year by year, improvements have been added to the property, until at the present time it is one of the most substantial, thoroughly equipped and served institutions of its character in the country.

Corner in Operating Room, St. Francis Hospital, La Crosse, Wis.

Particular stress may here, in all fairness, be laid on the peculiarly effective condition of the surgical department connected with this hospital, to which a great amount of consideration has been given to facilitate such work, and better enables surgeons to more easily carry out the details pertaining to modern surgery. An addition to the west wing was built during the year 1896, which, as a matter of solidity, convenience and completeness, is considered by those best able to judge as equal to any similar department to be found.

The building as now completed occupies two sides of the square between Tenth and Eleventh streets, running 174 feet on the former, being 45 feet in depth and having a frontage on Market street of 200 feet. The entire building is three stories in height, exclusive of the basement. The interior contains forty-four private rooms and eight wards, which, altogether, furnish accommodations for one hundred and twenty patients. The chapel occupies the east end of the building on Market street. Its interior is finished in oak, and contains galleries in the rear for the convenience of the patients on the different floors of the building. Immediately back of the chapel, on the ground floor, are the apartments occupied by the resident chaplain. The basement of the old, or central, part of the building, contains the kitchen, dining-room for the servants, as well as a large steam sterilizer, laundry, boilers, electric motors, store-rooms, cold storage, etc. On the first floor of the hospital are a number of private rooms for the patients, the office of the secretary, and large study hall for the nurses. The pharmacy, twelve private rooms and four wards of a similar character are on the third floor, which are occupied respectively by aged men and women, many of whom are in indigent circumstances, and have no visible means of support. The working portion of the hospital is located in the extension fronting Tenth street. This section has a capacity for accom-

Rev. Henry Reinhart, Chaplain.

modating sixty patients, and in its arrangements and appointments is as perfect as scientific understanding of the necessities involved could possibly make it. The halls in this portion are wide, the rooms spacious, well lighted and sunny. Separate ventilating shafts give perfect and independent ventilation to each room, while the Johnson system of temperature regulation assures an even and suitable temperature at all times. Every room is provided with an electric call button, whereby communication is readily obtained with nurses' room on each respective floor. In addition to this, and for the convenience of the night nurse, all rooms of the three floors are connected with the main indicator in the head nurse's room on the second floor. Each floor is also provided with a telephone, by means of which communication can readily be held with the different floors, the office, pharmacy, kitchen and city. Bath and toilet rooms for the patients are provided on each floor, while in the basement a suite of rooms is fitted up for Turkish, vapor and medicated baths.

An electric elevator receives the patients from the ambulance, who are thus conveyed without noise or unnecessary agitation to any floor of the building. In addition to the apartments already referred to, the operating, dressing and surgeon's room are on the second floor. There are also a number of receiving rooms for patients, a dressing room, general operating room, anaesthetic room, sterilizing room, and a consulting room.

That St. Francis Hospital has received suitable and substantial recognition of its great value and service to the Community, may be realized from the fact that the number admitted and treated successfully increases from year to year.

The first resident chaplain connected with St. Francis Hospital was the Rev. John Foppe, who assumed the duties of that office on February 22, 1892, and remained at the hospital until May 1, 1893, at which time he returned to his native home in Holland. His successor, the present chaplain, the Rev. Henry Reinhart, former procurator at St. Francis Seminary, near Milwaukee, has had charge of this office since May 5, 1893.

St. Michael's Orphan Asylum, La Crosse, Wis.

St. Michael's Orphan Asylum, La Crosse, Wis.

ST. MICHAEL'S Orphan Asylum for Boys (incorporated), of La Crosse, Wisconsin, is situated on Winnebago street, between Ninth and Tenth. It was founded in 1875 by the late Archbishop Heiss, then Bishop of the Diocese of La Crosse, and is in charge of the Franciscan Sisters of the Perpetual Adoration, of La Crosse, Wisconsin.

During its existence, this institution has harbored and cared for five hundred and sixty-six boys, ninety-three of whom were in the Asylum at the close of the year 1897. Children are received into this institution between the ages of eighteen months and eleven years, and are bound out to Catholic families as occasion offers. Half-orphans, to which class by far the greater number of children belong, are not given into strange hands as long as the parent shows any interest in them, but are kept until the parents can again take charge of them. As a rule, however, they are not permitted to remain in the Asylum any longer than until they have made their first Holy Communion. If, then, the parent is still unable to provide for them, they are indentured to good Catholic families, with whom they must remain until they are eighteen years of age. They then receive small wages from their fourteenth year, generally from $25 to $50 per year, besides clothing. This amount is deposited annually with the Orphan Asylum by the guardians, and given to the ward after having arrived at the age of eighteen, or later, if the Asylum deems this more prudent. The institution derives its support from an annual collection taken up in the churches of the diocese on Christmas Day, from dues paid by parents and from donations and legacies.

St. Joseph's Hospital, Ashland, Wis.

THE foundation of St. Joseph's Hospital dates from the year 1884. Upon the request of the Franciscan Fathers, who at that time attended to the spiritual wants of the people of Ashland from their house at Bayfield, Wis., the Rev. Mother Prudentia, Superior of the Poor Handmaids of Christ at Fort Wayne, Indiana, went to Ashland in August of that year, in order to see what could be done towards opening a hospital at that place. Finding the prospects good, she returned to Fort Wayne for Sisters with whom to begin this work of charity among the suffering of Ashland and vicinity. The first Sister Superior of the new institution, appointed by Rev. Mother Prudentia, was Sister Flavia, her companions in that laborious mission being Sisters Johanna, Elisabeth and Tobia. Just about the time of their arrival in Ashland a terrible railroad accident occurred on the new branch of the Omaha road, between Ashland and Bayfield, which afforded an unusual opportunity for testing not only their capacity for physical endurance, but the value of an establishment of the kind to be conducted by them, to a community. Entirely unprepared for such an emergency, these noble women worked among the mangled and wounded forms with so much zeal and discretion as to create a lastingly favorable impression among the people with whom they had in much uncertainty come to cast their lot. In the spring of 1885 the frame building occupied by the Sisters was found to be inadequate to the demands made upon it, so an addition was built. Two years later it again became too small and it was then decided to erect a more substantial structure of brick, which was completed in March, 1888, at a cost of nearly $18,000. As rapidly as circumstances required, and the financial condition of the institution would permit, improvements were made to the property, until at the present time St. Joseph's Hospital stands as a monument of commendation to the careful and conservative management of the good Sisters and to the noble generosity of the kind people of Ashland. Of the physicians and surgeons this is particularly true, as without their invaluable assistance it would have been absolutely impossible for the institution to succeed as it has

St. Joseph's Hospital, Ashland, Wis.
In 1885 and 1896.

done. How much good St. Joseph's Hospital has accomplished for the sick since its foundation, may be imagined when it is understood that in one year alone eight hundred and sixty-six patients were received and treated there, and of these only thirty-seven died. From the beginning, in 1884, until the end of 1896, a little more than twelve years, six thousand four hundred patients have been treated at this institution. For a long time St. Joseph's Hospital at Ashland was the only place of the kind in charge of Sisters for many miles around, but during the last ten years a number of others have been started, noticeably at Superior, West Superior and other places, drawing great numbers of patients away from the Ashland hospital. The Sisters, however, have their hands as full of work as ever, and are still pursuing, with unabated zeal, their labors among the suffering.

St. Mary's Industrial School, Bayfield, Wis.

IT was in the year 1877 that the Rev. Franciscan Fathers of the Province of the Sacred Heart took charge of the missions among the Chippewa tribe in the northern part of Wisconsin.

Here they soon realized the necessity of establishing a school for the education of Indian children, and, therefore, without delay, applied to a young community

St. Mary's Industrial and Parochial School, Bayfield, Wis.

of Franciscan Sisters which had been established at Joliet, Illinois, in 1863, by the Very Rev. Pamfilo De Maglian, O. S. F., Custos Provincial of the Franciscan Monastery, at Alleghany, New York. The chief aim of the community in question is the education of youth in parochial schools and other educational institutions. At present the Sisters conduct schools in the States of Illinois, Ohio, Pennsylvania, Missouri and Wisconsin. They have a membership of about two hundred and fifty.

St. Joseph's Sanitarium, Marshfield, Wis.

THIS institution, as well as others of a similar character at Oshkosh, Rhinelander and Menomonie, is in charge of the Sisters of the Sorrowful Mother. The Marshfield institution, to which this article particularly refers, was one of the first of its kind established in America, according to the system of the late Very Rev. Mgr. Sebastian Kneipp, having been opened to the public in 1890. St. Joseph's Sanitarium was built under the personal direction of the Rev. Paul Geyer, formerly Vicar-General of the diocese of La Crosse. Of the purpose of this institution, we quote the following from a little pamphlet issued by the Sisters of the Order in reference to the same: "Although founded and dedicated for the express purpose specified above (as a hydrotherapeutic institution), there were also admitted, during the short period of its existence, a large number of medical and surgical patients, under the direct supervision of their respective private physicians. Inasmuch as the patients in the latter departments have gradually increased in number, and realizing the fact that within a radius of fifty to one hundred miles there is no other hospital adapted for the proper care and treatment of those in need of close medical or surgical attention, the management of this institution has deemed it advisable to create special facilities, under the immediate supervision of capable surgeons and physicians, in order to enable the latter to properly and conscientiously discharge their duties in the various departments assigned to them.

"St. Joseph's Sanitarium has a most favorable location. It is situated just within the northern limits of the city of Marshfield, upon a tract of fifteen acres of land, the moderate elevation of which insures a pure, dry air and perfect drainage. One-half of the property is reserved and mapped out as a park, which is being constantly improved and beautified for the special benefit of convalescent and ambulant patients. The quietness of its location, the purity of the air, the wholesomeness of its water, the inviting and charming surroundings, are factors not to be undervalued by people determining upon an appropriate location for regaining their health.

"The hospital has large, airy rooms, which, although not elaborately furnished, are supplied with all the

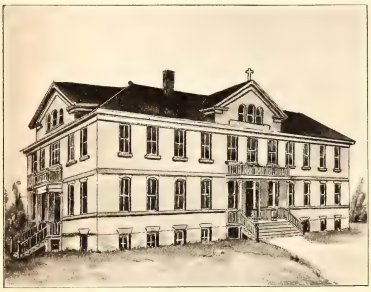
St. Joseph's Sanitarium, Marshfield, Wis.

necessities demanded for the care and well-being of patients. A special operating room has been equipped with the necessary appliances for the practice of modern surgery, in strict accordance with the requirements of aseptic and antiseptic methods in this department." It is also a feature of this institution that all the Sisters detailed as nurses are graduates of one of the best-

known and most reliable hospitals in the State, and are constantly under the close supervision and direction of attendant physicians.

In Menomonie, the Sisters of the Order purchased ten acres of land, upon which a large and roomy house was situated. This structure was built over and arranged as an hospital, with which there is also connected a home for old people.

At Oshkosh, the Order purchased property on the corner of Boyd and Merritt streets, the same consisting of a number of lots and a house. The success of their undertaking, however, enabled them, in the year 1894, to erect an elegant and commodious structure, fitted throughout with all of the most modern conveniences and sanitary appliances necessary to the completion of a first-class and altogether modern hospital. And



St. Mary's Hospital, Rhinelander, Wis.

as such, in fact, is St. Mary's recognized wherever known. The original building bought and occupied by the Sisters in the first instance has also been comfortably, as well as suitably, arranged for old people.

In Rhinelander, the Sisters purchased, in 1893, a house and property, the building two years later giving place to a practically arranged and modern hospital.

When the Sisters went to Tomahawk, in 1893, they were presented with a tract of land by Mr. Bradley, the well-known lumberman, upon which they erected a suitable building for hospital purposes. All of the more recent structures, that is, those at Oshkosh, Rhinelander and Tomahawk, were erected under the personal direction of the Rev. Joseph Joch, present chaplain and superintendent of St. Francis Sanitarium, Denville, Morris County, New Jersey.

The general mother house of the Order of Sisters of the Sorrowful Mother is located at Rome, Italy, while the mother house in America is at St. Joseph's Hospital, Marshfield, Wisconsin. The present Superioress-General is Mother M. Johanna, who resides at Rome, while the assistant Superioress-General, Sister M. Pia, makes her home at St. Joseph's Convent. The first establish-

Sacred Heart Hospital, Tomahawk, Wis.

ment of this Order was located at Wichita, Kansas, in 1889. In the United States, the Sisters now conduct sanitariums (Kneipp Water Cure) at Marshfield, Wisconsin, and Denville, New Jersey; hospitals at Mankato, Minnesota, Marshfield, Menomonie, Oshkosh, Rhinelander, and Tomahawk, Wisconsin, and Wichita, Kansas, and parochial schools at Aleppo and Ost, Kansas. Of members of the Order, there are at present eighty-two Sisters, twenty-two novices, and four postulants.

College of the Sacred Heart, Prairie du Chien, Wis.

THIS institution, which is conducted by the Fathers of the Society of Jesus, was established and opened at Prairie du Chien, in September, 1880, chartered on August 20th of the year following as a "College and University of the Sacred Heart," and at the same time empowered to confer the usual degrees and academic honors. The primary and principal object of this institution is to afford to Catholic youth all necessary facilities for a solid and complete education, calculated to fit them best for a successful career in life which may at the same time be thoroughly based on the principles of religion.

The building occupied by the college, which is situated about a mile south of the town, has a beautiful location, commanding an extensive view of the Mis-

sissippi and Wisconsin Valleys. The grounds also surrounding the property are of an artistic and pleasing character, while ample enough in dimensions to afford sufficient opportunity for the pursuit of healthy exercise. The main or principal building, which faces towards the south and the Wisconsin River, is flanked to the east and west by extensive wings. It is a large and commanding three-story structure, having a stone basement which runs beneath the entire building. The interior also affords ample space for the accommodation of students, the study, class rooms, halls, dormitories, recreation rooms and other apartments being of extensive and lofty dimensions, excellently well lighted and thoroughly ventilated. The whole interior arrangement is, in fact, in every way adapted to secure for the student all of the necessaries as well as the comforts of a home. A select library, a handsome set of scientific apparatus, a valuable collection of minerals and other objects of natural science are all to be found here for the benefit and use of the student, while a scientific observatory has also been connected with the institution after the plan of that attached to the Washburn Observatory at Madison, the same being furnished with a transit instrument as well as equatorial and other accessories. The College of the Sacred Heart is a novitiate and scholastic of the mission of the German Province of the Society of Jesus, and there are at the present time twelve priests, fifteen scholastics, twenty-five novices, and fifteen lay brothers established in this institution.

The college department was discontinued a few years ago, and all of the inmates now connected with this institution are members or candidates of the Jesuit Order. At the present time a number of priests of this institution are giving missions throughout the different states of the Union. The present rector and master of novices is the Very Rev. J. B. Lessmann, S. J.

Sacred Heart College, Prairie du Chien, Wis.

St. Mary's Institute, Prairie du Chien, Wis.

THIS justly celebrated seat of learning conducted by the School Sisters of Notre Dame. was founded in 1872, and occupies a part of the charming and historic site of old Fort Crawford. It has six imposing structures, comprising the main building, dormitory, middle building, music hall, "St. Mary's Hall," and "St. Catherine's Chapel," each superbly furnished and adapted for its purpose and work, and all surrounded by spacious lawns beautifully laid out and embellished in the highest style of landscape gardening known to the art. With its tennis-

court, croquet-grounds and sylvan walks; with its springing fountain, its embowered nooks and restful retreats; with its invigorating air filled with the aromatic fragrance of lofty pines that cover the hillside, and all overlooking the blue waters of the Mississippi and a landscape of surpassing beauty and grandeur, it is, indeed, an ideal place, well calculated to inspire and incite to noblest endeavor those who avail themselves of its privileges.

In the main building are the office, parlor, school-rooms, music-rooms, library, refectory, misses' study-hall, studio and infirmary. The basement contains the laundry, store-rooms, ice-vault, kitchen, baking-room, pastry-room, and pantries. The dormitories are arranged and furnished with special reference to healthfulness, convenience and comfort. The single black walnut bedsteads are supplied with superior woven wire springs and hair mattresses. In each dormitory is an elegant lavatory with marble basins and toilet-cases and closets for shoes and linen. In the elegant suite of bathing-rooms are perfect appliances for hot and cold baths, and throughout the whole building is a complete system of ventilation. The middle building of two stories and basement is used mainly for class-rooms, and music-hall, with its elaborate arrangements, is devoted to music. "St. Mary's Hall," with high arched ceiling and walls adorned with paintings and other works of art, has a seating capacity for six hundred persons and is provided with a large double stage, scenery, green-rooms, and all the appliances of a model exhibition hall, while "St. Catherine's Chapel," built in the Romanesque style of architecture, with its lofty and graceful arches, its stained-glass windows, its delicate frescoes, its spacious gallery and its magnificent altar, is the crowning gem of this superb group of buildings dedicated to the cause of intellectual, moral and religious culture.

A feature in the general conduct of St. Mary's Institute to which is made the subject of most rigid and untiring watchfulness, is the health of the pupils, and in consequence of this, the hours for rising and retiring, the choice and preparation of food, exercise, and indeed everything that pertains to correct habits being carefully and judiciously directed. The location of the Institute has also much to do with the really splendid results which have thus far been obtained, its marked exemption from everything in the slightest manner suggestive of epidemics and the well-known and highly regarded medicinal and curative properties of its mineral waters being features which alone might inspire the most unquestioning confidence. Pupils who have entered the school in good health have invariably retained it, and many who came broken in health have returned home at the close of their studies well and strong.

Sisters of St. Francis of St. John's Hospital, Springfield, Ill.

First Establishment of the Order.

THE original founder of this new branch of the great Order of the Seraphic St. Francis was the late Bishop John George Mueller, of the Diocese of Muenster, in Germany. He laid the first foundation both of the Order and the General Mother House, in the year 1854, at St. Maurice, a suburb of Muenster, and adopted for the new Community the rule of St. Francis as approved by Pope Leo X. in the year 1519. For three years, the Bishop himself was the spiritual director and confessor of the Sisters at the mother house. Having thus made himself thoroughly acquainted with the spiritual and temporal wants of the Sisters and the Government of the Order, he appointed the Rev. Father Mueller spiritual director of the whole Community, who, after ten years of faithful labor, closed his saintly life by a happy death in the General Mother House at Muenster, in the year 1864. His memory is held in veneration by all the old Sisters who made their novitiate under him. His successor was the Very. Rev. Theodore Ross, who at present is still Director-General of the whole Order, residing at Muenster, in Germany. Under his able and efficient administration, the Order has spread through all the provinces of Germany, Austria and some parts of Holland, numbering at present fourteen hundred members in one hundred and nine hospitals in Europe. In the year 1875, when the persecution of the Catholic Church in Germany by the Prussian Government was at its fever heat, most of her Bishops having been deposed or sent into exile, twelve hundred priests having been expelled from their congregations or sent into exile or the prisons, when the members of the older religious Orders, the Jesuits, Redemptorists, Franciscans and Benedictines, together with all the female teaching Orders had already been cruelly driven out of their homes and the Fatherland, which for upwards of forty years since their reëstablishment in Prussia they had adorned by their learning, virtues and labors, the German Diet, under the despotic rule of the then all-powerful Chancellor Bismarck, debated the question whether the charitable religious Orders of Germany should also be doomed to exile in foreign lands. Although the Prussian Government, for good reasons, after some time adopted a wiser and more just policy concerning these Sisters of Charity, still their right of existence, under existing circumstances, became more and more precarious, and the Superiors of many of these Orders commenced negotiations with Bishops in Holland and the United States for places of refuge, in case the cruel law of expulsion should be passed and enforced, also, against them. The same reason induced the General Supervisors of the Franciscan Sisters in Muenster

to apply for admission of their Sisters in the diocese of Alton. After having received a favorable answer from the late Bishop Baltes, twenty Sisters, with Mother Angelica as Superioress, left Muenster on the 15th of October, 1875, and landed in New York on the 4th of November. They arrived in Alton on the 6th of November, and were most kindly received by the Bishop and clergy. The names of those pioneer Sisters of the Order were: Mother Angelica, Superioress, Sisters Cyrilla, Henrietta, Euphemia, Jovita, Basilia, Aurelia, Fridolina, Gerburgis, Rosa, Augustine, Crispina, Cassiana, Fortunata, Zosima, Macaria, Francisca, Silvana, Ulrica, and Rolendis.

Of these first Sisters of the Community in the United States, there are fourteen still alive and in this country, three died and three returned to Germany. On the 8th of November, four of the Sisters were sent to Springfield, four to East St. Louis, three to Belleville, three to Effingham, three to Litchfield, and two, with Mother Angelica, remained in Alton. It was the will of the Bishop that the mother house of the American Province should be started in Springfield, whither, on the 9th of December, 1875, Mother Angelica, with one of the Sisters of East St. Louis, departed. Of the two Sisters remaining in East St. Louis, one was sent to Belleville, the other was called to Springfield. After these preliminary arrangements for the establishment of the Order in the diocese of Alton had been completed, the Rev. Father Leve, pastor of SS. Peter and Paul's Church in Springfield, was appointed by the Bishop Spiritual Director of the whole Community in the United States. In Springfield, the Sisters, for the first two years, lived in an old frame house on South Seventh street, which belonged to the diocese of Alton. It had been a private residence, and was but little adapted for hospital purposes. Still, the Sisters managed as well as circumstances allowed to make their patients comfortable. No doubt many improvements of the modern hospital were wanted in that primitive St. John's Hospital of Springfield, still, no complaints were ever heard from the patients nursed therein. They considered themselves amply recompensed by the care and kind nursing they received from the hands of the Sisters. The first beginning of the Sisters in Springfield, as elsewhere, was surrounded by many trials and hardships. They were in a foreign land among strangers, unacquainted with the manners and customs, and even the language of the country, and, what was still worse, without means.

They found in no place hospitals ready to take patients, and for themselves, in many places, they had to be satisfied with any poor shanty which charity or a few dollars' rent would offer them for a home. More than once they were in want of even the daily necessaries of life. In other places they could get nothing at all for their support but what people would give them for nursing patients in their houses, which, in small towns, was of a rare occurrence, while in others, as, for instance, in Belleville, Eau Claire, Streator, Decatur and Springfield the clergy, the people and the physicians assisted them in every way they could. As a rule, the physicians were the most faithful and disinterested friends of the Community. Of the first period of its history in Springfield the deceased Dr. Ryan, Dr. Wohlgemuth, and later, the deceased Dr. Matthews, deserve special mention and the thanks of the Sisters. The names of these men and their successors in St. John's Hospital, and in most of the branch houses, will always have the first places among the benefactors of the Community, for whom the Sisters twice every day offer up their prayers to the throne of Mercy. All honor to the professional men who so nobly bear the heat and burden of the day in hospitals for the cause of humanity!

But, notwithstanding the many trials the Sisters had in the beginning, they were happy among poverty and other trials, going about like their Divine Master and doing good everywhere. The blessing of God was with them. The number of Sisters increased within twenty-one years to two hundred and forty-six, and, instead of a few temporary frame hospitals, they have at present, besides the mother house, the management of seventeen hospitals and one orphan asylum. Of the membership thirty-seven have since died, so that at present there are but two hundred and thirteen. As previously stated, the mother-house of the American Province was established in Springfield in 1875, in the temporary frame hospital on South Seventh street, which soon proved to be altogether inadequate. Hence the Sisters, in the year 1878, bought a number of building lots in Mitchell's Addition to the City of Springfield, on Mason and Eighth streets, for the site of a new hospital and mother-house. The corner-stone of the building was laid in the following April, the clergy and Catholic Societies of Springfield and pastors of adjacent parishes assisting in the ceremonies. The Mayor of Springfield and Governor Palmer were also present. The building was completed the next year. On the 22d of June, 1879, it was blessed by Bishop Baltes. It was 100 feet in front, 50 feet deep and 40 feet high, and forms the central part of the present St. John's Hospital. The east wing, 100x40x45, with the beautiful St. John's Chapel, 93x45, was added in 1886, and three years later the west wing, 80x45x45. Thus the whole frontage of the present hospital is 280 feet.

Next to the Capitol, it is the largest and most imposing building of the city, and the largest hospital this side of Chicago. Its inner arrangements correspond with

all the requirements of a modern hospital. From the first to the third floor, it has high and large corridors and rooms, six wards for male patients, two for female patients, one large surgical ward for male patients, one medical ward for female patients, and twenty-one private rooms, which are all painted in oils and ornamented with stencil work. It gives to all the rooms a most cheerful and pleasing aspect, and contributes in no small degree to the well-being of the patients. The operating room on the second floor is furnished with a large skylight, and has a splendid equipment of surgical instruments. Convenient to the building is a large drug store. The west wing contains on the first floor five ward rooms for male patients, and in front five beautiful private rooms. On the second floor is the private chapel and an infirmary for the Sisters, who, when sick, are brought from the branch houses to the mother house. Here, too, are the private quarters of the Mother Superior and a hall in which weekly meetings and semi-annual retreats are held. The hospital has a capacity for one hundred and six patients, the Sisters' infirmary not included. The wonderful growth and popularity of the institution since its establishment is creditable indeed to those who have had its management in charge, the benevolent Sisters of St. Francis. It also reflects admirably upon the good judgment of the public. The hospital is open at all times for the care and nursing of all sick and injured, excepting those only suffering with contagious, syphilitic, alcoholic and mental diseases and children under two years. It contains in the Ladies' Department eight private rooms and seven ward rooms, each accommodating two or more patients. In the Men's Department there are eleven private and eight ward rooms. The hospital is visited daily by either Drs. C. M. Bowcock or B. B. Griffith, physicians, and Drs. Walter Ryan or G. Kreider, surgeons, and Dr. B. M. Griffith, consulting physician. Dr. Hagler is specialist of the ear, eye and throat, and Dr. Taylor has charge of the laboratory for bacteriology in the hospital.

Patients of all creeds and nationalities are received on application to the Mother Superior. The hospital is, therefore, not sectarian, but catholic in the broadest sense of the word, which means universal. The Sisters are forbidden by the rule of the Order to interfere with the religious convictions of the patients.

Rules of the Order.

The general rule of the Community is the rule made by St. Francis and approved by Leo X. in 1519. The particular rule for the Community as hospital Sisters was sketched out by its founder, the late Bishop John George Mueller, and perfected by his successor, the late Bishop Bernard Brinkman, of Muenster, and is still before the congregation of Bishops and regulars in Rome for examination. As long as it has not received the approbation of the Holy See, it is forbidden by the General Superiors and the Canons of the church to have it printed for publication. However, in every branch and hospital connected with the General Mother House, there is a copy of the Statutes of the Order, which are an explanation of the Rule, part of which are read to the Sisters in the refectory regularly on certain days of the week, and explained every Sunday between ten and eleven o'clock by the Director. The Statutes, like the Rule, were made by the saintly founder of the Community.

Inner Organization of the Community.

The Community has four different classes of members:

A. Candidates.—Those who have an inclination to become Sisters of Charity, and for this purpose have made application to the Superiors of the Community, and have been admitted to the mother house for trial, are called candidates. The following conditions must be complied with before a Catholic young lady will be admitted as a candidate. 1. They must have the pure intention of becoming a Sister of St. Francis for the purpose (a) To promote the honor of God. (b) To work for the salvation of souls by works of mercy. (c) To strive after Christian perfection in obedience to the laws of the Catholic Church, the Rule of the Order, and the Superiors of the Community. 2. They must be of legitimate birth and good Catholic parents, and between seventeen and twenty-five years old. 3. They must have received a good moral and religious education, knowing how to read, write and speak correctly. 4. They must be healthy in body and mind, endowed with good common sense, and a cheerful disposition. 5. Their parents and grandparents must have been free from hereditary diseases, as, for instance, insanity, etc. 6. They must have a certain dowery. In case the candidate has less than required, but solid virtues and talents, the Superiors may dispense from this condition altogether. When the candidate is able to fulfill the above conditions, she makes application in writing to the Venerable Mother of St. John's Hospital, Springfield, Illinois, sending with it a short biography, a certificate of baptism, the certificate of health by a physician, and the testimony of her own pastor as to her character. Upon this application, she is requested by the Superiors to answer conscientiously the following questions: 1. Baptismal and family name? 2. Age? 3. Day, month and year of birth? 4. Where born? 5. If not born in this country, how long residing here? 6. What is her mother tongue? 7. Does she

know English and German? 8. Did she frequent the public or parish school? How long? 9. Is she well instructed in religion? 10. Has she inclination for leading a pious life? 11. Is she ready to bring sacrifices for our Lord? 12. What is the candid motive for becoming a Sister of Charity? 13. How long did she reflect on the step to be taken? 14. Did she receive the approbation of her confessor? 15. Do her parents live yet? Are they in need of her assistance? 16. Was her health always good? 17. Is she ready at any time to enter?

If the answers to the above questions are deemed satisfactory to the Superiors of the Community, the candidate will be notified what day she has to present herself at the mother house in Springfield, and with her entrance there on the appointed day begins her life as a religious, although she takes no vow, and is at liberty at any time to leave the mother house and return to her family. The first year of the candidate in the Convent is devoted 1. To training her for the vocation of a nurse. She will receive a theoretical instruction in the science of nursing which is given every day by the Mistress of Novices. The text-books for this instruction are (a) Hand Book of Nursing for the State Hospital and Training School in New Haven, Connecticut. (b) Marx Guide for Nurses, used in the best hospitals in Germany, which contains the anatomy of the human body, etc. 2. Practical instructions in nursing by the Sister Prefect of the male and female department.

The Rule of Life.

This is the rule of life for the candidate the first year after her admission to the Order. About a month before the year is up, she will have to pass an examination before the Mistress of Novices, the Mother Superior, and the Spiritual Director, in English, in nursing, bandages, injections, cupping, electric battery, anatomy of the human body, the names and symptoms of the different diseases, etc. If she passes her examination satisfactorily, she is allowed, not forced or obliged, to apply for the habit of St. Francis. From the above, we see that the first year of the candidate in the Convent is entirely devoted to the study of practical work of her future life, so as to make her perfectly acquainted with all its duties and sacrifices. She has ample time and occasion to find out whether she has the talents, the will and strength required for that state of life to which she intends to consecrate her life or not. If she has given full satisfaction to the Superiors of the Community, she will receive permission to take the habit of the Order. This is generally done with great solemnity, after having spent five days previously in a spiritual retreat. But, even then, she is not allowed, much less bound, to make a vow or any permanent obligation.

B. Novices.—After she has received the habit, she is called a novice, and is sent to one of the branch houses of the Community to help the Sisters in nursing and all kinds of work that is connected with it. This is done partly that she may put into practice what she has learned in the mother house in the first year of probation, partly to give her time for reflection, and full liberty to decide about her vocation. No persuasion, no fear, no threats, no sinister motives, should determine her decision. Also, during this second year, she is perfectly free to leave the Convent and return to the world, in case, after due reflection, she thinks that she has not the vocation. Thus full two years of reflection are given to the candidate before she is allowed to take a permanent obligation. There is no haste, no fear, no compulsion, but perfect liberty. After having spent this second year in the duties of the Order, it is supposed that she is thoroughly acquainted with her duties as a nurse and as a religious, and she has to decide whether she can, with a good conscience, take the three vows of chastity, poverty and obedience for two years. If her conscience tells her that she will be happy in her vocation as nurse and Sister, she asks permission of the Superior to be admitted to make the vows, and in case that permission is given, the day is fixed when she will have to come to the mother house to make a spiritual retreat, and, at the end of it, make the three vows. After having made these vows, she is considered, at least for two years, a member of the Order, and during that time she is not allowed to leave the Order without having received previous dispensation from the Superior of the Order and the Bishop of the diocese.

C. The Professed Sisters.—Are those who, after having spent one year in the Order as a candidate and another as a novice, have taken the religious vows for two years. At the end of these two years, in case they believe before God and their conscience that it is not their vocation, they are again free to leave the Order. If they are satisfied and happy in the life they have chosen, they have to ask permission of the Superior every two years to renew their vows for two years more. After having done this five times, that is, after the elapse of twelve years in the Order altogether, they generally ask permission to make permanent vows for life. Then they are called:

D. Professed Sisters Under Perpetual Vows.—Their work is now the same as that of the other Sisters, with the difference that, as a rule, they are appointed for the different offices of the Community, and the Order has the obligation of supporting them in health and sickness until death. It is out of this class of Sisters that the Mother Superior and her assistant is to be appointed.

The Mother Superior.

The Mother Superior for the whole Order in the United States is appointed every five years by the General-Superior of the whole Order residing in Germany. She has the duty to devote her whole love to all Sisters without distinction, and take care of their bodily and spiritual welfare. She has the right to command and forbid, to admonish and to warn, and to punish for faults committed and not corrected. Hers is the duty to admonish the Sisters in charity and meekness and urge them on to the faithful observance of the Commandments of God, of the Church, the regulations laid down in the Rule of the Order, and promote the Sisters' temporal and spiritual welfare by her example, prayers, admonitions and corrections; in other words, to promote their sanctification She has to assign to every Sister in the mother house her daily work, and see to it that it is done promptly and faithfully The first Mother Superior of the American Province was Mother Angelica, who arrived in this country with the first band of Sisters in the year 1875. She ruled the Community for five years with prudence and firmness. In September, 1880, she was called back to the General Mother House in Germany, to the universal regret of all the Sisters. Her successor in office was Mother Ulrica, who for seven years ruled the Order with success. She built the east wing of the hospital with the new chapel. In November, 1887, she was called back to the General Mother House in Germany. In November, 1887, Mother Macaria was appointed her successor by the General Superiors. During her administration, the west wing of the hospital was built, which, on the first floor, contains five beautiful private rooms, five smaller wards for male patients, and on the second floor the room of the Mother Superior, three infirmaries for sick Sisters, a beautiful private oratory and a large instruction hall for spiritual retreats and conferences. The present Mother Superior, Mother Paula, was appointed April 6, 1895.

The Director of the Community.

He is appointed by the Bishop of the diocese of Alton. He has the right and duty to govern the whole Community in the United States in all internal and external affairs, in accordance with the Rule and Statutes of the Order, and the regulations of the General Superiors in Germany. The Mother Superior and all the Sisters owe to him, as the representative of God, obedience and reverence. He has the duty to instruct the Sisters, novices and candidates in our holy religion, in the duties of their vocation, and the exercise of the conventual life, and to exhort them to the conscientious observance of the Rule. Alternately, with the Mother Superior, he has to visit the branch houses, examine the books of accounts, the condition of the houses, decide about necessary repairs, etc. He has to watch that in all houses the property of the Community be administered according to the principles of prudence, justice and religious poverty. Without his permission, it is forbidden to erect new buildings, to undertake great repairs, or purchase furniture to a great extent. He examines plans, specifications, bids for new buildings, bills and receipts, and makes the contracts. He admits or dismisses patients. Without his permission, new branch houses cannot be established, nor old ones disestablished, and it is his duty to examine all accounts of the mother house and all branch houses, and report to the General Superiors in Germany. The first spiritual director of the Community in the United States was the Rev. Father Leve, pastor of SS. Peter and Paul's Church in Springfield. From 1875 to 1882, he labored hard for the temporal and spiritual welfare of the Community. Poor health forced him to give up his congregation and return to Germany. After a brief vacancy, the Rev. John Mohr, of New Berlin, Illinois, was appointed to the office, and for one year filled the duties. In the year 1883, the Very Rev. Father Mauritius, O. S. F., rector of the Diocesan College at Teutopolis, Effingham County, Illinois, was his successor. He labored incessantly for the welfare of the Community, and his memory is held in veneration by all the Sisters. Having been elected Provincial of the Franciscan Order of the Sacred Heart Province of St. Louis, Missouri, in the fall of 1886, he resigned as director of the Community, and the present incumbent, the Rev. L. Hinssen, was appointed his successor. He arrived in Springfield on the 9th of November, 1886.

The American Province of the Order, and the General Mother House in Germany.

The American Province of the Order stands under the spiritual director, who is appointed by the Bishop of Alton, and the Mother Superior, who is appointed by the General Superiors in Germany. Both the director and Mother Superior of the Order, and all the Sisters, owe them the same obedience, love and reverence, as they do their General Superiors. Both have the duty to watch that the Rule and Statutes of the Order are strictly observed. The director is appointed by the Bishop until recalled. The Mother Superior is appointed for five years. At the end of this term, she is either reappointed for a second term, or she has to give up to the one appointed in her place. It is her duty to appoint one of the Sisters, who is under perpetual vows for at least three years, as her assistant, who, in case of her absence, sickness or death, has to fill her place. Annually, an account has to be sent to the General Mother

House: 1. Of the temporal condition of the Provincial Mother House and all the branch houses. 2. Of the labors of the Sisters, the number of patients, the deaths in the mother house and all branch houses of the Community. 3. Of the number of professed Sisters in the mother house and branch houses, and the name of the local Superioress. 4. For the erection of new buildings or repairs which cost more than $3,000.00, the permission of the General Superior is necessary. 5. New branch houses cannot be started without the written consent of the General Superiors.

Soon after the arrival of the Sisters in Alton, they were informed by the late Bishop Baltes that they were now independent of the General Mother House in Germany. On what authority the Bishop could give this information, we are not able to say. The only person competent to give a decision or declaration on this matter is Director-General Ross. On the 24th day of May, 1881, he wrote to the then Vicar-General of Alton, the present Bishop Janssen, as follows:

"As to the relation between the Sisters and the General Mother House, I hereby repeat that all branch houses, no matter where they are, form but one Community, who are all under the Superiors in Muenster, the General Mother House in America not excepted, with but this exception, that on account of the long distance, the direction of the Sisters is to be left to the Provincial Superiors. Hence the (Provincial) Superioress in America has to send, at least a few times annually, to the Mother House in Mauritz a report of the condition of the Community, and to ask permission and advice of the General Superiors in all important affairs. All this is a matter of course, and I cannot understand how this could be doubted for a single moment. We cannot send Sisters to America to establish there a new Order, but only to expand there the Order of St. Mauritz."

Are the Sisters of St. Francis of St. John's Hospital Religious?

Up to the time that the Sisters came to America, all were of the opinion that they were Franciscan members of the Third Order of St. Francis. In this opinion, they had joined the Community at Mauritz, that was what the name expressed and what their Rule said. All at once, some one in the diocese of Alton, whose name is known, informed some of the Sisters that they were not religious, but only piae feminae, i. e., pious women. The matter was reported to Mother Ulrica, who asked Bishop Baltes for an explanation. He answered February 5, 1881, to Mother Ulrica, "that they were true religious and true Sisters. The question is: Are they Franciscan Sisters? I answer that I do not know, I have never inquired." This matter was also brought before Director Ross, and he answered the Mother Superior as follows: "I have sent to the Bishop of Alton a letter in which the proof is given that the Sisters are real members of the Third Order of St. Francis, and are obliged to observe the Rule of the Third Order, approved by Leo X. in his Bull of January 20, 1521, for those who, with the three vows, live in a Community."

Can the Rule of the Sisters be Changed?

In the year 1862 the late Bishop Baltes, seeing that the health of so many Sisters gave way in the prime of life in consequence of their labor, especially the fasting and night watches, gave a general dispensation from the fasting prescribed by the Rule of the Order. It certainly was well meant; but many Sisters were uneasy about it, and, as a matter of course, asked advice from the Director General in Germany. He answered: "The Rule (of the Order) approved by the Pope can not be abolished in part or modified by any Bishop in the world, or the Superiors, nor even by the Father General of the Franciscans, but all he can do is to declare that the Sisters, on account of their vocation or sickness, etc., wholly or partly, in one or another part, are unable to observe the Rule, but only dispense in the way I have mentioned above, that is, give dispensation to an individual Sister for a sufficient reason."

Present Field of Labor of the Sisters of St. John's Hospital.

Mother House and Branch Houses.—First. St. John's Hospital, Springfield, Illinois, established in the year 1875, Mother House of the Community in the United States, a novitiate and training school for the Sisters. It is incorporated under the laws of the State of Illinois, the legal title being, "St. John's Hospital of the Sisters of St. Francis, Springfield, Illinois." The first Mother Superior was Mother Angelica. She had five Sisters to help her. The present Superior is Mother Paula, April 6, 1895. She has under her thirty-eight Sisters and twenty-five candidates. The medical and surgical department of the hospital is in the hands of able and scientific men, well known in Springfield.

The number of patients in the hospital from January 1 to December 31, 1896, was: Male patients, 419; female patients, 402; total, 821. Deaths: Male patients, 33; female patients, 24; total, 57. Dismissed, 716.

Operations: 1. By doctors of the hospital, 145; 2. By other doctors, 25; total, 170.

Second. St. Elizabeth Hospital, Belleville, Illinois, was started November 13, 1875, with Sister Jovita as Superioress and four Sisters. The first temporary hospital was in the old St. Peter's school house. It was an old brick building, one story high, containing two class rooms. When the Bishop sent word that hospital Sis-

ters had arrived, that old school house was fixed up in a great hurry as hospital and convent. It was, indeed, but of a very miniature size and primitive style. There was just room enough for the Sisters, and, in a case of emergency, six patients. In this little house, the Sisters had to live for five years. Their chief employment during this time was nursing in private houses. In 1880 a petition was presented to the Bishop requesting permission to erect a new hospital, which was granted, and the work commenced at once. It was completed in the fall of 1880. In the year 1881, the late Bishop Baltes, by a decree dated August 17, 1881, transferred the hospital property to the Sisters of St. Francis, and for ten years it remained in their possession, until June, 1891, when the new Bishop of Belleville, the Right Rev. Janssen, proprio motu, declared the decree of Bishop Baltes void. The case was laid before the Propaganda in July of the same year, which, September 26, referred it to Archbishop Feehan, with power to examine and decide. His Grace gave the decision June 10, 1892, as follows: "I, Bishop Janssen, have to confirm the original decree of August 17, 1881. The Community has to pay to St. Peter's congregation $2,500.00." The above amount having been paid by the Sisters, Bishop Jannsen signed the decree of confirmation on the 28th of June, 1892, and sent it to the mother house. It was recorded in the Recorder's office of St. Clair County, Illinois, on the 7th of July, 1892. In the following year, two large new wings, each 255x50, were built to the hospital, which gives it ample accommodations for a large number of patients and improves its view very much. In one of these wings there is the hospital chapel, 33x28, with a beautiful altar, a Munich statue of St. Elizabeth, and new pews. At present there are nine Sisters in the hospital, Sister Julitta being Superior. It may be well, here, to give the law of the former diocese of Alton concerning the hospital Sisters, which presented to the diocesan Sisters as circulars Nos. 17 and 19 is as follows:

No. 17. When congregations, cities or other places, desire to have the above named Sisters for either hospitals or orphan asylums, such congregations, cities or other places shall, after having obtained the consent of the ordinary of the diocese to have the Sisters, erect and furnish, in a becoming manner, suitable buildings for such institutions at their own expense.

No. 19. When the institution is kept up and its current and other expenses are paid by the congregation, in addition to what the Sisters receive from private individuals for tending to the sick outside of the hospital, the mother house shall receive at the rate of not less than $25.00 per annum for each Sister furnished. At orphan asylums it shall receive at the rate of $50.00 per annum for each Sister.

Third. St. Francis' Hospital, at Litchfield, Illinois, was opened on the 13th of November, 1875, with three Sisters, Sister Fridolina being Superior. There, as in all other places where the Sisters began, no provision whatsoever was made for a hospital. All they could do was to rent a small frame house to live in, which, after some time, was bought by them and enlarged so as to have room for a few patients. For years the Sisters' dormitory was directly under the shingle roof, a regular furnace during the hot summer months. From this severe trial, they were delivered in 1891, when the mother house built the new hospital of brick, 60x45x30, now in charge of six Sisters, Sister Clara being Superioress. The deed of the old St. Francis Hospital had been made to the diocese of Alton, because the Community was not then incorporated. It was done to secure the property for the Sisters. Bishop Ryan, soon after his consecration, transferred the same to the Community, for which kindness the Sisters will always remain grateful to his lordship.

Fourth. St. Anthony's Hospital, of Effingham, Illinois, was opened November 15, 1875, with three Sisters, Sister Euphemia being Superior. Soon after their arrival there lots for a new hospital were donated by Michael Moenning, and the contract for the building let. From the beginning, the Sisters in Effingham were liberally assisted by the clergy and people, both Catholic and Protestant. All showed good will to the hospital. The first building having become too crowded with patients, an addition was made in the year 1891, which gives the hospital a frontage of 120 feet and all necessary accommodations for Sisters and patients. At present there are nine Sisters in the hospital, Sister Arnolpha being Superior. The title was originally made to the diocese of Alton in order to secure the property for the Sisters. In the year 1891, a memorial was sent the Right Rev. Bishop Ryan of Alton, showing why, in justice to the Sisters, the deed should be made to the Community. To this the Bishop replied that he would decide the same as soon as Father Jungmann, then absent, should return from Europe. On the 20th of January, 1893, the Bishop, through Father Spalding, the Chancellor, sent word to the spiritual director that the title of the Effingham Hospital in the diocese was only pro forma, and that the same should be changed, and that, meanwhile, the Sisters were to be in perfect control. In the beginning of June, 1895, Bishop Ryan, of Alton, gave the deed to St. John's Hospital, for which act of kindness the Sisters will forever be grateful to his lordship.

Fifth. St. Joseph's Hospital, Highland, Illinois, was opened January 26, 1878, with three Sisters, under Sister Severa as Superior. The new hospital was built on

lots donated to the congregation for that purpose. It is certain that the Sisters did much towards the erection of the hospital and payment of the debts thus incurred, although the congregation owns the property and could dismiss them at any time did they desire to do so. As far as can be found out in the accounts of the mother house, the laws concerning the income from private nursing to be sent to the mother house was never carried out in Highland. The Sisters either believed that the hospital would belong to them, or were afraid of strife with the authorities there. At present there are nine Sisters there, with Sister Clementina as Superior.

Sixth. St. Mary's Hospital, Decatur, Illinois, was started in November, 1878, with three Sisters, Sister Rosa being Superioress. She was a Sister of an active disposition and of great energy and administrative talents. She built the original frame hospital, and secured a fine block of ground for it. She had the hospital incorporated, thus protecting the Sisters against trouble such as experienced in other places, where in good faith they had worked persistently for the establishment of a hospital upon property owned by the congregation, only to be ignored when it came to the question of ownership. In the year 1885, Sister Rosa was transferred to Chippewa Falls, Wisconsin, where she worked even more successfully than in Decatur, and died in peace in 1893, R. I. P. At present there are nine Sisters in Decatur, with Sister Cassiana as Superior. In the year 1891, the new St. Mary's Hospital, 80x45x35, was begun and completed, almost the entire debt thus incurred being liquidated. The old frame building was sold and removed in 1894.

Seventh. St. Agnes's Orphan Asylum, Belleville, Illinois. The foundress of this benevolent institution was the late Miss Katie Germain. She was, from the time of her first Holy Communion, very religiously disposed, of a clear intellect, and firm will. But her health was not good. Otherwise, she would in all probability have entered a convent. When about twenty-two years of age, the estate of her deceased father was divided among the mother, two brothers and one sister. Her share was eighty acres of land of great value near the city of Belleville. Scarcely had she received the deed of the property, when she made up her mind to devote all she had to the erection of an orphan asylum in the city of Belleville for the benefit of St. Peter's congregation. But her mother, brothers and sister were opposed to this, and commenced a persecution against her, and tried by all means, good and bad, to defeat her intention. Fortunately, the trouble began after the foundation of the orphan asylum had been laid. For two years the case was continued before the courts of St. Clair County, and the Supreme Court of Illinois, but finally was decided in favor of the orphan asylum. After many difficulties, the orphan asylum was at length completed. Miss Katie Germain, by her munificence, laid the foundation, but it was only by an equally noble gift of the St. Peter's Orphan Asylum, and the liberality of the members of the congregation and the public of Belleville at large, that it was made possible to bring it to completion. In the year 1881, five Sisters, with Sister Fridolina as Superior, took possession of the building and received the first orphan children. It was at the personal solicitation of Miss Germain that the Franciscan Sisters were given in charge of the asylum. Ever since it was opened, it has been well supported by means of donations, etc. From thirty-five to forty-two orphans or homeless children receive from the hands of the Sisters a mother's care and training, whilst they visit the St. Peter's parochial school. The orphan asylum is regarded as a great blessing by the congregation, all of whom take a marked and earnest interest in its welfare. Next to the blessing of God, Sister Fridolina and her devoted Sisters have contributed the greatest share to its success. At present there are seven Sisters in the asylum, with Sister Fridolina as Superior.

St. Joseph's Hospital, Chippewa Falls, Wis.

Eighth. St. Clara's Hospital, Lincoln, Illinois. The first four Sisters, with Sister Aurelia as Superior, went to Lincoln on the 9th of July, 1884. Soon after their arrival, they bought an old frame house and fixed it up as a temporary hospital. In the spring of 1886, the contract for a new hospital was given to William White, of Springfield, the size being 80x45x35. In November of the same year the building was completed, and, after having been blessed by Bishop Spalding, the Sisters moved in. Sister Aurelia remained Superior until September, 1894, when consumption forced her to ask permission to return

to the mother house, where she died the same year. She was a faithful, reliable and zealous Sister to the end of her life. In her place, Sister Candida was appointed Superior, and has eight Sisters to help her.

Ninth. St. Patrick's Wabash Railroad Hospital, of Moberly, Missouri, was originally started in Kansas City, Missouri, May 5, 1885, with Sister Victorina as Superior, and four Sisters. In December, 1893, the Wabash Railroad Company, having built a new hospital at Moberly, Missouri, the Sisters moved there.

Tenth. St. Joseph's Hospital, Chippewa Falls, Wisconsin. On the 26th of June, 1885, five Sisters, with Sister Rosa as Superior, left the mother house for Chippewa Falls to start a new hospital. They first rented a large frame residence, which they afterwards bought for $6,000, but in less than three years it was found inadequate, applications for admission from the northern part of Wisconsin being far in excess of the accommodations. In the year 1889, a large hospital, 100x45x45, was built at a cost of $25,000, but in less than four years this house, also, was found too small to accommodate all patients who applied for admission. So, in the spring of 1893, an addition was built, 60x45x45, the chapel of the hospital was enlarged, and two large wards in one wing added to the rear of the hospital. Good Sister

Sacred Heart Hospital, Eau Claire, Wis.

Rosa, the head and soul of the institution for so many years, finally broke down under the work, though she had the satisfaction of seeing this new addition completed. After a long and painful sickness, which she bore with Christian fortitude, she died at St. Joseph's Hospital on the 18th of August, 1893, amidst her faithful Sisters, who, with her, had borne the heat of the day. She was a faithful and zealous Sister to the end, and we may well hope that she received a great reward in Heaven. About three months before her death, when she was no longer able to attend to the many and laborious duties of her position, the Superioress of the

St. Vincent's Hospital, Green Bay, Wis.

Community appointed one of her former Sisters, Sister Marciana, the present Superior, her successor. She has twenty-two Sisters under her, and discharges her duties faithfully. Her hospital is incorporated.

Eleventh. St. Anna's Wabash Hospital, at Peru, Indiana, was opened October 16, 1885, with five Sisters, Sister Mary Augustina being Superior. The present Superior is Sister Ririna.

Twelfth. The St. Louis Hospital, Kansas City, Missouri, is the property of the "German Hospital Society" of that place. It was opened July 4, 1887, with five Sisters, Sister Clara as Superior. The last Superior was Sister Archangela, who had eight Sisters under her. She managed the hospital well, but owing to the long distance from the hospital to the church, the poor accommodations for the dormitory of the Sisters under the roof, and the poor health of several Sisters, the hospital was abandoned in 1895.

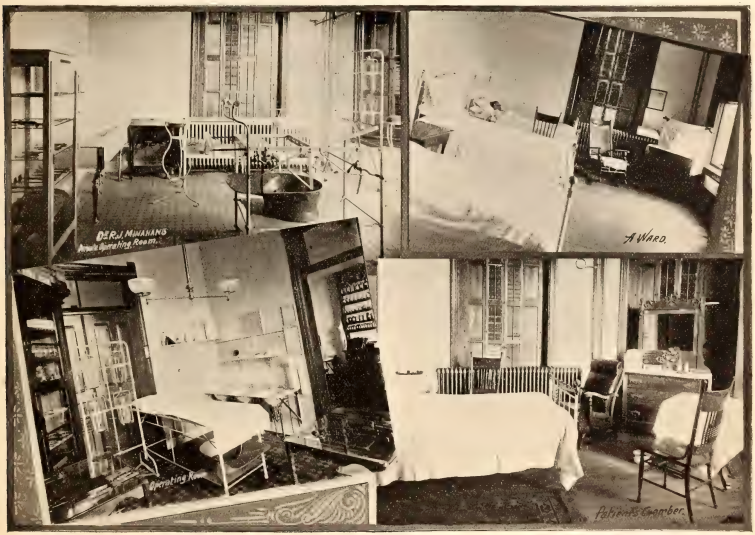
Thirteenth. St. Mary's Hospital, Streator, Illinois, was opened July 26, 1887, with five Sisters, Sister Crispina Superioress. They first bought a small frame house opposite the present hospital block on Bloomington street, which had been bought for the new hospital from Mr. Plumb (428 feet front), for the sum of $5,000, of which Mr. Plumb donated $1,000 to the hospital. In the summer of 1887, the present hospital, 80x45x40, was built, and the ground and garden laid out. The present

Superior is Sister Thootima, who has seven Sisters to help her.

Fourteenth. St. Lucas Wabash Railroad Hospital, Springfield, was opened in the year 1885, with five Sisters, Sister Arnolpha being Superior. At present there are seven Sisters at the hospital, with Sister Liberia as Superior.

Fifteenth. St. Vincent's Hospital, Green Bay, Wisconsin, was opened December 12, 1888, with five Sisters, Sister Arnolpha being Superior, in the large private residence of the late Dr. Van Nostrand. It had twenty-three rooms, still was too small to comply with the demands made upon it. For this reason, the Superiors of the Community resolved to sell the old hospital property to Dr. Minahan for $6,000, and erect a new one on Webster street. This building was completed in September, 1895, at a cost of $27,000. The Superior Sister Felice has fourteen assistants. The hospital has been incorporated under the laws of the State of Wisconsin, which makes it obligatory on the corporation, regularly, at the time stated in the By-Laws, to hold a regular election of officers, to which the special attention of the Community is called at their visitation.

Sixteenth. The Sacred Heart Hospital, Eau Claire, Wisconsin. The first Sisters sent there to collect for a new hospital were Sisters Facunda and Ositha. They arrived there October 7, 1889. The new building was completed in 1890, and Sister Zosima, with five Sisters, opened it the same year. It is a large brick building, 35x54x45. There are at present thirteen Sisters, with Sister Zosima as Superior. The hospital there is also incorporated under the laws of the State of Wisconsin.



Interior of St. Vincent's Hospital, Green Bay, Wis.

Seventeenth. The St. Nicholas Hospital, Sheboygan, Wisconsin, was opened May 9, 1890, with Sister Alfonza as Superior, and five Sisters. It was a private brick dwelling, the purchase price of which was $4,000, of which amount the Catholic congregation of the Sacred Heart paid one-half. In the summer of 1892, the building was enlarged, and has now an area of 96x40x35. The present Superior Sister Attala has seven assistants. The hospital is incorporated.

Eighteenth. St. Mary's Hospital, East St. Louis, Illi-

nois, was opened May 12, 1890, with Sister Wilhelma as Superior, and six Sisters, in a new building erected by St. Henry's congregation. In the spring of 1895, a new wing, 100x50x54, was added to it. The present Superior Sister Wilhelma, has twelve assistants.

Work done by the Sisters in the year 1895:

	Patients.	Total.
St. Elizabeth's Hospital, Belleville,	male 78	143
" " " "	female 65	
St. Agnes' Hospital, Belleville, -	boys 19	39
" " " " - -	girls 20	
St. Joseph's Hospital, Chippewa Falls,	male 666	743
" " " " "	female 77	
St. Mary's Hospital, Decatur, - -	male 100	199
" " " " - -	female 99	
St. Anthony's Hospital, Effingham,	male 69	125
" " " "	female 56	
St. Vincent's Hospital, Green Bay,	male 273	490
" " " " "	female 266	
St. Joseph's Hospital, Highland, -	male 76	118
" " " "	female 42	
St. Patrick's Hospital Moberly, -	male 295	295
St. Louis Hospital, Kansas City -	male 123	239
" " " " "	female 116	
St. Clara's Hospital, Lincoln, -	male 72	106
" " " "	female 32	
St. Francis Hospital, Litchfield, -	male 31	84
" " " "	female 53	
St. Anne's' Hospital, Peru, Indiana,	male 358	368
" " " " "	female 10	
St. John's Hospital, Springfield, -	male 419	821
" " " "	female 402	
St. Mary's Hospital, Streator, -	male 153	194
" " " "	female 41	
St. Lucas' Hospital, Springfield, -	male 307	307
St. Mary's' Hospital, E. St. Louis,	male 209	302
" " " "	female 93	
Sacred Heart Hospital, Eau Claire,	male 412	494
" " " "	female 82	
St. Nicholas Hospital, Sheboygan,	male 92	161
" " " "	female 69	
Total number of paticnts in 1895		5,237

St. Mary's Hospital, West Superior, Wis.

ST. MARY'S Hospital which is located in the northern portion of Wisconsin, at West Superior, has from the time of its establishment been in charge of Sisters of the Pood Handmaids of Christ. Sixteen Sisters of this Order are at the present time performing the necessary duties at St.

St. Mary's Hospital, West Superior, Wis.

Mary's, they all having come to West Superior from the mother house at Fort Wayne, Indiana, in the spring of 1894, at which time the new enterprise was established. The structure, a substantial and commodious affair of solid brick, has a most advantageous location on Clough avenue and Eleventh street and is indeed but two blocks distant from St. Joseph's Church. The basement is of stone, and the entire furnishings throughout are of the most modern and improved plan. The building, when completed, cost not less than $85,000. That it has proved of unqualified value to Superior, the cheerful demonstrations of hundreds will vouch for, who have been nursed back to life by the careful and tireless ministration of the Sisters in charge. Father Weber, in addition to his duties as rector of St. Joseph's, is Spiritual Director of this institution.

History of the Catholic Church in Wisconsin.

PART XII.

Biographical Sketches of Former Pastors in Wisconsin.

Bishop Baraga.

Rev. H. J. Albers.

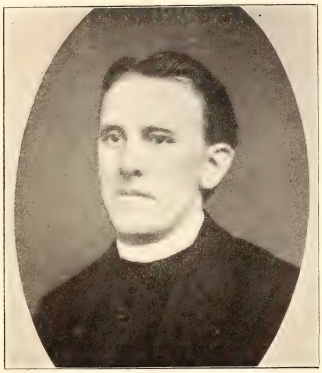
ALBERS, the Rev. Henry Joseph, was born May 20, 1826, at Osnabrueck, and was ordained to the priesthood December 16, 1859, at Milwaukee. Subsequently he was pastor of St. Mary's congregation, Green Bay; Cassville, Grant County; Newburg, Saukville, and St. Mary's, of Racine. Father Albers is now rounding out a period of a well-spent life in the hospital at Racine, to which institution increasing years and infirmities have caused him to go. He is a man of many friends, having obtained and held the esteem of a large constituency through his unfform kindness and zealous efforts as pastor and friend.

BEAU, the Rev. Theophilus, was born March 24, 1840, in Canton Aargau, Switzerland. He completed his studies for the priesthood in this country and was ordained on February 5, 1865, at Omaha, Nebraska. He died at Sparta, Wisconsin, March 28, 1887.

BERCHMANN, the Rev. Father, died at Fussville, Wisconsin.

BEITTER, the Rev. Michael, is a native of Bavaria. He completed his education for the priesthood in this country, having been ordained in Milwaukee by Bishop Martin Henni. He was then appointed assistant to the Rev. Michael Heiss, at that time rector of St. Mary's congregation, Milwaukee, and from March 17, 1848, to July, 1849, was rector of St. Stephen's Church at New Coeln. In 1850 he was placed in charge of the Catholic congregation at Addison, Wisconsin, and from 1851 to 1855 maintained the pastorate of St. Lawrence congregation

in Washington County, Wisconsin. From 1855 to 1856 he was located at Potosi; from 1856 to 1857 he was rector of St. Boniface congregation, Manitowoc, and from 1858 to 1860 was stationed at Brighton. After a brief period spent at Marytown, he was from February, 1862, until April, 1864, rector of the Catholic congregation at Jefferson, Wisconsin, where he built St. Lawrence Church. He was first resident pastor of St. Joseph's congregation at Racine, where he remained from



Rev. Thomas Bergen.

November 17, 1875, until April, 1877; later he was pastor of Sacred Heart congregation at St. Francis, Wisconsin. A number of years ago Father Beitter retired from his active duties as pastor, and is now spending the latter years of an active and successful life among relatives and friends in his native country.

BERGEN, the Rev. Thomas, was born in Ontario County, New York, June 24, 1844. He received his primary education in the public and in a select school at Watertown, Wisconsin. After leaving the select school, he entered the Seminary of St. Francis, near Milwaukee, on September 1, 1863, and there completed his classical and philosophical studies. He commenced his theological studies at St. Mary's of the Lake, Chicago, Illinois, in 1867. After that institution was closed, he returned to the Seminary of St. Francis, and completed his theological course in 1870. Bishop Henni being absent at the Vatican Council held in Rome that year, he was ordained by Bishop Melcher, at Green Bay, June 29, 1870.

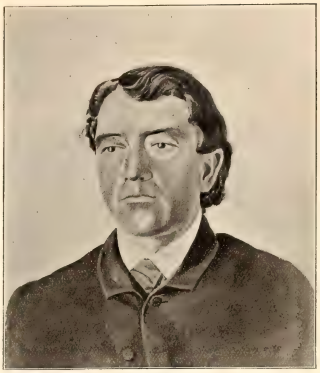
Father Bergen was first stationed at East Troy, Walworth County, Wisconsin, where he built the parsonage and the present substantial church. After six years spent at East Troy, he was sent to Berlin, Green Lake County, Wisconsin, where he died November 30, 1879, at the age of thirty-three years.

BERMADINGER, the Rev. Fabian, came to the United States December 17, 1847, at the earnest request of the late Dr. Salzmann. Accompanying him at this time were a number of other priests whose subsequent achievements in behalf of the Church have done so much to bring it to its present prosperous and satisfactory condition. Soon after arriving at Milwaukee, Father Bermadinger was appointed by Bishop Henni assistant to the Rev. Kaspar Rehrl, then residing in Calumet County. It must be remembered that the Diocese of Milwaukee at this time comprised the entire State of Wisconsin, so that there was an almost unlimited field for such energetic spirits as he to labor in. In 1853 Father Bermadinger became assistant to Dr. Salzmann, at that time rector of St. Mary's congregation, Milwaukee. Subsequently, from June, 1855, to September, 1856, he was rector of St. Mary's congregation, at Racine, and from 1863 to 1864 had charge of the congregation at East Bristol, where he commenced the

Rev. Fabian Bermadinger.

erection of a church. From July 8, 1866, to November 11, 1866, he maintained the Catholic pastorate at Elm Grove. Father Bermadinger died July 22, 1867, at Port Washington, and his remains are buried in the vault of the cemetery chapel at that place.

Rev. A. J. Bazelmanns.



Rev. Theophilus Beau.

Rev. Henry Beerhorst.

Rev. Wendelin Bernhard.

BERNHARD, the Rev. Wendelin, was born November 1, 1834, at Schippach, Germany. He came to America in 1857, and having completed his studies for the priesthood at the Salesianum, St. Francis, Wisconsin, was ordained December 8, 1860. When La Crosse was erected to an episcopate, he was attached to that diocese. From 1863 to 1867 he was rector of St. Aloysius' con-

Rev. Charles Beyerle.

gregation at Sauk City, from which place he also attended the mission at Cazenovia. In 1868 he was appointed resident pastor at Cazenovia, remaining as such until 1872. From December, 1873, to March, 1876, he was located at Gratiot. He died at Dotyville, October 7, 1878.

BOEHM, the Rev. Joseph, was born March 13, 1846, at Ellwangen, Wuerttemberg, Germany. His education for the priesthood was completed in this country, he being ordained at Pittsburg, Pennsylvania, July 20, 1870. Father Boehm died August 23, 1893.

BONENKAMP, the Rev. William, was born October 12, 1836, in the Diocese of Muenster, Westphalia. After having completed his classical studies he took a course of theology at the university at Innsbruck. Father Bonenkamp came to the United States in 1865, and was ordained to the priesthood on February 12 of that year at St. Francis Seminary by the Rt. Rev. Bishop Henni. Immediately following ordination, he was appointed to the rectorate of the congregation at Franklin, which he administered successfully for fourteen years. He died July 12, 1879, and was buried in the cemetery at Franklin.

BRADY, the Rev. George W., was born in Freedom, Outagamie County, Wisconsin, June 2, 1856. He received his earlier education in the district schools of his native place, after which he entered St. Francis Seminary in the fall of 1873, where, having completed the necessary courses, he was ordained to the priesthood in June, 1881. His first charge was as assistant to his brother, the Rev. John Brady, then rector at Portage, and after two months in that position he was assigned to the pastorate of the Catholic congregation at Florence, Wisconsin, at which place he built a church. About twelve months later he was transferred to Fort Howard, remaining there for seventeen months at the end of which time he was appointed pastor of St. Mary's congregation at Portage. Among the many improvements made to the church property at this place by him, were the enlargement and almost entire renovation of the church structure, and many other lesser though most necessary features which made his administration of the most acceptable character.

Rev. Joseph Boehm.

Unfortunately for the cause in which he was such an active and zealous worker, Father Brady's physical condition was thoroughly inadequate to the work, as a result of which he succumbed to the insidious encroachments of an incurable disease February 24, 1897.

BRUENER, O. F. M., the Rev. Leo, was born May 27, 1836, in Recklinghausen, Westphalia, Germany. He was ordained at Muenster, December 3, 1859, and came to the United States with the late Bishop Juncker, of

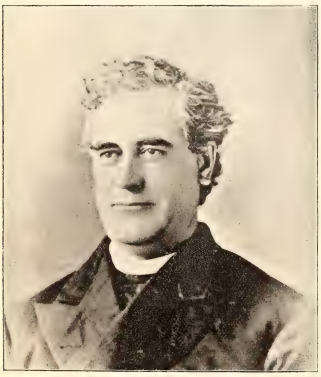
Rev. William Bonenkamp.

Rev. Geo. Brady.

Rev. Leo. Bruener.

Rev. John Brady.

Alton, Illinois, November 9, 1867. After coming to this country, he was for some time rector of St. Mary's congregation at Quincy, Illinois, where he remained until May, 1874. He then, with the permission of his bishop assumed charge of the Catholic Normal School and Pio Nono College at St. Francis, near Milwaukee, after the death of Dr. Salzmann, and was the founder of St. John's Deaf-mute Asylum at that place. In December, 1879, he was recalled by his bishop, becoming pastor of St. Boniface's congregation at Quincy, Illinois. In November, 1887, he joined the Sacred Heart Province of the Franciscan Fathers, and was sent in August, 1892, to San Francisco, California, where he was rector of St. Anthony's Church until his death, which occurred during the summer of 1898.



Rev. Peter De Berge.

DE BERGE, the Rev. Peter, was born July 8, 1830, at Bedburg, in the Rhenish Province, Germany, and came to America while still very young. Here he completed his theological studies under the direction of Dr. Salzmann in the old seminary of Germantown, Washington County, Wisconsin, and was ordained to the priesthood by Bishop Henni in December, 1852. Subsequent to ordination, his first appointment was to the rectorate in Sheboygan, after which he returned to St. Francis, where he assumed a professorship in the Salesianum. Some time later he became rector of the Catholic congregations at Waterford and Beaver Dam, where he built a church, and also at Waukesha. From the latter place he went to Brooklyn, where he also built St. Boniface's Church, which handsome structure had almost entirely been paid for when he was recalled to Milwaukee by the Bishop. In 1875 Father De Berge was appointed to the pastorate of St. Mary's congregation at Milwaukee, but after a year's services as such he once more accepted a professorship in the Seminary. In 1877 he became rector of St. Mary's congregation

Rev. Fr. Croak.

at Racine, where he built the present parsonage. In December of the same year he celebrated the 25th anniversary of his ordination. In March, 1881, he assumed charge of the congregation at Elm Grove, at which place he died June 14, 1882, his remains being interred near the church at that place. Father De Berge was among the first Catholic priests to come to Wisconsin, being one of the four students instructed by Dr. Salzmann in his little seminary at Germantown.

DEISENRIEDER, the Rev. Michael, was born April 14, 1814, at Heinsberg, Bavaria. Acquiring the necessary education at the schools of his native place, he was finally ordained to the priesthood by Cardinal Reisach in 1837. For some years following he worked among the churches and Catholic institutions of his native country, but finally removed to the United States, becoming associated with the Diocese of Milwaukee in 1852. He was then successively rector of the congregations at Holy Cross, Ozaukee County, St. Mary's of the Lake, St. John's at Fond du Lac, and St. Lawrence, remaining in charge of the latter from 1861 to September, 1865. From 1869 to the time of his death he was

Rev. Father Butler.

Rev. John G. Collins.

Rev. Patrick J. Colovin.

Rev. Wm. Corby.

rector of St. Andrew's congregation at Farmersville. Father Deisenrieder was a very zealous and active priest, finding time in spite of his numerous and even arduous duties to assist many candidates in their efforts to obtain holy orders. He also did much towards advancing the interests of the Dominican Sisters at Racine. He died August 22, 1880, at Farmersville, and is buried in the cemetery at that place.

DONAHOE, the Rev. Patrick, was born at Kingstown, Dublin County, Ireland, in 1810. Having obtained his classical education in his native country, he came to America in 1834, where, after completing the necessary studies for the priesthood, he was ordained at Philadelphia by Bishop Kenrick, in 1837. Having labored for fifteen years in that diocese, he came to Milwaukee, where he was appointed rector of St. John's Cathedral, remaining as such for twenty-seven years, after which time, on account of ill health, he was obliged to resign this charge. Upon the recommendation of Archbishop Heiss, he received from the Pope the distinction of Monseigneur in 1884. In 1887 he celebrated his golden anniversary in the priesthood. He died in 1889 at St. Mary's Hospital.

ETSCHMANN, the Rev. F. X., was born near Innsbruck, Tyrol, November 9, 1818. Having completed his

Rev. F. X. Etschmann.

course in philosophy at the capital of the province, he entered the diocesan seminary of Brixen, where he was ordained to the priesthood July 31, 1842. In October, 1848, he emigrated to America, after which he devoted his entire time to the missions of Wisconsin. He was an exemplary priest in every respect, zealous and self-sacrificing, and at the same time kind and charitable to all. His first mission was Brighton, in Kenosha County, where he remained from November 12, 1848, to 1850, when he was transferred to Sheboygan. For

Rev. Chas. Fessler.

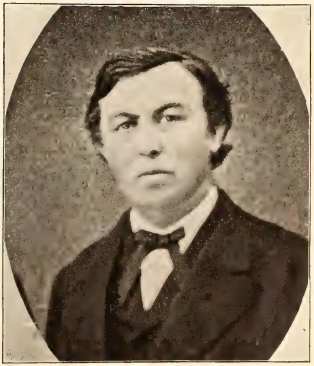
several years subsequently, he was pastor of a Catholic congregation at Madison, where he built St. Raphael's Church and labored with much success for the welfare of the people, while later he was pastor for various periods at La Crosse, Green Bay, Racine, and Port Washington. Several times in the interim he was enabled to visit his native country, on each occasion making liberal donations to the church of his native village. In 1858 he visited the Eternal City, where he was received in audience by Pope Pius IX. Returning from his last visit to Europe, he assumed the pastorate of Brighton again, faithfully laboring for the welfare of his people until declining health compelled him to resign. Father Etschmann will long be remembered by all who knew him as a faithful and exemplary priest.

FESSLER, the Rev. Charles, was born in Baden, Germany, on October 12, 1852. In 1860 he came with his parents to America and Manitowoc County, Wisconsin. In 1868 he entered the Seminary at St. Francis, where, after completing the necessary courses of study, he was ordained to the priesthood on June 10, 1876. After ordination, he was appointed assistant to his brother, the Rev. Joseph Fessler, at Manitowoc. He

Rev. Louis Dale.

Rev. James Doyle.

Rev. Wm. Engel.



Rev. Geo. Fessler.

then became rector of the congregation at Random Lake, where he stayed for two years, during which time he erected a church at the mission-place Sherman. This church was dedicated in honor of St. Patrick. In September, 1879, he was appointed professor of the Pio Nono College at St. Francis, and in 1880 he was promoted to the rectorship. In November, 1889, he became rector of St. Joseph's congregation at Racine, where he remained for three years, after which he was obliged to resign on account of ill health. He then removed to Portland, Oregon, whence again he removed to Newark, New Jersey.

FESSLER, the Rev. George, was born January 20, 1848, at Oberhausen, near Freiburg in Baden. He came with his parents to the United States in 1860, the family settling at Nazianz, Manitowoc County. Young Fessler pursued his classical studies at St. Vincent's College, Pennsylvania, after which he entered St. Francis Seminary in 1867, where he was finally ordained to the priesthood December 22, 1872. His first appointment was as assistant to his brother, the Rev. Joseph Fessler, at that time rector of the Catholic congregation at Manitowoc. Later, he was appointed pastor of St.

Rev. Joseph Fessler.

George's congregation at Wilson, and it was during his residence there that he built the present church. Five years later he was appointed to the congregation of St. John's at Silver Lake, where he also acted as chaplain to the Franciscan Sisters. He died May 28, 1885.

FESSLER, the Rev. Jos., was born March 18, 1839, at Oberhausen, Grand Duchy of Baden. In 1854 he came to America and commenced his studies at the Benedictine Convent in St. Vincenz, Pennsylvania. He completed the theological course in the Seminary at St. Francis, Wisconsin, and was ordained to the priesthood in 1865. After ordination, he labored in different missions, and later he became rector of St. Boniface's congregation at Manitowoc, Wisconsin. At the latter place he had a large field to work in. When he took charge

Rev. James Fitzgibbon.

of this congregation, he found a small church and no school. Through his great zeal, and the assistance of the parishioners, he bought a church as well as a school in a good condition. Besides this he had to attend the mission St. Joseph, where he took up his residence in 1878 and erected a magnificent convent. He could not long enjoy the fruits of his labors as his health became undermined by an incurable sickness. He, therefore, removed to Farmersville, and later to Fond du Lac. As his sickness grew worse, he went to Oregon by permission of the Archbishop, where he labored, first at Sublimity and later at Beaverton, at which place he died June 20th, 1896.

FITZGIBBON, the Rev. James, studied at St. Mary's in Chicago, and was ordained at that institution in the year 1854. At the time the war broke out, he was pastor of a church at Springfield, Illinois. About 1862, he was appointed post-chaplain by Abraham Lincoln, the highest position held by any Catholic chaplain in the army. He continued in that capacity until the close of the war. He then returned to Chicago, where

he did not remain long, but came on to Milwaukee, where he was appointed by Archbishop Henni as assistant to Father Colton at Fond du Lac, remaining there, however, but a short time, owing to an appointment which he received as pastor of the church at Templeton. In August, 1871, he was transferred to Darlington, where he remained about four years; from there he went to East Troy, and from the latter place to Whitewater. He continued in charge of the congregation at Whitewater until February, 1896, at which time he was compelled to resign owing to his failing health. He then went to New Orleans with the view of regaining his health, but he rapidly grew worse and died about ten days after reaching there. He was a man who was highly educated, an excellent preacher, and was universally esteemed by the parishioners in each and every congregation of which he had charge and by all who knew him.

FOECKLER, the Rev. A., was born at Landstuhl, Bavaria, September 13, 1838. Acquiring his earlier education in the schools of his native country, he came to the United States and entered the Salesianum at St. Francis, Wisconsin, where, having completed the necessary courses, he was ordained to the priesthood June 29, 1863. He celebrated his first Mass on the 2d of the following month, soon after which he was appointed rector of the Catholic congregation at Cross Plains. He was then transferred successively to the charges at St. Martin's, Dane County, Germantown, East Bristol, Fussville, New Berlin and Racine, dying at the latter place while rector of St. Joseph's congregation, on November 9, 1889.

Rev. Anton Foeckler.

FRIEDEN, the Rev. Peter, was born February 25, 1837, at Ehnen, in Luxemburg. He was ordained priest August 30, 1862, and came to America in 1869. After his arrival in this country he stayed for some time in the East. Later, he joined the Diocese of Milwaukee, where he was stationed as rector at Belgium, Richfield, and at last at St. Francis, where he erected the present church and school. He died March 14, 1891.

FUSSEDER, the Rev. F., was born September 3, 1825, at Uberaikern, diocese of Linz, Austria. Having obtained an ordinary education, he had also completed his classical studies in the schools of his native country when he was induced by Dr. Salzmann to form one of the party of young aspirants who came to this country December 17, 1847. He then entered the temporary Seminary at Germantown and Milwaukee, where, having completed the necessary studies, he was ordained to the priesthood August 18, 1850. Of his subsequent labors we have it that from May, 1852, until September, 1853, he was rector of the Holy Name congregation at Sheboygan, and from 1859 to 1862 had charge of St. Mary's congregation at Port Washington. In 1862 he entered the United States service as chaplain, and after having considerable experience in that capacity returned to Wisconsin, where he was placed in charge of St. Peter's congregation, Beaver Dam, where he built the present school house at a cost of $8,000. On account of ill health he was compelled to resign his pastoral duties in

Rev. F. Fusseder.

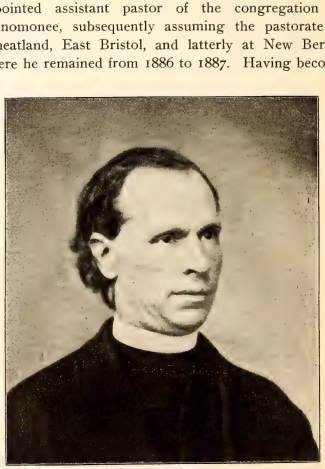
1876, and from then on led a retired life until the time of his death, which occurred July 16, 1888.

Rev. R. Frank.

GARTNER, the Rev. John M., was born March 29 1829, at Olmuetz, Moravia. Having received an excellent rudimentary education, he entered the school for cadets in Vienna. In 1848 he took an active part in the Hungarian Revolutionary war, but later, though then thirty-four years of age, felt impelled to take up a course of study with a view to becoming a priest. To this end he took a course of theology in the university at Innsbruck. He came to this country with Dr. Salzmann in 1866, and having completed his theological studies was ordained to the priesthood on April 28, 1867, in St. John's Cathedral, Milwaukee, saying his first Mass at Franklin, Wisconsin, on May 5th of that year. Subsequent to ordination, he was appointed professor of philosophy at the Salesianum, remaining as such for a year and a half. During the same period, being thoroughly conversant with the Bohemian language, he administered to the spiritual wants of St. Nepomucene's congregation. He was also very active in bringing about the establishment of a mission house for Bohemian priests, to obtain funds for which he not only worked assiduously in this country, but also, in 1872, visited Europe, where he was fortunate in obtaining considerable aid. Returning from that country, he was for some time spiritual director of the Sisters of Notre Dame, but owing to failing health went for a period to Maria Stein, Ohio. In 1876 he returned to the West as rector of the Catholic parish at Hoka, Minnesota, where he died March 3, 1877.

GAUCHE, the Rev. James, was born at Messaney, diocese of Namur, November 5, 1825. He received his literary education at Bastogne Seminary, and acquired his studies in theology in the Grand Seminary at Namur in his native country. In 1857 he came to America and became a member of the Capuchin Order, near Fond du Lac, and was ordained to the priesthood June 29, 1860. He was rector of the congregation at Two Rivers for six years, at Cooperstown two years, and at Kaukauna eighteen months. He was then at West De Pere nine and a half years, and at Chilton three years. In 1893 he resigned and retired to West De Pere, where he died March 24, 1897.

GSTACH, Ph. D., the Rev. A., was born November 15, 1826, at Frastanz, near Feldkirch, Diocese of Brixen. He was ordained to the priesthood in his native country July 25, 1852, and came to America in 1867. Here he joined the Diocese of Milwaukee and was at once appointed assistant pastor of the congregation at Menomonee, subsequently assuming the pastorate at Wheatland, East Bristol, and latterly at New Berlin, where he remained from 1886 to 1887. Having become



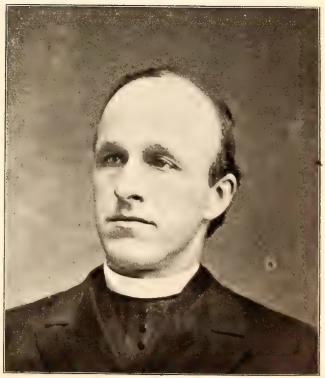
Rev. John M. Gartner.

quite sickly, he retired to St. Joseph's Hospital, where he subsequently died, his remains being interred, according to his last wishes, in the cemetery near the chapel in the woods at St. Francis, Wisconsin.

Rev. Father Goss.

Rev. Ph. D. Gstach.

Rev. Ed. Gray.



Rev. Clemens Hahn.

HAHN, the Rev. Clemens, was born November 23, 1845, in Germany. He acquired his classical education at home, completing the philosophical and theological courses at St. Francis Seminary, near Milwaukee, from which institution he was ordained to the priesthood June 27, 1880. He was then appointed assistant to the Rev. Father Mutz at St. Nazianz. In January, 1881, he became successor to the Rev. H. Reinhart as rector of St. Lawrence's congregation at Jefferson, Wisconsin. After a years' pastorate at that place he died December 6, 1882, his premature death being sincerely regretted by all.

HAIDER, the Rev. M., was born at Absam, near Hall, Tyrol, Austria, October 8, 1820. He was ordained to the priesthood by Bishop Galura of Brixen, July 27, 1845. He came to America in 1850 and joined the Diocese of Milwaukee, where he labored most successfully at Holy Name Church in Sheboygan, Wisconsin, until the time of his death, February 23, 1885.

Rev. M. Haider.

HAMM, the Rev. Joseph, was born in 1822, at Niederwinden, Amt Waldkirch, Baden. He obtained his classical education at Konstanz, and studied philosophy and theology at the university at Freiburg, Baden. He took an active part in the Revolution of 1848, was finally captured and imprisoned, but escaped and came to America, where he completed his theological studies. He was ordained to the priesthood in 1853 by Bishop Neumann of Philadelphia, in whose diocese he worked till 1870, when he came to Wisconsin and joined the diocese of Milwaukee. For several years he was rector of the congregation at Cross Plains, and was afterwards transferred to Dacada, Sheboygan County, where he was stationed uninterruptedly for over twenty years. At this place he built a fine parsonage and school. He died November 16, 1892.

HASLBAUER, the Rev. J. B., was born July 17, 1807, at Anger, parish of Laaber, Bavaria, and was ordained to the priesthood at Wuerzburg, in 1835. He

Rev. Joseph Hamm.

came to America in 1854, and for some time subsequent was professor of mathematics at the Benedictine convent in Pennsylvania. He then joined the Diocese of Milwaukee, where he worked for several years under Bishop Henni. During this period he was rector of the Catholic congregation at Wheatland, St. Joseph's congregation, Columbus Settlement, St. Hubert and St. Boniface congregation, Washington County; St. Nicolaus congregation, Ozaukee County, and St. George's congregation at Kenosha; afterwards he returned to Wheatland for a second time. In 1863 he went to Ingolstadt, Bavaria, where he died July 17, 1879.

HEIGL, the Rev. Matthew, was born at Jenbach, Tyrol. Completing his classical studies he entered the Premonstratensian Monastery of the Order at Wilten, near Innsbruck, where, finally, he was ordained in 1867. For four years following this he worked in different stations belonging to the Order of St. Norbert. In 1871 he came to America and was appointed assistant to the Rev. Adalbert Inama at Roxbury, Wisconsin. After

Rev. J. B. Haslbauer.

Rev. Michael Heiss.

Rev. Mathaeus Heigl.

Rev. Charles Hengen.

the latter's resignation Father Heigl was appointed pastor. Under his able administration the church of St. Norbert received numerous much needed improvements, finally making of it one of the most handsome and imposing structures in the diocese. Some years later Father Heigl was removed to Franklin, Milwaukee County, where he made notable improvements to the church of the Sacred Heart. Soon after this he was transferred to the congregation at Ashford, where he died after a brief illness in 1890.

HEISS, the Rev. Michael, nephew of the late Archbishop Michael Heiss, was born August, 19th, 1833, at Boehmfeld, Bavaria. He was ordained to the priesthood December 16th, 1859, at St. Francis, Wisconsin. After an active career of over thirty years, he died at St. Joseph's Hospital June 25, 1890.

HENGEN, the Rev. Charles, was born 1840 at Allerbora, Luxemburg, Belgium; was educated in the schools and colleges of his native country, and ordained to the priesthood in 1866, coming to America in the same year. Here he joined the Diocese of La Crosse, his first appointment being as resident pastor of St. Mary's congregation at Marathon City, where he remained until 1871. He died at Martin's Station, Diocese of Albany, New York, on July 11, 1875.

Rev. Peter Honeyman.

HONEYMAN, the Rev. Peter, was born in County Leitrim, Ireland, in or about the year 1858, and acquired his rudimentary education in the schools of his native country. Later he removed to Canada, where he completed his theological course in the Sulpitian College at Montreal. He was then ordained for the Diocese of Green Bay, Wisconsin, being assigned by Bishop Krautbauer to the pastorate of St. Thomas, at Poygan, Wisconsin, where he remained for four years. He was then

Rev. Thos. Hodnett.

transferred to the pastorate of St. John's at Montello, from which parish, after having erected a parochial school, and placing matters in a most satisfactory condition, he was transferred to the charge of St. Augustine in the city of Chilton. Here, also, he was remarkably successful in his labors, bringing the spiritual as well as the temporal affairs of the parish into a more satisfactory condition. He died after about three years' residence among these people, deeply regretted by all with whom he had been brought into more or less intimate relations.

HOLZHAUER, the Rev. H. J., was born November 14, 1830, at Stetten, near Holstein, Hohenzollern. His father, Anton Holzhauer, was teacher of the school at the same place and was pensioned after forty years' service. His mother died when little Herman was ten years of age. He obtained his classical education at Ehingen near Ulm, and his philosophical and theological courses were taken at Tuebingen and Freiburg i. Br. In 1852 he came to America and was ordained priest March 11, 1854, by Bishop Henni. He celebrated his first Mass at St. Mary's Church assisted by the late Archbishop Heiss, Dr. Joseph Salzmann, Dr. Urbanek and Dr. Paulhuber, pioneer missionaries of this State. The Rev. Father Holzhauer's first position was at St. Mary's Church as assistant of Dr. Joseph Salzmann.

Rev. H. J. Holzhauer.

Rev. John Huber.

Rev. Charles Horan.

Rev. Adalbert Inama.

When the cholera broke out in 1854, he fearlessly administered the Sacraments to the dying. At this time the northwestern part of the city was settled by Germans, mostly Catholics, and thus Father Holzhauer was entrusted with the organization of a new congregation, which was established February 22, 1855. The new church was dedicated in honor of St. Joseph. Under most

Rev. Hubert Jansen.

trying circumstances Father Holzhauer struggled along, his field of labor extending for many miles west and north. The first church built by the congregation was of frame, and so arranged as to be used for school and parsonage as well. This church was erected in 1856 under great financial depression, on account of which Father Holzhauer made a donation of his services to the congregation for several years. In thankful acknowledgment, the people, as soon as possible, erected a comfortable priesthouse for his use. In 1872 the new school was built which was enlarged in 1891. The Rev. Father Holzhauer was a great friend of the school; every hour that he could spare was spent there, going from one class to another, instructing the children in the Christian doctrine. He promoted the school system in every way and in 1890 organized a higher class for scholars who had taken their first communion. This class was continued with the greatest success till September, 1894. He was also a promoter of Catholic societies, ten of which were organized under his administration. The remarkable fact may also be mentioned, that, during his forty years of active service, he was not a single day absent from home. The twenty-fifth anniversary of his priesthood he celebrated in 1879, on which occasion he received many valuable presents from his congregation. In 1894 his health became very poor, owing to the encroachments of an incurable malady from which he never recovered. He died on the 6th of April, 1895. The funeral took place April 9 and was attended by a great number of priests and a multitude of people. His remains found their last resting place on the right side of the Sanctuary of St. Joseph's Church, where he had knelt daily in profound devotion.

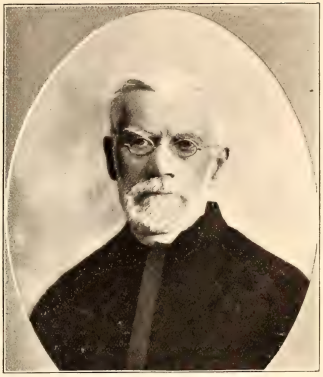
INAMA, the Rev. Adalbert, the first resident pastor at Roxbury, Dane County, Wisconsin, was born at Kaltern, Tyrol, December 26, 1798. Having completed the classical course at Bozen with brilliant success, he entered the famous Monastery of the Premonstratensians at Wilten, near Innsbruck. Here, later, on account of

Rev. J. Jaster.

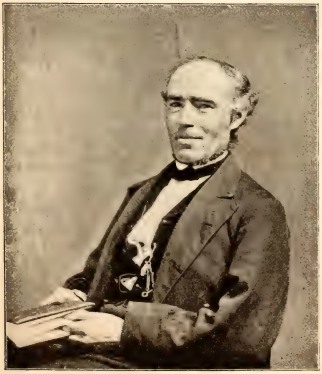
his excellent abilities, he was made a professor of the gymnasium at Innsbruck. Not a few of his pupils at that time who afterwards obtained eminent positions in the Church were wont to speak in terms of glowing commendation of the wonderful clearness with which he explained the most difficult passages of the Greek classics.

In 1843 Father Inama came to America, laboring for a considerable period as assistant to his countryman, the Very Rev. Father Raffeiner, Vicar-General of the Archdiocese of New York. In 1848 our subject removed to

Rev. Mathias Joerger.



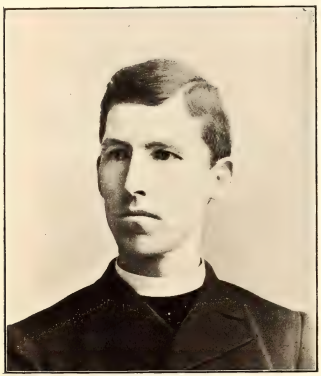
Rev. Geo. Keller.



Rev. Thomas Keenan.

Rev. C. Kelly.

Wisconsin and almost immediately settled in the western part of the State, where he established congregations at Roxbury and Sauk City. From here, accompanied by his fellow laborer and countryman, Max Gaertner, he visited the neighboring missions, administering to the spiritual wants of the Catholic population as far east as Madison and Watertown. In 1871, owing to additional duties he was given as an assistant, the Rev. Matthew Heigl. In July, 1878, this venerable pioneer



Rev. J. F. Kennedy.

priest of western Wisconsin celebrated his golden jubilee. A few months later, October 18, 1879, he was called to his eternal reward.

JAKOBS, the Rev. Th., died while maintaining the rectorate of the Catholic congregation at Manitowoc.

JANSEN, the Rev. Hubert, was born at Hechelscheidt, Archdiocese of Cologne, in 1828. He studied medicine for several years at Cologne, and afterwards studied theology at the university at Louvain, in Belgium, where he received minor orders in 1852. He was ordained priest in 1854 by Bishop Laurent of Luxemburg at Aix La Chapelle, and celebrated his first Mass in the convent chapel of the Sisters of the Child Jesus, on which occasion Bishop Laurent preached the sermon. In 1858 he was induced by Bishop John Martin Henni to come to America. Here he worked successfully for thirty-five years for the spiritual and bodily welfare of man. He was a kind benefactor to mankind in all the sense of the word, and the poor always found in him a friend. During his pastorate in Wisconsin he built seven churches, two schools and one parsonage. He died October 25, 1892.

JASTER, the Rev. J., was born in West Prussia, Germany, in 1828. Acquiring a part of his education in the old country, and completing his studies for the priesthood in America, he was ordained at St. Francis Seminary, near Milwaukee. Subsequent to ordination, he was pastor at Menasha, Green Bay Cathedral, St. Mary's Church, Woodville and Oshkosh. He died at the residence of his nephew, the Rev. J. Decker, rector of SS. Peter and Paul's Church, at Addison, Wisconsin, November 19, 1881, aged fifty-three years.

JOERGER, D. D., the Rev. Mathaeus Joseph, was born October 12, 1842, at Wilburgstetten, Diocese of Augsburg, and came to the United States December 6, 1853. Having completed his studies for the priesthood at St. Francis Seminary, St. Francis, Wisconsin, he was ordained on April 22, 1865, by Bishop Henni. Subsequently he was appointed rector of the Catholic congregation at Waterford. Here he accomplished much good, reopening the parish school, which, owing to certain untoward conditions, had remained closed for some time, and reëstablishing the Sisters of Notre Dame, who had formerly been in charge of the same. He also

Rev. Aloys Kieser.

erected a special chapel to be used for divine services in winter and bought an excellent organ for the church. He left this congregation November 4, 1872, to assume charge of St. John the Baptist congregation at Jefferson,

Wisconsin, of which he remained continuously in charge for a period of eighteen years. During this pastorate the interior of the church was renovated throughout, and provided with handsome new altars. On October 14, 1891, Father Joerger resigned his pastorate and made an extended visit to Europe. He now lives as a retired priest abroad.

KEENAN, the Rev. Thomas, was born in County Tyrone, Ireland, April 15, 1829, and lived in Ireland until 1844, when he came to Philadelphia with some friends. The rudimentary portion of his education was acquired at home, where he studied mathematics, Latin and other branches to some extent. After coming to Philadelphia he became a pupil of the Rev. P. Rafferty, receiving instruction from him for a period of three years. Then he entered the Seminary of St. Charles Borromeo's, located on Eighteenth Street, Philadelphia, but after taking a two years' course was compelled by failing health to leave that institution. Later, at the solicitation of friends, he came west, arriving at Milwaukee in the year 1852. Here, after two years' studious effort and preparation, he was ordained priest for the Diocese of Milwaukee by the late Archbishop Henni, July 19, 1854. Subsequently he was appointed pastor of old St. Gall's Church. In 1855 we find him laboring at Brighton, Kenosha County, and some years later he went to East Troy, Walworth County. From there he was transferred to Oshkosh, where he remained for nine years. In 1867 he removed to Portage, where he spent the last twelve years of his life working and toiling with an ardent zeal for the salvation of souls. Father Keenan died at Portage, September 6, 1880, and his earthly remains rest in the Catholic cemetery at that place. During his time of active service he built several churches and while at Oshkosh had charge of a mission, the territory occupied by which is now attended by more than nine priests. As a linguist he was most gifted, being a master of nearly all the languages of Modern Europe.

KELLER, the Rev. George, was born April 17, 1823, at Hagenau, Alsace, and came to America in 1854. He was ordained to the priesthood September 23, 1854. For many years following he had the distinction of being the only German priest in Minnesota, throughout which State he was thoroughly well known. Then he became associated with the Diocese of La Crosse, in which he worked for more than a quarter of a century. He died August 11, 1897, his last pastorate being at East Farmington, Wisconsin.

KENNEDY, the Rev. J. F., was born at Highland, Wabasha County, Minnesota. After acquiring the necessary education he was ordained to the priesthood June 24, 1886, at St. Francis Seminary, Wisconsin. Soon after ordination he became attached to the Diocese of La Crosse, where the most of his services to the Church were rendered. He died at St. Mary's Hospital, Rochester, Minnesota, February 25, 1897.

KENNEY, the Rev. Lawrence M., was born in Tynagh, County Galway, Ireland, November 6, 1836. His parents came to the United States when he was three years of age, and settled at Rochester, New York, where they remained for a few years previous to moving to Milwaukee, which they finally did in 1846. Here he attended the first Catholic school established in the city, and was also one of the first class of students to enter St. Francis Seminary as soon as that institution was opened. He was ordained to the priesthood in St. John's Cathedral, Milwaukee, by Bishop Henni in the month of December, 1859, his first appointment being to the pastorate of East Troy, Walworth County, and Eagle and Mukwonago in Waukesha County, where he labored

Rev. J. Kinsella.

until 1864. He was then transferred to the charges at Delavan and Elkhorn in Walworth County, remaining there until 1867, when he was appointed to the pastorate at Mazomanie, Wisconsin, having the mission of Spring Green attached. In August, 1869, he was appointed to the pastorate at Meeme, in charge of which he remained until the time of his death, which occurred February 25, 1870, at which time he was a little over thirty-four years of age.

KIESER, the Rev. John Aloys, was born October 9, 1825, at Buchen, in the Archdiocese of Freiburg, Baden. He came to America in 1861, seven years after his

ordination to the priesthood, which was conferred upon him at Metz, Lorain, on June 10, 1854. After coming to America, Father Kieser remained for several months with the Rev. Father Oschwald, at Nazianz, in Manitowoc County. He then received his appointment as rector of the Catholic congregation at Beloit Road, remaining as such from 1861 to 1865. Following this, he was pastor at Johnsburg, Fond du Lac County, from 1865 to

Rev. Anton Koke.

1873, and at Ashton, Dane County, from 1873 to 1893. Father Kieser died while in charge of the latter parish, and is buried in the cemetery at that place.

KINSELLA, the Rev. J., was born May 21, 1838. In 1859 he was ordained to the priesthood on the same day as Bishop Flasch, and was for three years professor in St. Francis Seminary. In 1872 he took charge of the pastorate at Lake Geneva, after which he was stationed at Cedarburg and Franklin. He died at the latter place on March 4, 1879.

KRAUTHAN, the Rev. Cajetan, O. M. Cap., was born at Baernau, in the District of Kirdiexreuth, Oberpfalz, Bavaria, in 1819. In 1848 he joined the Capuchin Order at Eichstaett, and received tonsure April 12 from Bishop von Oettel; sub-deaconship was conferred upon him April 22, and deaconship May 1, and he was ordained priest on May 13. In October, 1852, he entered St. Victor's Convent in Mayland. Shortly afterwards he went to the East Indies as a missionary, where he worked with much success for some time; but owing to the extreme heat of the climate he was obliged to return to his native country. In 1865 he came to the United States, where he labored among the Menomonee Indians at Keshena. Subsequently he had charge of St. Mary's congregation at Calumet, Wisconsin; St. Matthew's congregation, on the Beloit Road, and the congregation at Schleisingerville. From May to July, 1878, he was editor of the "Columbia," a Catholic weekly published in Milwaukee. He died in July, 1878.

KRUSE, the Rev. J., was born in 1845 at Luechte, near Pyrmont, Diocese of Paderborn, Westphalia. He acquired his classical education in his native city, where he also completed his philosophical and theological courses. He was ordained to the priesthood in 1869. In 1877 he came to America and was a professor at St. Francis Seminary, St. Francis, Wisconsin, from that time until 1886. On the death of Father F. X. Obermüller, which occurred at about this time, he was appointed

Rev. L. Lay.

spiritual director of the Franciscan Sisters of the Perpetual Adoration at La Crosse. He died on Pentecost Monday, 1877.

LALUMIERE, S. J., the Rev. Stanislaus Petit, was born in Vincennes, Indiana, on the 13th of February, 1822. After acquiring a preparatory education in his native town he attended St. Mary's College in Bardstown, Kentucky; although at that time he had no intention of entering the priesthood. On completing his collegiate education, he began studying for the law at Vandalia, Illinois, afterwards moving to Springfield, where he was finally admitted to the bar in

1844. At Springfield he held the position of Deputy Clerk of the United States Court until 1848, and was subsequently for one year Deputy Clerk of the Circuit Court in St. Louis. His first brief was prepared for him by Abraham Lincoln, who was also one of the Board of Examiners at the time of his admission. It was during the earlier part of 1849 that Father Lalumiere decided to abandon the law for the priesthood, and began studying to that end. In August of that year he came to Milwaukee and opened a boy's school on the site occupied for many years by St. Gall's Church. There he remained for two years, at the end of which period he entered the University at St. Louis. On July 11, 1861, Father Lalumiere was appointed pastor of St. Gall's Church, and from that time on devoted his greatest energies towards the building-up of that parish and its educational institutions. The schools were gradually enlarged and in 1870 the new St. Gall's Church was completed and occupied. Six years later Holy Name parish was formed. Father Lalumiere remained in charge of St. Gall's until 1887, when he was transferred to Marquette College and made Rector of that institution and of Holy Name Church, positions which were largely honorary owing to his poor health. On November 11, 1889, he was called to St. Xavier's College in Cincinnati, where he remained until the time of his death, March 23, 1895.

Father Lalumiere lived in Milwaukee for more than thirty years and was a most popular priest, being a man of large heart and great generosity. He was a tireless worker in his chosen field, and it was largely owing to his instrumentality that the Little Sisters of the Poor were brought to Milwaukee and the House of the Good Shepherd established. He counted among his friends many prominent citizens and the devotion of his parishioners was very marked. His last visit to Milwaukee was at the time of the laying of the corner-stone of Gesu Church. Father Lalumiere's true name was Petit, that of Lalumiere, meaning "the light," being given to an ancestor who had saved the lives of a number of men lost in a Canadian forest.

Many heartfelt and touching tributes have been paid to the memory of this noble priest, from among which the following extracts have been taken:

"He was out of the line of the ordinary churchman in this, that he was broadened in early life by contact with men of the world. This gave him a great advantage in dealing with the members of a mixed congregation. He was a deep student of human character and few persons ever left his presence without being impressed with his versatility and personality. He was also one of the most successful business men connected with the Jesuit Order in this region. When he came to Milwaukee the parish of St. Gall's was a mere speck, with a small membership, but when he left it was one of the most flourishing parishes in the Northwest, both as to membership and educational institutions and its acquired property. Father Lalumiere was one of the most courteous and accomplished gentlemen I ever met. He was a good preacher, always spoke extemporaneously, and his discourses always made a strong impression on his hearers."

Another says: "Father Lalumiere was remarkable for his never-failing good nature. He took a great interest in unfortunate people and would solicit money to buy pipes and tobacco to give around. He was very fond of Lincoln and would often repeat stories of his

Rev. Father Stanislaus Petit Lalumiere.

or tell of some amusing incident that happened at Springfield, where he was a fellow-lawyer with him."

Still another says: "During the early days of the old parish of St. Gall's, it was my good fortune to be frequently in his company. His manly, frank and open countenance was the index to a heart as warm and generous in the cause of suffering humanity and unfortunate souls as ever throbbed in human breast. His benevolence was as broad as the ocean's stretch; his advice as soothing as a mother's love. His words of consolation in sorrow and distress brought tears of joy to many an aching heart, and his great charity penetrated in all directions and was ever at the command of his people in the cause of faith and good work. He was unostentatious in every sense, and his marked sim-

plicity drew thousands towards him. He was likewise a man of great intellect, and his sermons, when he was in good health and in the full vigor of manhood, were gems of pulpit eloquence, full of force and logic, clothed in simple words, alike inspiring and effective on his audience. He was noticeably gifted with a clear, full, voluminous voice, which, added to his striking physique, presented a figure in the pulpit that created a lasting impression. He was the advisor of the poor and lowly as well as of the rich and well-to-do, and was admired, loved and respected by the Catholic and non-Catholic alike. His greatest desire was to properly care for and guide the youth of his flock to the end that they should become good Christians, knowing that to be an essential to good citizenship. The many edifices which through his efforts were erected here in the cause of religion, education, charity and humanity are monuments to his memory more lasting than fame. * * Here he spent the best years of his life laboring in the vineyard of Christ, and here we would have liked to have had him in the closing days of that noble, useful and well-spent life. But Providence ruled otherwise. * * His loving and grateful children here sorrowfully yield his remains to those in whose midst the closing scenes of a fruitful life were laid, but his memory, his counsel, his example, his works, are our treasures."

Rev. Herman Leygraaff.

LEYGRAAFF, the Rev. Herman, was born February 13, 1845, in Emmerich on the Rhine. He acquired his classical education at Gaesdonek, and studied theology at Muenster. In 1869 he emigrated to America, where he was ordained priest for the Diocese of St. Louis on September 30, 1869. He was then appointed assistant at St. Mary's Church, St. Louis, soon afterwards, however, being transferred to the Catholic rectorate at Cape Girardeau. In 1870 he was appointed a professor in the Salesianum at St. Francis, Wisconsin, where he remained for one year, when at the request of his old bishop he returned to organize the congregation of St. Agatha at St. Louis, remaining as rector of that congregation for three years. In 1874 he again returned as professor to the Salesianum, where he was regarded as a learned and methodical teacher of languages and history and is remembered with deep graditude by the former students; but owing to continued failing health he was compelled to resign that position in 1878. He died January 30, 1881.

Rev. Joseph Maly.

MALY, the Rev. Joseph, was born at Bechin, Kreis Budweis, Bohemia, in 1828. He commenced his studies for the priesthood at Pisek, and afterwards took a course in theology at Budweis, where he was ordained in 1851. For a year following ordination he was assistant pastor at Dorf. In 1852, just a week preceding Christmas, he landed in New York, and for two years following was pastor of a congregation near Syracuse. In 1854 he associated himself with the Diocese of Milwaukee, where he held services in old St. Peter's Cathedral for the first Bohemian congregation organized in that city. Afterwards he became rector of a congregation in Manitowoc

County. He was pastor at Slovan, Wisconsin, in 1885, and in 1895 was appointed to the pastorate at Springfield Corners, Wisconsin. At the present time he is living in retirement in Dane County.

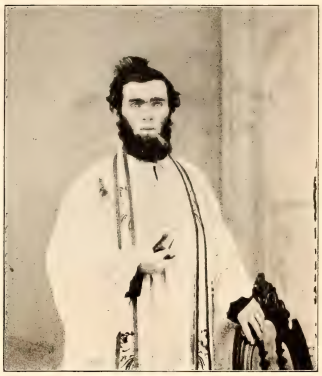
MASCHELEIN, the Rev. A., was born at Kortrijk, in West Flanders, in 1821. Having partly completed his studies in his native country he came to America in 1850, where he worked as printer and photographer. In 1870 he resumed his studies and was ordained to the priesthood in 1872 when fifty-two years of age. He worked in different congregations of the Diocese of Green Bay, his last place being at Askeaton. He died September 27, 1895.

MATTHEW, the Rev. George W., was born in New York city in the year 1833. Later he removed with his parents to Columbiaville, New York, and soon afterwards to Providence, Rhode Island. In the spring of 1847 the family removed to Wisconsin, and settled at

Rev. Samuel Mazzuchelli, O. P.

This portrait was painted in Rome while he was a Novice at the Convent of Santa Sabina, when about 18 or 19 years of age.

Springvale, in Fond du Lac County. After spending several terms at the district school, he for three years attended St. Mary's University at Chicago, after which he entered St. Francis Seminary, at St. Francis, Wisconsin, from which institution he was ordained to the priesthood by Bishop Henni in 1859. Following ordination, he was first appointed to the pastorate at Byron, Fond du Lac County, where in addition to his local duties he had charge of twelve missions. In 1863 he was appointed rector of St. Patrick's congregation at Racine, where he labored zealously and successfully for twenty-three years. Under his administration a substantial and commodious brick parsonage was erected at this place, also a school house and society hall. A valuable tract of land was also purchased and all pending church debts liquidated. This energetic and faithful priest died January 27, 1886.



Rev. Daniel M'Ginnity.

M'GINNITY, the Rev. Daniel, was a twin brother of the Rev. E. M. McGinnity of Janesville. He was ordained to the priesthood in 1863, and was subsequently pastor of the congregation at Mazomanie, and later at Waukesha. He died after six years of missionary life, in December, 1869.

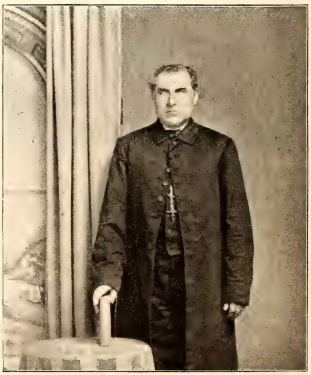
METZGER, the Rev. J., was born in 1804 at Donaueschingen, Grand Dutchy of Baden. Here, also, he received his earlier education, and completed those studies fitting him for the priesthood, to which he was duly ordained. He was then appointed rector of the Catholic congregation at Allensbach, Baden, remaining as such for many years. He then came to the United States, and from 1872 to 1876 was rector of the congregation at Mequon, Ozaukee County. From 1876 to 1878 he was located at Belgium, Wisconsin, but in the latter year was transferred to New Berlin, where he died May 23, 1878, in the seventy-fourth year of his age.

MRAK, D. D., the Rt. Rev. Ignatius, was born at Poelland, in Carniola, a province of the Austro-Hungarian Empire, on the 10th of October, 1810. Having completed his education, he was ordained to the priesthood on August 13, 1837. Having spent eight years in pastoral work in his native country, he came to the United States

Rev. Francis McGann.

Rev. John Mueller.

Rev. Joseph Minderer.



Rev. Ludwig Mueller.

in 1845 and began as an Indian missionary at Arbre Croche, where he was assistant to the Rev. Francis Pierz. On the 10th of July, 1847, Bishop Lefevre confided to the Rev. Father Mrak the missions of La Croix, Middletown, Castor Island and Manistee, which he attended from Arbre Croche. Soon after he took up his residence at St. Anthony's Church at La Croix, from which place he attended the mission of Middletown. In 1853 he was

Rev. Longinus Neu.

stationed at Eagletown, on Grand Traverse Bay, from which place he attended ten different stations. In 1860 he was made Vicar-General of the Diocese of Sault Ste. Marie. On the death of Bishop Baraga, Father Mrak and his missions returned again to the jurisdiction of the See of Detroit, by which they had been ceded to the late Bishop. The Rev. Father, however, was soon elected to fill the vacant See, and on the 7th of February, 1869, was consecrated Bishop of Marquette in the Cathedral at Cincinnati by Archbishop Purcell, who was assisted by Bishops Lefevre and Henni. He governed the diocese ably for several years, but owing to increasing infirmities he resigned in 1878. In 1881 he was transferred to the See of Antioch i. p. inf. and continues to reside at Marquette acting as chaplain to the Sisters of St. Joseph in their chapel of the Sacred Heart.

God alone knows the many and untold trials and hardships this humble and self-sacrificing priest and bishop suffered during his earlier career as a missionary among the Indians.

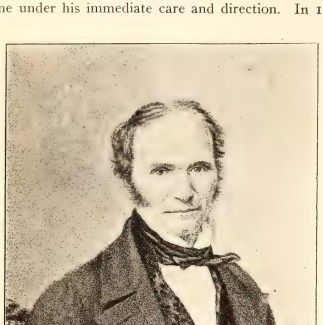
MUELLER, the Rev. John, was ordained January 29, 1868; his last pastorate being at Sinsinawa Mound, where he was located for several years. Immediately prior to assuming that position he was for two years rector of the congregation at Wilson, near Sheboygan. He was also, while at Sinsinawa, chaplain of the Dominican Sisters.

NEU, O. S. B., the Rev. Longinus, was born July 23, 1846, at Bocholt, Westphalia, and came to America December 8, 1860. He was ordained to the priesthood December 20, 1871, after which he was made assistant to the Rev. Father Holzhauer, of St. Joseph's Church, Milwaukee, with whom he remained until August, 1872. He then became professor at Pio Nono College, St. Francis, Wisconsin, staying there until May 15, 1874. Father Neu was then transferred to the Diocese of Alton, as rector of Bunker Hill congregation, remaining as such until August, 1879. His next pastorate was at Franklin. This he left in May, 1881, to return to the teachers' seminary, at St. Francis, of which he was rector until May, 1884. He then became pastor of St. Michael's congregation, Milwaukee, remaining as such until September, 1888. Here he labored with great success as an organizer of the congregation and a parochial school. Subsequently, he joined the Benedictine Order, and is at the present time rector of St. Benedict's Abbey, in Atchison, Kansas.

Rev. John H. Niehaus.

OSCHWALD, the Rev. Ambrosius, was born March 14, 1801, at Mundelfingen, Amt Huefingen, Grand Duchy of Baden. In 1833 he was ordained to the priesthood by Bishop Hermann von Vicari. For several years

following he worked in his native country with the greatest zeal, his motto being "Everyone should strive to promote the welfare of others." In Munich he studied medicine in order that he might not only minister to the spiritual but also to the temporal wants of those who came under his immediate care and direction. In 1854



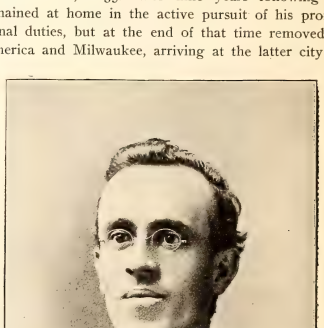
Rev. A. Oschwald.

he came to America with a number of others and bought some land where the present town of St. Nazianz is located. There he erected a Brothers' and Sisters' convent, a hospital and an asylum, besides several other buildings. For nineteen years he worked at this place as rector of the community, seeming only to live for the welfare and progress of his undertaking. He died February 27, 1873, beloved and regretted by all who knew him.

PFALLER, the Rev. F. X., was born November 5, 1831, at Eichstaett, Bavaria. He came to America in 1857 and was ordained to the priesthood on the 25th of August in the same year. For a short time following he was a professor in St. Francis Seminary. Then, for a number of years, he was located in Green Bay, afterwards at Brighton, Fountain City and La Crosse. From 1880 to 1885 he was rector of the congregation at New Muenster, and following that had charge of St. Nicholas' congregation, New Franken, where he established a parochial school and built a parsonage. He died at St. Vincent's Hospital, Green Bay, December 21, 1892.

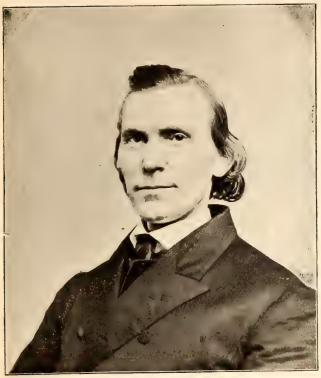
RAPP, the Rev. John Nepomucene (frater Antonius de Padua, tertiarus O. S. F.), private secretary to the Right Rev. Bishop Schwebach, was born in Germany May 9, 1858. His education was acquired at St. Bernard's College, near Bregenz, Austria, and later at St. Willibald's Seminary, in Eichstaett, Bavaria. He came to America in 1882, received minor orders at the hands of the Right Rev. Bishop Flasch, on March 19, and June 24, 1887, and was ordained to the priesthood for the Diocese of La Crosse at the Cathedral Church, on Sunday, June 16, 1895, by the Right Rev. James Schwebach, Bishop of the Diocese. He is now exercising priestly functions under the direction of his Ordinary, who also appointed him as his private secretary.

REHRL, the Rev. Caspar, was born December 31, 1809, at Aigen, Salzburg Diocese, Austria. Having completed the necessary courses for that purpose, he was ordained to the priesthood in his native country on September 20, 1835. For nine years following he remained at home in the active pursuit of his professional duties, but at the end of that time removed to America and Milwaukee, arriving at the latter city on

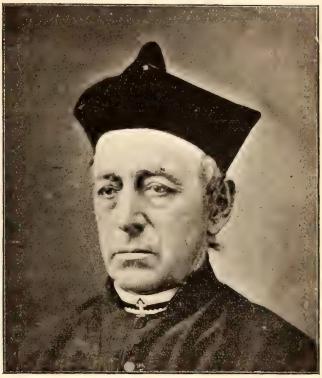


Rev. John Rapp.

January 8, 1845. Here he was regarded as a most welcome addition to the priestly force which at that time was all too limited for the work required of it. His first appointment was to the charge at Barton, after which he was transferred successively to West Bend, Fond du Lac, Sheboygan and latterly to Green Bay. The name of this worthy and zealous priest is in fact associated with nearly all of the first Catholic congregations in Wisconsin. Towards the end of his career, and after, in fact, he had

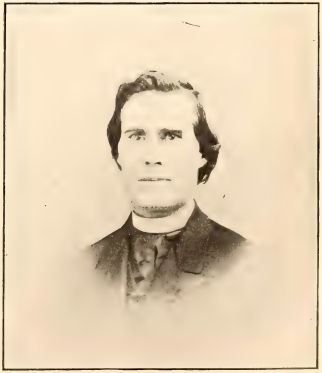


Rev. John D. Norris.



Rev. F. X. Obermueller.

Rev. J. M. Obermueller.



Rev. A. Petit.

retired from active service, he removed to Barton, where he had already erected a convent, and there he died September 3, 1881. Father Rehrl is particularly remembered for his marked success in the erection of a large number of churches and schools throughout the State.

REHRL, the Rev. George, a saintly old pioneer and brother of Caspar Rehrl, was professor at the Seminary of St. Francis at the time of its first opening. He died at Elm Grove.

Rev. P. F. Pettit.

REINDL, the Rev. John B., was born February 14, 1827, at Hohenkemmat, Bavaria. He acquired his education in the university at Amberg, after which he came to this country (1851), finishing his theological studies at St. Francis Seminary, near Milwaukee. He was ordained to the priesthood December 8, 1860, and received his first appointment as rector of the Catholic congregation at West Bend, Wisconsin, where he built a handsome and substantial church. In 1871 he removed to Oshkosh as rector of St. Vincent de Paul's congregation, and there, during the first year of his residence, completed the church and parsonage in that parish. At the same place he, in 1874, built a new school house 80x40 feet, four stories high, for which $18,000 was paid and in 1883 bought with his own personal means two bells and a high altar for the church. He celebrated his silver jubilee December 10, 1885. Father Reindl will also long be remembered as the founder of St. Vincent's Benevolent Society. In 1886 he began to show the effects of encroaching disease, but still kept manfully at his post, for, in spite of increasing ailments, we find him in 1889 building a school hall 32x90 feet, at a cost of $1,000. Finally, however, though still at his post, he succumbed, dying December 13, 1891, after an effective and zealous pastorate of twenty years.

REINHART, the Rev. Henry, was born in Altheim, Rhenish Bavaria, June 18, 1853; ordained at the Salesianum, St. Francis, Wisconsin, November 5, 1865, subsequently having charge of the following missions: Eau Claire, from December, 1865, to August, 1867; Caledonia, from August, 1867, to March, 1869; Brighton, from March, 1869, to August, 1870; procurator of St. Francis Seminary, August, 1870, to September, 1874; Madison, September, 1874, to March, 1877; Jefferson, March, 1877, to August, 1881; again procurator of St. Francis Seminary from August, 1881, to May, 1893, with an intermission of one year, from 1866 to 1867, which was spent in La Crosse, Wisconsin, to recruit his shattered health. In May, 1893, he retired to St. Francis Hospital at La Crosse, Wisconsin, where he has since acted as chaplain.

Rev. Father Phillips.

ROETTGER, the Rev. Anton, was born March 15, 1850, at Velen, Diocese of Muenster, Germany. Having studied philosophy and theology at the Borromaeum in Muenster, he came to America in 1873, where, after having completed his theological studies, he was ordained to the priesthood at Mt. St. Mary's Seminary in Cincinnati. For two years he was professor of philosophy at Ruma, after which he held a similar position

Rev. F. X. Pfaller.

Rev. John B. Reindl.

Rev. V. Rademacher.

Rev. Anton Roettger.

in the Seminary at St. Francis. He died July 14, 1878, at Highland, Illinois.

SAILER, the Rev. F. X., was born at Pradl, a suburb of Innsbruck, Germany, in 1824. Having acquired a rudimentary education, he joined the Praemonstratensian Order at Wilten, where, after completing the necessary courses, he was ordained to the priesthood June 29, 1848. Four years later he removed to the United States, arriving in this country July 4, 1852, when he immediately came west to Wisconsin. After remaining a short time as the guest of Father Inama at Roxbury, he was appointed rector of St. Mary's congregation at Port Washington, assuming the duties of that office October 9, 1853. In September, 1856, he took charge of St. Mary's congregation at Racine, remaining as pastor of the same until 1861. In 1863 he returned to Port Washington, where he remained until 1867. During this period he built a school house, besides making numerous other improvements to the church property. He was then appointed to the pastorate of St. Aloysius congregation at Sauk City, where he stayed until 1872.

Rev. F. X. Sailer.

From 1872 to 1877 he was rector of St. John's congregation at Highland, and on August 24 of the latter year was transferred to Belgium, where he died on October 11th following. His last resting-place is in the vault under the cemetery chapel at Port Washington, where he lies side by side with his former friend and co-laborer, the Rev. Fabian Bermadinger.

SCHALLER, the Rev. Ignatius, was born March 8, 1844, at Ammertzwister, Diocese of Strassburg, Germany. He came to America April 20, 1871, and was ordained to the priesthood on the 16th of July following. He served as rector of the Catholic congregation at

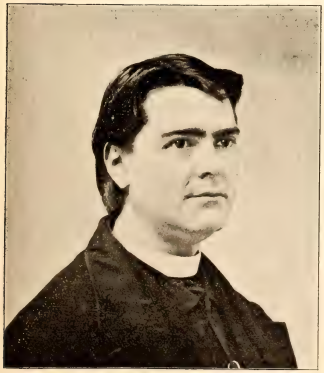
Rev. Ignatius Schaller.

Marshfield, Wisconsin, for a number of years, and was located at Fifield, Wisconsin, from March, 1891, to July, 1892, and at Plain, Sauk County, from March, 1893, to October, 1895. He died at Marshfield, Wisconsin, January 20, 1896.

SCHOEBERLE, the Rev. John J., was born in Watertown, Wisconsin, June 24, 1857. He attended St. Henry's parochial school in his native city and at the same time received a preparatory education in Latin at the hands of his pastor, Father F. Minderer. In 1873 his family removed to Milwaukee, where, by the kind advice of Dr. Salzmann, he entered the Salesianum at the age of 15. After the completion of a course of nine years at this institution he was finally ordained to the priesthood on June 26, 1881. His first appointment after ordination was to the pastorate at Granville Center, Wisconsin, over which he presided for two years. Then, in turn, he administered to the parishes at Muscoda, Boscobel, Avoca, and Union Mills, in all of which he did faithful and satisfactory services. In 1886 he was appointed dean by Archbishop Heiss. Some time prior to his death he was compelled to refrain from all ministerial duties owing to the peculiar character of the disease from which he suffered, an affection of the throat.

Rev. John J. Schoeberle.

Rev. F. Simonik.



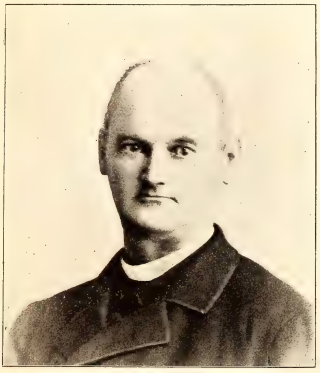
Rev. R. J. Scott.

Rev. Joseph Smith.

His death finally occurred at Muscoda, Wisconsin, March 6, 1892.

SEIBOLD, the Rev. Father, at different periods during his priestly career had charge of the parishes of St. Wendel, Manitowoc County; St. George's, at Wilson, Sheboygan County, and St. Apostles congregation, at New Berlin. From the last named place he removed to Racine in March, 1870, where he went into retirement, his death occurring April 23, 1884.

SMEDDING, the Rev. Benedict, was born at Muenster, Westphalia, in 1820. He acquired his education in the schools and colleges of his native country, where, also, he was ordained to the priesthood. In 1854 he came to the United States and Milwaukee, being soon after transferred from the latter place to the charge of an Indian mission at Chippewa Falls. Subsequently, he became rector of the Catholic congregations at Sun Prairie and Paris, Kenosha County, dying at the latter place after eighteen months' service in September, 1881.



Rev. Francis Spath.

SPATH, the Rev. Francis, was born at Hilzendorf, Steyermark, Austria, March 30, 1836. He was ordained to the priesthood in his native place April 22, 1865, and died in Schleisingerville, Wisconsin, five months after celebrating the 25th anniversary of ordination to the priesthood, September 17, 1890. At one time Father Spath was rector of the congregation at Ashford, Fond du Lac County, Wisconsin, and was also associated as pastor with that of St. Henry's Church at Watertown.

STERN, the Rev. Ferdinand, was born at Fallhofen, Steyermark, Austria, May 15, 1841. Having acquired the necessary education, he was ordained to the priesthood November 5, 1865. After coming to America, he was pastor of St. Joseph's congregation at Appleton, where he built the present church. Later, he was transferred to the congregation of St. Edward at Center, Outagamie County, and it was during his residence there that he died, August 1, 1889.

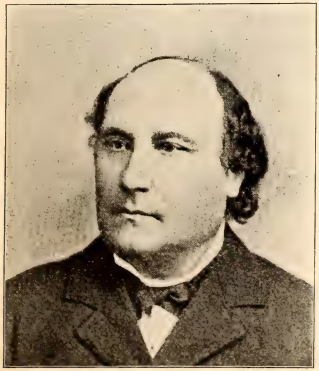
Rev. Father Stehle.

STRICKNER, the Rev. George, was born December 6, 1833, at Stadtkemnath, Diocese of Regensburg. He came to the United States in 1856 and completed his theological studies at the Salesianum at St. Francis, Wisconsin, where he was ordained priest December 16, 1859. Among the many places in which he was stationed during his pastoral career were Watertown; Fredonia, from 1865 to 1866; Grafton, October 3, 1866, to January 7, 1868; Germantown, Theresa, Newburg; St. Mary's congregation at Racine, August, 1873, to 1877; St. Luke's congregation at Plain, and New Cassel. He retired from active service in 1897.

SUCHY, O. S. F., the Rev. P. Leo, was born at Horsin Tyn, Bohemia, July 20, 1841. He acquired his education for the priesthood in the university of Prague, and was ordained in 1867. He then joined the Franciscan Order, and was professor of German in Prague for one year, subsequent to which he spent a considerable period in missionary work throughout Moravia. Father Suchy came to America in 1873, where he immediately began to labor among the Bohemian congregations in the Diocese of La Crosse. While engaged in this work,

Rev. Ferdinand Stern.

Rev. Leo Suchy.



Rev. George Stickner.

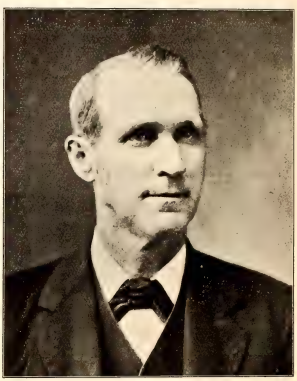
Rev. Anton Urbanek.

he was entrusted with the organization of St. Wenceslaus' congregation at La Crosse, over which he maintaind spiritual direction until 1875. He then associated himself with the Archdiocese of Milwaukee, where he was appointed director of St. John Nepomucene's congregation at Milwaukee, of which he remained in charge until 1883. During this pastorate he was successful in making numerous improvements to the church property, among other things building the present excellent school house. In 1883 he was commissioned by Archbishop Heiss to organize the Bohemian congregation of St. Wenceslaus on the south side of the city, where he erected a church, school and parsonage. He also performed the duties as chaplain of the Central Society of the Bohemian Fraternities in America for a number of years. During the latter portion of his life he made an extended trip to Carlsbad in hopes of regaining his health, which was then in a badly shattered condition. The effort, however, proved futile, for soon after his return, although apparently much improved, he quickly failed, dying October 20, 1894.

TAKKEN, the Rev. W., was born at Grabbenvorst, Province of Limburg, Holland, in 1838. In 1864 he came to the United States, where he was soon after assigned to the Diocese of Green Bay. In 1875 he was appointed rector of the French congregation at Green Bay, and afterwards of St. Mary's congregation at De Pere, Wisconsin. Subsequently he was for a time at Hollandtown and Bay Settlement. In 1886 Father Takken took charge of St. John's congregation at Antigo, the congregation showing an appreciable improvement under his spiritual direction. Here he completed and furnished the church, which had long been under way, besides building an excellent and commodious parsonage. In 1890, also, he erected a parochial school in connection with this parish. Father Takken died May 5, 1893, after a brief illness.

URBANEK, the Rev. Anton, was another of the coterie of zealous and active priests who came to America at an early day and became intimately associated with the early spread of Catholicity throughout the West. Soon after his arrival at Milwaukee, he was appointed assistant to the Rev. Michael Heiss, at that time rector of St. Mary's congregation at Milwaukee. Somewhat later he became spiritual director of the Sisters of Notre Dame. Father Urbanek was a very pious and learned priest; he was especially well versed in music, and will long be remembered as the composer of many beautiful church songs. Father Urbanek met with a sad and untimely fate while returning from a visit to New Orleans. On the way up the steamer upon which he was traveling exploded, as a result of which a large number of those on board, including the reverend priest, found a watery grave. Mother Caroline, who was also upon the boat at this time, was fortunate enough to escape, being assisted to a place of safety by a negro who had come promptly to her aid.

VAHEY, the Rev. J., was born in County Mayo, Ireland, in the year 1830. Having completed his classical course at the age of eighteen, he came to America, where he at once entered the theological seminary at Carondelet, Missouri. Completing the necessary courses, he was ordained to the priesthood by Bishop Loras in 1854. During his priestly career Father Vahey was the direct means of building nineteen churches, in addition to which he also found time to furnish material for six



Rev. J. W. Vahey.

publications, having more or less bearing upon theological matters. He was also for a period professor of philosophy, scripture, and physical science in four different institutions in this country, and was besides chaplain during the Civil War. Owing to the feeble condition of his health, Father Vahey is at the present time living in retirement.

VERTIN, the Rt. Rev. John, Bishop of Marquette and Sault Ste. Marie, was born July 17, 1844, at Rudolfswerth, Carniola, Austria. He acquired his classical studies in the institutions of his native country, and came to the United States July 7, 1863, when he was twenty-eight years of age. Here he was placed under the care of the great missionary Baraga, who received him into his diocese and sent him to the Salesianum at St. Francis, near Milwaukee, Wisconsin, to complete his theological

Rev. W. Verbart.

Rev. J. Videnka.

Rev. H. Victor.

Rev. Peter J. Voissem.

studies. Archbishop John Martin Henni conferred minor orders upon him in 1865, and on the 31st of August, 1866, he was ordained priest by Bishop Baraga in Marquette, being the first ordained in that place, and the last one on whom that eminent ecclesiastic conferred Holy Orders. The young priest was first placed in charge of the mission at Houghton, where he remained five years. He then labored for seven years among the Catholics at Negaunee. On the resignation of Bishop Mrak, the Rt. Rev. Dr. John Vertin was recommended to the Pope as successor; his recommendation was accepted, and the Rev. Vertin, D. D., was consecrated by Archbishop Michael Heiss, assisted by Bishops Borgess and Spalding, on the 14th of September, 1879, his parents, who had settled at Hancock, living to witness the ceremony. The Diocese of Marquette has greatly prospered under his spiritual direction, there being within its limits at the present time fifty-eight priests, fifty-six churches, twenty parochial schools, and 5,440 school children.

VIDENKA, the Rev. J. N., was born December 26, 1845, at Bruenn, Moravia, Austria, and came to America in 1868. Here he completed his theological studies at St. Francis Seminary, near Milwaukee, where he was ordained to the priesthood December 17, 1870. He then entered upon extended missionary labors among his countrymen in the Diocese of Pittsburg, but afterwards removed to Green Bay Diocese, where he was rector successively of numerous congregations. He then joined the Diocese of Baltimore, but subsequently returned to Green Bay, where he labored assiduously until the time of his death, which occurred while pastor at Reedsville, on May 29, 1885.

VOGG, the Rev. Philipp, was born October 22, 1827, at Oberwaldbach, Diocese of Augsburg, Bavaria. He came to America in 1858, and was ordained to the priesthood in 1860 at Leavenworth, Kansas. For fifteen years he attended congregations in Kansas and Missouri, after which he came to Wisconsin and joined the Diocese of Milwaukee. For several years he was assistant to the Rev. Father Holzhauer of St. Joseph's congregation at Milwaukee. He was also for a short time rector of the congregation at Dotyville, and from May 10, 1887, to July 5, 1895, was pastor of St. Joseph's congregation at Grafton. He died October 3, 1895, at St. Joseph's Hospital, Milwaukee, and was buried at Calvary Cemetery.

VOISSEM, the Rev. Peter Joseph, was born at Muenstereifel, Rhenish Prussia, April 14, 1835. He came to America in 1851, and completed his studies at the Salesianum at St. Francis, where he was ordained in 1859. Among the different parishes of which he had charge were Elk Grove (Seymour), Lafayette County, where he erected St. Peter's Church, Sauk City, of which congregation he took charge in 1861; and Saukville, where during his pastorate, 1867-72, he established a parochial school, besides making numerous other improvements to the church property. Afterwards he took charge of the congregation at Paris, Kenosha County. He died July 14, 1874, after fifteen years of missionary labor.

WAPELHORST, O. F. M., the Rev. Innocent, was born on the 13th of March, 1833, at Rietberg, Westphalia, Germany. For a number of years he studied in the schools at Muenster, coming afterwards to St. Louis, Missouri, in 1855. Then, having completed his theological course in the diocesan seminary, he located at Carondelet, where he was ordained priest on the 28th of June, 1856. For a short time following ordination he was stationed at Duzow, Missouri, and afterwards at St. Mary's Church, St. Louis. In 1857 he was sent to St. Charles, Missouri, where he labored zealously for seven years, at the end of which time he accepted a professorship at the Seminary of St. Francis, Wisconsin. After a brief period of labor there, he returned to St. Louis and became chancellor of the archdiocese. Upon the death of D. Salzmann (January 17, 1874), Father Wapelhorst became rector of the Salesianum, which position he continued to hold until 1879, when he resigned and entered the Order of St. Francis. From 1880 he labored at St. Louis, Mo., as a professor of theology as well as pastor of St. Anthony's Church, continuing to perform these several duties until his death, which occurred January 31, 1890. Father Wapelhorst was the author of a

Rev. Innocent Wapelhorst.

very learned and practical work on liturgy which is used in many of our theological seminaries to-day.

WEINHART, the Rev. F. X., was born November 26, 1828, at Halle, near Innsbruck, Germany, where he also acquired a portion of his education at the Franciscan Gymnasium. At the urgent and repeated solicitations of the Rev. Father Sailer, Father Weinhart came to America in July, 1852, where he continued his studies under the personal direction of Father Inama at Roxbury. Later he, together with Hieronymus Bergmann and Joseph Minderer, entered the Brother-house at Nojoshing (St. Francis), where he was ordained priest by Bishop Henni on June 2, 1855. Following ordination, he was first appointed to the pastorate of Franklin, Wisconsin, where he began the erection of a church. Afterwards he, in 1858, was transferred to the parish at Greenfield, where he built the Holy Sacrament Church. In 1859 he became rector of St. Bernard's congregation at Green Bay, and from 1860 to 1864 had charge of St. Aloysius congregation at Sauk City, where he also organized the stations of St. Lucas and St. Patrick. In addition to these duties he, besides, attended the congregation at Muscoda. In 1864 Father Weinhart was appointed

Rev. F. X. Weinhart.

rector of the Catholic congregation at Highland, and from 1865 to 1870 was pastor of St. John Nepomucene's congregation. From 1870 to 1878 he had charge of St. Mary's congregation at Mineral Point. During the latter year he visited his native country, where he remained until 1880. Upon his return to America he was placed in charge of the Catholic congregations at Muscoda and Dotyville, remaining with them until 1885, when he again assumed the administration of St. Mary's at Mineral Point. Here he stayed until the time of his death, which occurred March 3, 1890.

WEISS, the Rev. Sebastian, was born February 11, 1849, at Schamhaupten, Bavaria. Having completed his studies at the Salesianum at St. Francis, he was ordained to the priesthood June 24, 1879. After ordination, he became assistant to the Rev. Father Michels in New Cassel, and after the sudden death of the Rev. Father

Rev. Sebastian Weiss.

Mueller he was for some time temporary rector of Holy Cross congregation, Ozaukee County, Wisconsin. He was also stationed at Kohler and New Coeln. He died at the latter place in 1882, having just completed his third year in the priesthood. His brother, the Rev. George Weiss, is at present spiritual director of the Sisters of St. Francis.

WEISS, the Rev. Martin, who is undoubtedly still well remembered by many of the Catholics of Wisconsin, as the former highly respected and most sincerely regretted pastor of St. Lawrence Catholic congregation at St. Lawrence, Washington County, was born at Killingen, near Ellwangen in Wuerttemberg, Germany, on the 29th of August, 1824. He acquired his earlier studies at Ellwangen, Wuerttemberg, and at Freising, Bavaria. Later he attended the University of Munich, where, while following a course in theology, he, perchance, met Father Heiss, the late Archbishop of Milwaukee, then pastor of St. Mary's and the prospective rector of the Seminary, which at the time was about to be erected. Having

received minor orders, he came to America, forthwith coming to Milwaukee, where he was welcomed by Bishop Henni and ordained to the priesthood on the 21st of September, 1851.

This zealous and intellectually well-equipped young priest proved to be a splendid accession to the clergy of the newly established diocese of Milwaukee. He labored successively at Wheatland, Wisconsin, where he remained three years; at Fussville, Wisconsin, for ten years; about one year at Centerville, Wisconsin, and for over sixteen years at St. Lawrence, Wisconsin. While having charge of the congregations in the above places, he also administered to the spiritual wants of many missions which long since have become independent parishes.

It was particularly at Fussville, Wisconsin, and at St. Lawrence, Washington County, that he accomplished remarkable success as a pastor of souls. In 1865 he took charge of St. Lawrence. At the latter place, which then was a numerous country parish, the mother of many surrounding missions, he, like his immediate predecessor, Father Deisenrieder, had to contend with many peculiar difficulties, such as only old settlers of our early little country towns can tell of and properly appreciate. From what to a stranger must have appeared a crude and heterogeneous population that had here settled from nearly all parts of Germany and Austria, the first pastors of St. Lawrence, and especially Father Martin Weiss, succeeded in forming an excellent community and parish, which was long after regarded as a model congregation. Father Weiss erected there the beautiful Gothic church and a very handsome rectory. But his real work was more felt than seen. He was pre-eminently a pastor of souls, taking care of the minute details of his cura animarum, in church and school and in the homes of his people. A man of stately form and winning manners, he easily made religion and piety attractive. Simple and playful as a child he was of stern and ascetic character, and his piercing eyes and sonorous sympathetic voice would easily, when occasion demanded, awaken at his command sentiments of love and fear alike. To his flock, especially to the children of his school, he was always a loving spiritual guide; and far and wide he was the revered friend and counsellor of his fellow priests, most of whom are now also among the dead. Thus it was that especially through Father Weiss St. Lawrence became a center of Catholic life which is even to-day evidenced by the abiding faith of Washington County people, who still worship at the endeared St. Lawrence Church, or who now, in new homes far away from that historic place, as useful citizens and good Catholics, cheerfully support the faith they learned to love in their old home.

For sixteen years he had unceasingly labored in St. Lawrence, when, in the year 1881, a stroke of paralysis compelled him to seek for a change of climate and occupation. He had not quite finished the new church that now adorns St. Lawrence hill and village when he left for Europe in quest of rest and health. He was no more to return to his endeared flock; a second and third

Rev. Martin Weiss.

stroke of paralysis ended his useful life at the home of his brother, where, too, he himself had once spent his boyhood days. He died and was buried at Killingen, Wuerttemberg, on November 13, 1881.

Not the least of Father Weiss' blessings to his various congregations seems to have been his success in awakening in noble-minded and talented boys of his schools a vocation to the holy priesthood. A number of worthy priests point to him as the spiritual Father whose piety and noble character were to them the fruitful seed of a priestly vocation. Among these may be mentioned Father J. A. Birkhaeuser, the Rev. Anton Foeckler (deceased), the Rev. Nic. Schaaf, the Rev. John Hennes, the Rev. Nic. Zimmer, who were his pupils at Fussville, Wis., the Rev. Joseph S. LaBoule, the Rev. Anthony Mueller, the Rev. Wendelin Heder and the Rev. Wm. Wolff, who all were born and raised in St. Lawrence, Wis., where, too, in their turn, they celebrated their first Masses. With sincere gratitude, these, his spiritual sons, unite in prayer with the faithful of his former flocks that God may grant an eternal reward to this true man and faithful priest.

WENNING, the Rev. John Bernard,, was born December 9, 1840, at Darfeld, in the Diocese of Muen-

Rev. John Bernard Wenning.

ster, Westphalia. He came to America in 1870, and having completed his theological studies at St. Francis Seminary, was ordained to the priesthood from that institution in 1871. He was then placed in charge of the pastorate at Cooperstown, Green Bay Diocese, from which place he was transferred to Fussville, and subsequently Paris in Milwaukee Diocese. Later he joined the Diocese of Peoria, Illinois, and became rector at Troy Grove, near Mendota. From 1876 to 1877 he was rector at New Berlin, and at a later date he joined the Diocese of St. Paul, but finally returned, entering the Franciscan Hospital at Peoria, Illinois, where he died May 26, 1887.

WHITE, the Rev. Matthew, was born May 13, 1843. He, with his parents, emigrated from Vermont to Wisconsin when he was but a child, and settled at Sandusky, Sauk County. When a young man, he entered the State University at Madison and graduated therefrom in the early '60's. He also graduated at Milton College. From thence he entered the law office of Buttrell and Cottrill, Milwaukee, and was admitted to the bar, prac-

Rev. Matthew White.

Rev. Father Welter.

ticing with flattering success for some years. He felt, however, the divine call and quitted all the bright prospects of the law to give himself to the ministry. He entered St. Francis Seminary, and was ordained therefrom December 18, 1870. He was assigned at once to the charge of Mauston, having as out-missions Necedah, Lyndina, Union Center and Elroy; in fact, forty square miles of territory, laboring so hard that he lived but seven years in his chosen work, dying October 16, 1877. He was a brother of the Rev. William White, rector of St. Mary's Church, La Crosse, Wisconsin.

WILLARD, the Rev. George L., was born in western New York in 1836. Nine years later he removed

with his parents to Wisconsin, settling in Fond du Lac County. Here he attended the high school at Fond du Lac, after which he was for one year a student at Sinsinawa College in Grant County. He then entered St. Francis Seminary, where he was ordained to the priesthood September 3, 1863. For one year following ordination, he was a professor in the Salesianum, afterwards becoming rector of the Catholic congregation at East Troy, Walworth County, where he remained for two years. He then became first resident priest at Waupun, remaining in charge of that parish for three years, and was for one year rector of St. Vincent's congregation at Oshkosh. In the fall of 1870 he was entrusted with the organization of St. Joseph's congregation at Fond du

Rev. George L. Willard.

Lac, remaining as pastor of the same for nine years. Then, for a year and nine months, he was rector of St. Patrick's congregation in Milwaukee, and in 1878 was editor and proprietor of the Catholic Citizen, published in that city, devoting much time during the same period to the organization of the Catholic Total Abstinence Union of Wisconsin. Later he was appointed vicar-general of the Diocese of Sioux Falls by Bishop Marty, and still later, under appointment from President Cleveland, was a member of the Bureau of Indian Affairs, and resided at Washington. He died at Banning, California, July 26, 1890, while superintending the erection of an Indian school at that place.

WILMS, the Rev. F. X., was ordained to the priesthood December 21, 1885. After coming to the United States, he was associated with the Diocese of La Crosse, being for some time resident pastor at the Cathedral. Afterwards he organized the congregation of St. John's

Rev. Michael Wisbauer.

at La Crosse of which he became first resident pastor, remaining as such till 1890. He was next placed in charge of St. Boniface congregation at Waumandee, and afterwards at Prairie du Chien. He then, owing to

Rev. Simon G. Woelfl.

continued ill-health, returned to his native country, dying at Gailenkirchen, near Aachen, May 18, 1895.

WISBAUER, the Rev. Michael, the first resident pastor of Burlington, Wisconsin, was born in Upper Austria, March 27, 1810. He was ordained to the priesthood July 15, 1834, in the Diocese of Linz, where, for thirteen years, he worked with praiseworthy zeal for the

Rev. John Zawistowsky.

salvation of souls. In 1847 he left his native country and embarked for America, accompanying the Rev. Dr. Salzmann upon his return from a visit to Europe. Arriving here, he at once became associated with the Diocese of Milwaukee and was sent by Bishop Henni to Burlington to assume charge of the Catholic congregation there. Here he remained to the end of his life, a period of over forty-two years. This worthy priest was unexcelled as a modest and untiring pastor. It was in July, 1884, that he celebrated his golden jubilee as priest amidst the festive rejoicings of his people and a great number of prelates and confères. He died December 20, 1889, after a short illness.

WOELFL, the Rev. Simon G., was born March 2, 1846, in Waukesha County, Wisconsin. He was educated in Milwaukee and entered the Seminary at St. Francis in 1859, from which institution he was ordained to the priesthood in 1868, after which he became assistant to the Rev. L. Conrad of Holy Trinity Church, Milwaukee. Later he was pastor successively of the parishes at Caledonia, Grafton, Theresa and Mayville, building a nice church at the latter place. Subsequently he had charge of congregations at Farmersville, and lastly at East Bristol, where he died September 5, 1895.

ZARDETTI, the Most Rev. Otto, was born January, 1847, at Rohrschach, Canton St. Gall, Switzerland. Having received an elementary education in the Jesuit College of his native place, he continued his studies at Feldkirch, where his brilliancy attracted much attention. In the fall of 1863 he entered St. George's Seminary to study rhetoric, and concluded his philosophical and theological studies at the university of Innsbruck, from which institution he was ordained on August 20, 1870. On December 21 of the same year he received the degree of Doctor of Sacred Theology, and in January, 1871, assumed a professorship in the Seminary of St. George. Soon after, he was appointed Honorary Canon of the Abbey of St. Maurice in Wallis, The winter of 1874-'75 he spent in England for the purpose of studying the English language. In February, 1876, Bishop Greith appointed Dr. Zardetti a canon of the Cathedral of St. Gall, in which capacity the duty of preaching devolved upon him. In August, 1881, he

Rev. John Zirbes.

came to the United States and assumed the chair of Dogmatic Theology in St. Francis Seminary, near Milwaukee, which position he held till 1887. Then, at the request of his old friend and countryman, the Rt. Rev. Martin Marty, Vicar-Apostolic of Dakota, he became Vicar-General of the diocese, and while in that office wrote his first English book, entitled "Devotion to the Holy Ghost," a work which merited for him the warmest

congratulations of the late Cardinal Manning. The Vicarate of Northern Minnesota being made a diocese in 1889, Dr. Zardetti was chosen its first bishop, to which appointment he was consecrated in October, 1889, by the Most Rev. Archbishop Gross of Oregon City. In 1894 he was raised to the dignity of Archbishop of Bucharest, Roumania, but resigned after a short period. At present he resides at Rome, Italy, where he holds high positions of trust at the hands of His Holiness Pope Leo XIII.

ZAWISTOWSKY, the Rev. John, was born in Polen in the year 1822. Nineteen years later he removed to Bavaria, acquiring a considerable portion of his education in the schools at Wuerzburg. He then entered the Carmelite Order, by whom he was sent to India, where he worked for many years as a missionary. Finally, unable longer to stand the climate, he returned to Europe, from whence, having remained for a brief period, he departed for America. From 1885 to 1889 Father Zawistowsky was rector of St. John's congregation at Highland, where he died on May 14 of the latter year.

ZIRBES, the Rev. John, was born at Racine, and was at one time rector of St. Mary's of the Lake, at Belgium, Wisconsin.

History of the Catholic Church in Wisconsin.

PART XIII.

Catholic Orders in Wisconsin—Religious.

CHAPTER I.

Capuchin Order.

THE Capuchin Friars are a branch of the Franciscan Order, their rule in all essentials being the same as that of other Friar Minorites. It was during the first year of the thirteenth century that the Order of St. Francis was established, but it was over two hundred years from that time that the bull of Clement VII. erected into a separate Order the followers or disciples of a certain Minorite Friar, whose belief was that he had become inspired to reform some of the practices of his Order. This man, a Franciscan of the March of Ancona, was one Mathew da Bassi. Legend has it, that, having observed the painting of St. Francis representing him with the hood of the habit of a different shape from that usually worn by the Order, he made one like it and wore it about the year 1525. This being deemed an unwarranted innovation, it was condemned by his superiors. He, therefore, had recourse to Pope Clement VII., who not only gave him permission to wear the hood, but also permitted those who wished to imitate him to form a congregation. Three years later Pope Clement gave them further permission to wear the habit and also a beard. The rules of this Order are very strict, obliging the members to recite the canonical hours without singing, and to say the matins at midnight; an hour is to be spent every morning and evening, also, in mental prayer and in silence. Their food is of the very simplest, one kind of meat only being allowed, and on fast days they are restricted to a kind of cheese called cotta. Members of this Order are not allowed to wear any covering for their head, their habit is of the coarsest description, and no ornaments whatsoever of gold or silver are allowed in their churches. In 1624 Pope Urban VIII. caused a new church to be built for them at Rome, and in 1631 the Capuchins took possession of it. Among other relics in this church, is a famous painting of St. Michael the Archangel, by Guido.

Another writer says of this Order that the adoption of the hood brought down much blame and some persecution on the part of his Superior, but, as usual in similar cases, that did not prevent others from following his example. Notable among these, were two brothers, Ludovico and Raffaelle, of Fossombrone, the first a priest and the second a lay brother of the Franciscan Order, who joined themselves to Mathew, and underwent punishment from their superiors for so doing. These two, under the patronage of the Duchess of Cibo, a connection of Pope Clement VII., obtained from His Holiness the bowl known as Religionis Zelus, by which they were permitted to impart the hooded habit to any who as disciples wished to join them. These were known among themselves as the Hermit Friar's Minor, but the populace gave them the name of Cappuccio, which in Italian means a hood, and Cappuccino, which means a little hooded fellow. The first congregation of this Order took possession of an abandoned convent at Colmenzone, near to Camerino, which was given to them by their patroness, the Duchess Cibo. The membership of the Order rapidly increased, so that in a short time three other convents were built, Mathew da Bassi becoming the Superior of the first, and later Vicar-General of the Order. In 1538 the celebrated Bernardino Ochino of Siena was elected Vicar-General and again succeeding himself in 1541. Shortly after his second election, he fell into heresy, and took refuge in Switzerland, and thus the Society to which he had belonged fell under great suspicion of heterodoxy. The leading members of the congregation were ordered to appear before Paul III., to give an account of their opinions. In the mean time, Capuchins were forbidden to preach, and would undoubtedly have been abolished but for the ardent support of the Neapolitan Cardinal, Antonio Sanseverino. The privileges of the Order were restored in 1545, after which the congregation rapidly increased throughout Italy. The edict of Paul III. forbidding

them to extend themselves beyond the Alps was revoked by Gregory XIII. granting to them permission to establish convents in any part of the world. Gregory XIV. forbade the Capuchins to hear confessions or grant absolution, but these functions were restored to them by Clement VIII. In 1619 the rank and status of a distinct order entitled Minister General to their Vicar, was granted to the congregation by Paul V. At this time the Order of Capuchins numbered some fifteen thousand members. The Capuchins may be regarded as a distinct missionary Order, having gained a world-wide reputation as converters of heretics and infidels. In 1641 they founded a college in Rome for the express education of their members for missionary work. In less than two years after the foundation of this institution, thirty-six Italian Capuchins were sent to Hindoostan and Brazil, and eighty Spaniards to Venezuela.

Dominican Sisters of the Perpetual Rosary.

IN the northwest corner of State and Twelfth streets, in the residence which was once occupied by General Hobart, a new community has established itself, the Dominican Sisters of the Perpetual Rosary, being a branch of the great tree of the Dominican Order. The Mother Superior came to Milwaukee with five other nuns, under the patronage of the Most Rev. Archbishop Katzer, on the 2d of September, 1897, it being the first exclusively contemplative Order to locate in the State of Wisconsin. This branch of the Order was founded by the Rev. D. M. Saintourens, a French Dominican of the Province of Paris, in the year 1880. This branch, although recently founded, has already established five houses, one in France, two in Belgium and two in America, and it was largely owing to his zeal and labor that the community in Milwaukee was founded. The functions of this Order are dissimilar to those observed by other religious communities, for the Sisters neither apply their services to the instruction of youth nor care of the ailing, their entire lives being spent in devotion at the altar, where they are continually pleading for the spiritual and temporal welfare of their less fortunate fellow-creatures. They pray, then, for those who do not pray, or at least do not pray well; they also pray for the recovery of the sick, for the conversion of sinners, for souls in purgatory, for all those who suffer and mourn, that families may live in peace, that missionary labors may be rewarded, and that those who devote themselves to the work of education, as pastors or teachers, may be successful in their undertakings. Such communities as these are supported by manual labor, charity, and the doweries of the Sisters.

Of the condition and surroundings of the Milwaukee Community, a recent article in "The Milwaukee Sentinel" says: "The six Sisters who came to found this little monastery brought with them only their clothes; the house, when they entered it, was literally only four walls and a roof. The revenue of the Sisters values only three hundred dollars yearly, and they, therefore, depend principally for their support on their handwork and alms. Of course all the work of the household is done by the Sisters, and they are, besides, anxious to obtain orders for needle-work of all kinds. Entering the hall, one is impressed with the austerity that surrounds the nuns. The floor is bare, and only the absolute necessities of life are provided for. The large room to the left of the hall is now the chapel, where there is a wooden altar, upon which a statue of the Blessed Virgin has been erected. Upon the base of the altar is painted: 'Queen of the Most Holy Rosary, pray for us.' Here, too, the floor is bare, and the prayer stools, upon one of which day and night a praying nun is kneeling, are of plain, unpainted pine.

"Behind the chapel is the refectory. Two long, narrow tables made of pine boards, nailed to a rude frame, and six wooden chairs, form the furnishing of the room. There perpetual silence reigns, for not a word of conversation is permitted. Usually one of the Sisters reads aloud from some religious work during the meal. An open cupboard affords a glimpse of a few cups and plates, and one could judge from the scantiness of utensils that the delights of the table have but a small part in the daily lives of the Sisters. Across the hall from the chapel is the parlor where visitors are received. Here one finds another bare floor, and the chairs are of the wooden kind commonly known as kitchen chairs. The only other furnishings in the room are a plain table, a chest of drawers, a few sacred pictures on the walls, and plain muslin curtains on the windows. Behind the parlor is the kitchen. On the second floor the room above the kitchen is used as the 'Cummunity Room.' In this room there is only a large table upon which the work is cut out, a wardrobe and a chest. The room above the chapel is the library, and the large square hall and remaining rooms on this floor form the dormitory. Here, also, perpetual silence reigns, only broken by the morning and evening hymns, chanted before the statue of the Blessed Virgin in the hall. The cells of the Sisters contain each a narrow cot, formed of pine boards nailed to a frame, upon which rests an Excelsior mattress; a plain table, chair and crucifix are the only ornaments of these cells. In only two rooms in the house, the parlor and kitchen, is there any heating apparatus.

"To join this Order a person must have received a good education, for the great canonical office has to be

daily chanted in Latin. One must have a 'true vocation' for a cloister life, for a Sister cannot go out of a monastery regularly erected. Each Sister is to bring a dowery of two thousand dollars, besides one hundred dollars for the purchase of an outfit. A person wishing to join the Order becomes a 'postulant,' and remains such for one year. Then the postulant becomes a 'white novice,' and wears the habit of the Sisters, but with a white veil. At the end of one year the white novice makes her first profession and receives the black veil; at the end of three more years she makes her perpetual vows.

"The Dominican Sisters of the Perpetual Rosary wear a loose tunic of white serge which reaches to the ground, and which is held in by a brown leathern girdle, to which, on the left side, is attached the rosary. Over the tunic is a scapular, also of white serge. Around the shoulders and reaching up over the head, is a white linen guimpe. Around the forehead, a white linen bandeau is worn; over this is a capulet and veil of black nun's veiling. For the choir exercises the nuns wear a black cope. With the exception of the guimpe and bandeau, every article of clothing worn by the Sisters of the Perpetual Rosary is of wool. The community in Milwaukee numbers a Prioress and five Sisters, one of whom is a white novice. As regards their nationality, the Prioress is a Frenchwomen, while one of the Sisters is Irish and four are Americans.

"The principal occupation of the Sisters of the Perpetual Rosary are the divine office and the Holy Rosary, which is said without interruption. Two Sisters succeed each other day and night, with Rosary in hand, at the feet of the Blessed Virgin, and thereby literally carry out the precept of the Holy Father, 'recite' the rosary without interruption. The convent of the Perpetual Rosary is also the center of the association of the Perpetual Rosary, to which even people in the world can be associated and take part in the many and great indulgences attached to the Dominican Rosary."

Of the early history of the Order, we take the following from the Rosary Magazine: "In 1875 a Dominican of the province, the Rev. Damian Mary Saintourens, wrote and obtained from his superior permission to organize the association of the Perpetual Rosary. It was about this time that the pilgrimages to Lourdes began to increase so wonderfully. The faithful who had gone to pray at the miraculous grotto were returning with a great devotion to the Holy Rosary, for the Mother of God, after saying to the maiden to whom she appeared, 'I am the Immaculate Conception,' had also recommended the rosary as the great prayer of the age. It was easy to see that the association conceived by Father Damian Mary would spread rapidly. In a short time the Rev. Father had registered twenty-five thousand names.

"As one man alone could not take the management of such a vast organization, Father Damian Mary formed the resolution of founding a house of Dominican Sisters who would consecrate their lives to the devotion of the Rosary. Their vocation was to be both contemplative and apostolic; contemplative in the continual recitation of the Rosary by some appointed members of the association, and apostolic in the work of aiding the Dominican Fathers to propagate the Perpetual Rosary. The Fathers who organize the Rosary confraternities preach their conditions and advantages, inscribe the names of the associates, and bless the beads. To this much, only, is the propagation of the Rosary often confined, because the duties of mission life do not permit anything more. The intention of the devotion of the Perpetual Rosary is to form a guard of honor for the Blessed Virgin Mary. The associates choose an hour of prayer every month, which becomes an hour of guard. The days and hours are distributed with regularity; the rank of the guard of honor must be unbrokenly maintained in order that the Rosary may be really perpetual. Otherwise the name of the confraternity would have no meaning.

"The founders of the Perpetual Rosary realized that, while pious and zealous persons could be found in the world who would gladly offer to act as chief of the division, the condition of these persons often changes. Illness or death decimate their number, and thus it happens that bands of associates become as armies without chiefs, soon to be disbanded.

"A congregation of Dominican Sisters, devoted by vocation to the propagation of the Rosary, would obviate all such difficulties. An individual dies, a congregation lives. The latter would be at the same time able to maintain more system and regularity, for Religious, not being hampered with worldly matters, have more time to give to the things of God. A congregation of Dominican Sisters devoted solely to the Rosary, would, then, have many advantages. While the secular associate would give one hour each month to the Mother of God, the Sisters would be able to give one hour each day.

"The Very Rev. Father Ligiez, companion of the Master-General, also wrote to Father Damian: 'Let this work be commenced at once; it is a magnificent one. The Father-Directors of the Rosary in our convents are overrun by their apostolic occupations. They have not time to promote the Perpetual Rosary; they need help, and there are none more able to give it than the Dominican Sisters.' In another letter upon the same subject,

he added this charming and delightful sentence: 'A brother is powerful when aided by his brother, but what can he not do when aided by his sister?'

"While everything seemed favorable to the foundation of the congregation of the Sisters of the Perpetual Rosary, and alerady charitable souls were preparing a house at Bethune, near Lille, terrible trials were about to begin. One day, some one said to Father Damian in his Lille convent, something was to be realized. 'I hear,' said the person, 'that you wish to found a work for the glory of the Blessed Virgin; if this is true, and you want to become a great servant of the Mother of God, you must prepare to suffer much.'

"During four years, it was impossible for Father Damian to lay the foundation of the work, for there arose an uninterrupted series of oppositions, obstacles and difficulties. What had seemed so near in the beginning, vanished; persons who had offered pecuniary assistance, retired; the house which had been set apart to become the cradle of the work was put to another use, and the friends of the first hour had become, if not enemies, more than indifferent. However, in the midst of the almost general abandonment, a great soul offered its services to Father Damian. The Rev. Mother Mary Dominic, Superioress-General of the Dominican Sisters of the Third Order, under the name of St. Catharine of Siena, had built a beautiful novitiate convent at Etrepagny. She placed at the disposal of the good Father one aisle of the monastery, comprising eight cells, and volunteered to form the postulants during the first three years, after which there could be opened for the young Sisters a special house. A young Irish woman, Miss Kate Welply, who had at her disposal a large fortune, generously offered it to cover the expenses of the novitiate. The Bishop of Evreux had given his consent and approbation, and it seemed that the dawn of beautiful days was about to shine; but the much-tried Father had not yet suffered enough. All that seemed so auspicious went to naught, and it became necessary to renounce hopes which had seemed so bright.

"At last, in 1880, after four years of trial and opposition, the sun rose radiantly upon the cradle of the work. The Very Rev. F. Cochrane, the author of 'The Life of Father Lacordaire,' had been appointed Provincial of the Paris Province. His was a great soul, capable of understanding a generous idea, and of giving help to its execution. Father Damian laid before him his plans, and he at once caught the spirit of them.

"The Very Rev. Father Provincial approved with his whole heart this beautiful idea, and gave to Father Damian all necessary authority to carry it out. He allowed him to establish the work where he liked best, and to entrust it to whomsoever he would. At that time, Mother Mary of the Angels, Prioress-General of the Third Order of the Dominicans of the Sacred Heart at Calais, offered the Father a part of her convent to form the first postulants, an offer which he accepted. On the 20th of May, 1880, he arrived at Calais, having only four dollars in his pocket, which had been given him by the Abbeville Carmelites, and on the 25th of May two postulants presented themselves at the convent.

"During six months other postulants came, but only two, Sister Mary Joseph and Sister M., persevered. Sister Mary Joseph had been secretary of the Perpetual Rosary at Havre under Father Damian's direction; she was, then, bringing to the work a special knowledge which it would be possible to turn to advantage. She lived ten years at Louvain, and died in the odor of sanctity. Sister Mary of the Rosary entered the convent very young. On the day she was invested with the habit, Father Damian asked her if she was ready to sacrifice all for the glory of the Blessed Virgin. 'Yes, Father,' said she, 'ready to sacrifice all.' And if some day we had to go to America, would you be willing to go? 'Let it be, Father, when you like; I am ready.' Eleven years later the Sisters came to found a home in America; Sister Mary of the Rosary was the first Prioress

"The Calais house was fast becoming insufficient for the accommodation of its inmates It was as two different communities under the same roof: one devoted to teaching, the other to the Perpetual Rosary. In spite of the kindness of Mother Mary of the Angels, whose memory is lovingly treasured, it was necessary to part. The Father Provincial advised Father Damian to seek another house, giving him liberty to go where he would, dispose the Community as he thought best, and to adopt the rule he preferred. But where to go? It was in the month of November, 1880; the Revolution had just ejected the religious priests from their convents, and it was rumored that the same fate was in store for the nuns. For greater security, Father Damian resolved to establish his daughters in Belgium. The two foundresses, Sister Mary Joseph and Mary of the Rosary, then left Calais. The Father rented a small house at Bonsecours de Peruvels, and there the two Sisters and a number of postulants went to establish themselves.

"Father Damian wrote, and had printed, the rules of the Dominican Sisters of the Perpetual Rosary, which were approved by the Bishop of Tournay. The fundamental point was the perpetuity of prayer in the Rosary at every hour of the night and day. He added the singing and psalmody of the great Canonical Dominican office, which brought the Sisters of the Rosary nearer to the Sisters of the Second Order. The constitutions of the Second Order of the Mauleon Sisters was

taken as a base, and it was the intention of Father Damian to adopt the principal part of them. It was a Third Order, though, which he wished to found for the following reasons: The rising at all hours of the night for the Perpetual Rosary would not be compatible with the austerities of the Second Order. The experience at Muleon had been that the Sisters who combined strict fasts and continual abstinence with the duties of the Perpetual Rosary were dying of exhaustion, which obliged the Bishop of the diocese to prohibit the Perpetual Rosary. About this time a young Sister who had been among the most zealous for the propagation of the Perpetual Rosary, said to the Prioress, Mother Agnes of Jesus, just before dying: 'Mother, as the Superiors say that the Perpetual Rosary is not compatible with the Second Order's austerities, I offer my life to God in order that, sooner or later, He may inspire some one to found a Third Order devoted to the Perpetual Rosary.' Fifteen years later the Congregation of the Third Order of the Contemplative Dominicans of the Perpetual Rosary was founded.

"The Dominican Sisters of the Perpetual Rosary had then all the principal observances of the Second Order; the same office, the same habit, the same vows, and the same enclosure, but not the great fasts nor the perpetual abstinence, which were replaced by the Perpetual Rosary. The association was to call again to life the Contemplative Third Order, formerly so prosperous in the Church, but which disappeared after the great Revolution. How many young women for whom exterior works, such as teaching or nursing the sick, have no attraction, desire, nevertheless, to leave the world and lead a life of prayer. They knock at the door of the Second Order, but their health does not permit them to bear the continual abstinence and the great fasts; so they are obliged to renounce the Dominican life. It happens so often, especially nowadays, that the bodily strength does not respond to the desires of a vocation. The Contemplative Third Order of the Perpetual Rosary meets such special needs. One finds in it a rule much less severe, but at the same time the long offices, full separation from the world, and the principal observances of the Second Order. By the uninterrupted recitation of the Holy Rosary, too, the spirit and desire of St. Dominic are fully entered into, and the end for which the Holy Patriarch instituted the Sisters of the Second Order (which is to pray for the world's conversion) is admirably realized. In order to imitate still more the Sisters of the Second Order, Father Damian asked Mauleon to let him have, for a time, a Sister who could, as Prioress, form the new novices and postulants in the spirit and rule of the Second Order. Sister Rose of St. Mary was sent. This Sister was loaned, not given. She could not at first have been given, because she could not regularly pass from the Second to the Third Order. Under the priorship of Mother Rose the work prospered at Bonsecours de Peruvels. Soon the Belgian Dominican Fathers, knowing all the good accomplished by this Community, desired to have it at Louvain, near their convent. At Louvain, then, were established the Sisters who later came to found the first house in America, and Mother Rose of St. Mary governed the house with that prudence and zeal which the Sisters of the Second Order manifest in their convents.

"The Prior of the Dominicans at Louvain at that time was Father Iweins, director of the Perpetual Rosary in Belgium. He entrusted the association to the newly-arrived Sisters, and in the space of a few years fifty thousand associates were inscribed. Our Holy Father, Leo XIII., the great Pope of the Rosary, having heard with what zeal the devotion was practiced in the convent of the Dominican Sisters of the Perpetual Rosary, sent them, several times, his apostolic benediction, and gave various proofs of his great good will. When the Sisters began to build their new convent, the Holy Father sent them a small stone from the catacombs to be placed in the foundation. In 1885 the General Chapter of the Order of St. Dominic, held at Louvain under the presidence of the Most Rev. Father Larocca, inserted in the acts of the Chapter an article applauding the Sisters, and expressing a desire that new houses be founded in every other province of the Order. The foundation in the United States was, therefore, the realization of the General Chapter's wish. The American house of the Dominican Sisters of the Perpetual Rosary was established in the month of December, 1891.

"But let us not forget that the Community is not only contemplative, but also apostolic. A part of the Sisters' lives is consecrated to the propagation of the Blessed Virgin's worship in the world, by means of the Perpetual Rosary. As soon as established in America, they opened communication with the chiefs and associates of the Perpetual Rosary already organized by Father Damian in North America. The association numbered one hundred and twenty thousand members, scattered through Canada, the United States, and the West Indies. It formed already a beautiful guard of honor for the Blessed Virgin, established in the middle of the world, of which the cloistered Dominican Sisters of West Hoboken would be the center. The provinces of Quebec and Ontario, Canada, numbered over fifty thousand associates. In the East, New Brunswick, Nova Scotia, and Prince Edward Island, had flourishing divisions. In the West, Manitoba, the Rocky Moun-

tains, British Columbia, and Vancouver Island, did not yield to the East or Center in number or the regularity of the hours of guard. The very Indians in the forests of the far West are associates. The Sioux, Abitibee, the Iroquois, the Mickmaks, recite their beads with the greatest fervor. They choose the night hours in preference to the day, and the Bishop of New Westminister wrote to Father Damian that every month when the hour of guard was near at hand the Indians left hunting and fishing to come to make their hour of guard in the midst of their tribes. In the United States, too, the Perpetual Rosary begins to prosper. New York, Newark, Baltimore, Chicago, Boston and St. Louis number more than twenty thousand associates. New Orleans and Louisiana have over six thousand. The West Indies are not backward; they contain over twelve thousand associates. Havana, Jamaica, Hayti, San Domingo, St. Lucia, Guadaloupe and Barbadoes promise that this devotion shall become as great, beautiful and splendid as are the flowers of their tropical clime.

"Such is the staff that the Dominican Sisters of the Perpetual Rosary found in working order when they arrived in America. Such is the vast field upon which their apostolic zeal exerts itself. With the assistance of their correspondence, their prayers, their leaflets, they till this magnificent field and make it yield crops of grace and virtue for the glory of the Blessed Virgin. They wish to rest only after enlisting the whole population of America in the guard of honor of our Heavenly Mother. The associates, knowing that these dear Sisters propagate their Holy Mother's glory, wish to imitate their zealous example, and, through correspondence, the most agreeable relations are maintained among the members of Mary's guard of honor.

"The Dominican Sisters of the Perpetual Rosary have neither Mother nor Superior-General. The only Superior is the Bishop of the diocese, while the Prioress governs her Community without any obligation toward the Superioress of the convent from which she comes. Thus, each house is independent, as are the Dominican houses of the Second Order and of the Carmelites. All the houses follow, however, the same rules and constitutions."

Franciscans.

THE three Orders of the Minorites, as well as all of the less important associations tracing their origin to Francis of Assisi, comprises that Order known as the Franciscans. The Order was founded by St. Francis Assisi in 1209, at a small church called Portiuncula, near Assisi. In 1210, when the number of his followers had increased to ten, he gave to them a rule in which strict poverty and a union of the active and contemplative life held the principal points. The Order was confirmed by Innocent III., in 1210, and again in 1215, spreading with great rapidity, and at its general chapter, held in 1219, five hundred of the members were present. Honorius III. confirmed the Order by a bull in 1223, giving it as the first among mendicant Orders the privilege of collecting alms, confirmed to the Church of Portiuncula the celebrated indulgence which was afterwards extended to all churches of the Franciscans, and granted them several other privileges besides. About forty-two years after the death of the founder of this Order, the number of Franciscans was estimated at about two hundred thousand, with eight thousand convents in twenty-three provinces. The three Orders of the Minorites, or Franciscans proper, included, (1) the Minorite Friars; (2) the Order of the Poor Ladies or Poor Clares—Franciscan Nuns; (3) the Order of Penitent Men and Women, which included (a) all those who dwell in Franciscan cloisters and keep the Third Rule, (b) those who live in cloisters of their own, keeping the Third rule, and (c) the Tertiaries. These Orders of friars, nuns and tertiaries are more or less under the jurisdiction of the general minister of the Franciscan Order.

The Minorite friars, or the First Order, are divided into two "families," Cismontana, or convents in Italy, Germany, Hungary, Poland, Syria and Palestine, and Ultramontana, or convents in France, Spain, the Low Countries, Saxony, Islands of the Mediterranean, Asia, Africa, and the Indies—the one ruled directly by the minister-general, and the other by a commissary-general. Each family maintains a province which is ruled over by a provincial. The Cismontana had sixty-six provinces, and the Ultramontana, eighty-one. A province in this instance comprises a union of a certain number of convents under a chief, who is directly responsible to the minister-general. The original rule prescribed by St. Francis, founder of this Order, was strict, and if rigidly enforced, would have made pious beggars out of all the members. This, in fact, was the founder's intention, but it was discovered that few belonging to the Order could fulfill its requirements. A diversity of opinions became rife among the members of the Order regarding the advisability of strictly adhering to rule, or partial moderation of the same. This necessarily brought about internal struggles, which resulted in the establishment of various divisions in the Order. Principal among these were the Observants, the Conventuals and the Capuchins, all of whom belonged to the First Order of the Franciscans. The Observants are supposed to keep the rule of Francis with considerable strictness, and doing so, take first rank among the Franciscans.

Their minister-general has preëminence. The Conventuals follow the rule of Francis with certain modifications. Their general has to be confirmed by the minister-general; otherwise, however, they are independent. Since 1528, the Capuchins have had an independent general under the minister-general. In the eighteenth century, the Franciscans, including the Capuchins, numbered nearly two hundred thousand members, with about twenty-six thousand convents, and in 1843 the number of Observants, the most numerous branch of the Order, was estimated at about eighty thousand. Since the year 1848, the order has steadily increased in numbers, their institutions being found in every part of Europe. They also have a province in Palestine, the members of which are guardians of the Holy Sepulchre and other Christian sanctuaries, which are celebrated for their hospitality to pilgrims and travelers. The Order also has charge of two Apostolic Vicariates of China. The Franciscans, in addition, have the distinction of being the earliest missionaries to America, having come over with Columbus on his second voyage in 1493. Their first formal establishment in the new world was in 1502, when twelve friars of the Order, with a prelate named Antonio de Espinal, accompanied Ovando to San Domingo. They also went to Florida in 1528, Juan Juarez, one of their number, bearing the rank of Bishop. Another Franciscan monk penetrated into New Mexico and California as early at 1539. In 1544 Father Andries de Olmos founded a successful mission in Texas, and subsequent to that date, priests of this Order established themselves permanently in Florida, California, Mexico and other portions of the South and West, and were among the first to plant Christianity in Canada, and in what are now the Northern and Northwestern States of the Union. The Recollects figured to a large extent in the missionary history of Canada, the celebrated explorer, Hennepin, being a missionary of that Order. Institutions under the domination and direction of the Franciscan Order have thriven and multiplied to such an extent that they are now quite plentifully distributed throughout the United States.

Some of the earlier, as well as most noted, among these are the convents at Alleghany and New York, both of which were established in the year 1859, and houses of the Order at Teutopolis, Ill., and Cincinnati, O., which were established during the preceding year. Among the many celebrated men produced by this Order was Anthony of Padua, Bonaventura, Alexander of Hales, John Duns Scotus, Roger Bacon, Nicolaus de Myra, William of Occam, Cardinal Ximenes, and the Popes Nicholas IV., Alexander V., Sixtus IV., Sixtus VI., and Clement XIV.

Jesuits.

THE Society of Jesus, or Jesuits, the best known and most influential among the religious Orders of the Roman Catholic Church, was founded by St. Ignatius Loyola. The establishment of this Order was confirmed by Pope Paul III. on September 27, 1540, the membership being limited to sixty. This limit was removed in 1543. Of this Order, the members of which take upon themselves the vows of poverty, chastity and obedience, the fourth binding themselves to go without hesitation wherever the Pope might send them, in order to labor for the salvation of souls, Ignatius was elected first General, taking up his abode at Rome in 1541. The Order of Jesuits consists of a congregation of ecclesiastics who live in accordance with a definite rule, in which military ideas, spiritual labors, the teaching of the young, conducting of missions, and converting of the heathen, had largely entered. In 1545 the Order had received great privileges, and in 1571 all the rights of the mendicant Orders. The constitution of the Order consists of a strict examination preceding the reception of new members. There are also five points designated as absolute impediments to admission: The commission of murder; apostasy, or other grievous offenses; subjection to a degrading sentence; membership in a monastic Order; marriage, and insanity or decided weakness of intellect. During the novitiate period, which lasts two years, the novices are not allowed to study, but devote their entire time to prayer and prolonged meditation. The government of this Order differs materially from that of other religious institutions, being somewhat arbitrary in character. The General, too, as with other similar organizations, is elected by the congregation of the Society, but with the difference that in this instance the appointment is for life. He nominates to every office in the Society and appoints the Superiors to all of the houses and colleges. The vow of obedience is also taken directly to him, and not, as in other Orders, to the rule, and the admission or dismissal of their members depends on his fiat. When the aspirant for membership has completed his novitiate, he offers himself for reception to the Society, and, having taken the vows of poverty, chastity, and obedience, is admitted among the scholastics. To this, the second stage of his religious life, he devotes from fifteen to seventeen years, during which time he engages in a continuous round of study, as well as teaching in the colleges of the Order. The major portion of this time is devoted to the study of belles lettres, rhetoric, philosophy, physics, mathematics, and the sciences, the last few years being given to the study of theology and the Oriental languages. Hav-

ing completed his studies, the candidate performs his second novitiate, lasting one year, during which he lives in retirement. During this time he has to make himself acquainted with the constitution of the Order, and upon a satisfactory report being made of his progress in virtue and science, made by his Superior to the General of the Order, the latter admits him to the rank of either coadjutor, spiritualis or professus. Both have about the same rights, although the former cannot take part in the provincial and general congregations of the Order, nor can they be elected to a higher office than rectorate of the college. The professed members, however, with whom rests the supreme government of the Order, take the fourth vow, to go as missionaries wherever the Pope may send them. The Order is divided into provinces, each of which is governed by the provincial; a professed house is in charge of the Praepositus, a college is governed by the rector, and a residence by the Superior. The provincial congregation is composed of the professed members and such coadjutors as are rectors of the colleges. The general congregation never meets except for the election of a new General, or deliberation on subjects of great importance. It consists of all the provincials and two delegates from every provincial congregation. Jesuits do not wear a monastic habit, but dress in black, almost identically the same as that worn by secular priests. When Ignatius died, in 1556, there were already twelve provinces and one thousand members; by 1618 there were thirty-two provinces and thirty-two thousand members; in 1749, twenty-four professed houses, six hundred and sixty-nine colleges, one hundred and seventy-six Seminaries, sixty-one novitiates, and three hundred and thirty-five residences; two hundred and seventy-three missions in protestant and pagan countries, and about twenty-two thousand six hundred members. The Order was successfully introduced into Portugal in 1540 by St. Francis Xavier and Rodriguez, who found a patron and warm supporter in King John III. Rodriguez established a college at Coimbra, which, in 1544, numbered sixty members. In Spain the Order met with some opposition at the hands of the Bishops, which, however, was soon overcome, their reception from then on being most favorable. It was not until 1562 that they were able to obtain a legal existence in France. Here, although applying for admission as early as in the other countries, they met with the most obstinate resistance on the part of Parliament, the University of Paris, and a number of the Bishops. Parliament, however, at length yielded to the commands of the King, and registered the royal patent. Jesuit Colleges and institutions now became quite numerous throughout the country, and among the pupils of the Order were many who afterwards became brilliant and distinguished members of the Society. The Jesuits first appeared in Germany in 1551, and a few years later were invested with chairs at the Bavarian University of Ingolstadt, and colleges at Cologne, Munich, Treves, Augsburg and several other places. In Italy, however, they spread and prospered more rapidly than in any other country. In Poland, also, they became quite numerous, dividing before the end of the sixteenth century into two provinces, which had the controlling influence over houses and colleges in some twenty towns. The Jesuits began active missionary operations among the pagans as early as 1541, which was the year following the foundation of the Order. At that time, Francis Xavier sailed to the East Indies, founding a college at Goa and preaching in Travancore, Malacca, Macassar, the Islands and Japan, baptizing a vast number of pagans. Other members of the Order also preached in Madura, Ceylon and numerous other places, so that the Christian population of their missions in India alone was estimated at one hundred thousand. In 1613 the Portuguese Jesuits had in Japan two colleges, eight residences and three professed houses, but the Catholic persecutions almost immediately subsequent to that date put an end to those establishments. In 1584 Father Rogerius went to China, where others also became teachers and ministers. The number of converts in this country was very large, those alone in the provinces of Nankin amounting to one hundred thousand. Cochin-China and Tonquin were also missionary fields that yielded large returns for the labor expended. The most celebrated of Jesuit missions, however, was that established in Paraguay, where they are said to have Christianized and civilized an Indian population of nearly two hundred thousand souls. In 1566 the Jesuits came to Florida, which, in the year following, became a vice-province of the Order. At this time, also, a school for the children of the Florida Indians was commenced in Havana. Thus the work prospered and grew, new missions being from time to time erected, as the field became gradually enlarged. The first Jesuit mission in California was established by Father Eusibius Kuhn in 1683, after which followed several others, until not less than sixteen mission stations had been established. Thus the work progressed, missions being erected in the French possessions in America, at Quebec, and as far distant as the present State of Arkansas, from north to south, from east to west, as far and as fast as their limited numbers would permit, these earnest workers and faithful teachers carried the cross. From this time on, through oft-recurring periods of seemingly unavoidable disaster, when the world was rife with revolution and calamity,

when even the accession of a new monarch or head to the Government might mean irreparable injury, proscription, or even death, the members of this Order struggled along, overcoming every vicissitude and restriction, until to-day they are at the head of all other religious organizations.

As educators, too, the Jesuits have proved eminently successful, and it is undoubtedly a fact that in this respect the Catholics would have been far behind had it not been for them. The first Jesuit school was opened in Germany in 1550, and in 1700, throughout the entire country, the Order possessed six hundred and twelve colleges, two hundred and fifty-seven normal schools, fifty-nine novitiates, three hundred and forty residences, two hundred missions, twenty-nine professed houses, and twenty-four universities. In 1695 the college at Clermont had three thousand students. Each Jesuit college was divided into two parts, the first consisting of five classes, three of which were devoted to the study of grammar and two to humanity and rhetoric; the other division began with a philosophical course of two or three years, after which the pupils studied theology for four years.

Order of Praemonstratensians.

IN the diocese of Green Bay, on the peninsula between Lake Michigan and Green Bay, reside the Praemonstratensian Fathers. It is only about four years ago that this ancient Order of religious priests took up their abode in America, coming at the personal request of the Right Rev. Bishop Messmer.

The Order of Praemonstratensians was founded in the diocese of Laon, France, in the year 1120, by St. Norbert, a Canon Regular, from Santen, Germany, where he was born in 1080. He afterwards, in 1127, became Archbishop of Magdeburg, died in 1134, and was canonized in 1584. While traveling throughout the country, engaged in missionary labors, St. Norbert became more than ever convinced of the increasing needs of Christian people and the limited number of priests available to minister to their spiritual necessities, and it was while laboring mentally in view of improving the general religious condition existing, that he received the divine inspiration to establish a religious Order, in which both monastic life and the ability to fulfill the sacred duties of the ministry should be combined.

By favor of Pope Callixtus II., and the noble aid of Bartholomew, Bishop of Laon, his heartfelt desires were fulfilled, and a new Order formally established in the year 1120. The point selected, according to tradition, was a meadow situated in the forest of Couchy, which place, it is said, was pointed out to him in a vision, whence comes the name of the Order, Pre Montre (the meadow pointed out). At this place, which is near the Bishop's residence, Norbert gathered his disciples and gave to them the strict rule of St. Augustine. According to one historian, St. Norbert received, in an apparition from the hands of the Blessed Virgin Mary, the white habit which has since been used by members of the Order as their regular dress, both when in service and at home.

The Order of the White Fathers spread with great rapidity; in France it gained much popularity by its efforts in suppressing the Albigenses, and in Germany by accumulating much property, and several of the abbots were raised to the rank of Princes of the Empire. As a result of this remarkable growth, the original convent was not only crowded to its full capacities, but the Order had established some fifty or sixty other communities.

"The aim of St. Norbert and the nature of its institution," writes the French historian Hurter, "was notably the combination of the active and contemplative life." Like the monks, they take the three solemn perpetual vows of chastity, poverty and obedience, while at the same time they are thoroughly trained in all of the studies required for the sacred ministry. Hence the Sons of St. Norbert may be sent by their Superior on request of the Bishop to any parish, and can also be removed at any time, ad nutum amovibiles, to resume their solitary life in the cloister. Members of this Order cannot leave any inheritance, as by the solemn vow of poverty no member can own any property.

To foster their spiritual strength, the White Fathers keep their special rules of fasting and abstinence moderated, according to the needs of an active life.

The government of this Order is like to that used by other institutions of the middle ages; each abbey, being a separate community, has its own superior, who is elected for life by the members, and to him is relegated the power of appointing and discharging all subaltern officers at will. The abbot of the parent convent near Couchy was given the title of General, and he, together with three other French Abbots, formed the Supreme Council of the Order. In his capacity as head of the Order, he, when necessary, called together the Superiors of all of the houses for a General Chapter.

Thus thoroughly equipped, and with the friendly recognition of all classes of people at their command, the Order throve beyond all human expectations for several centuries, so that, at the time of the Protestant Reformation, which caused a general religious insurrection throughout Europe, the Order had two thou-

sand convents, of which five hundred were for women. As the majority of these convents were at that time located in England, Scotland, Ireland, Germany, Denmark, Sweden and Norway, the Order suffered almost irreparable losses, many of the members being slaughtered or driven away, whilst, during the revolution in France, over two hundred of their convents were torn down or otherwise destroyed. The noble principles of this Order had, however, become too deeply rooted to succumb to even such a terrible holocaust as that which swept the entire continent of Europe at that time. The broken threads of that unhappy period were again taken up with an amount of earnestness and zeal that compelled the admiration of the entire Christian world, and effected a substantial condition of affairs, which have been the means of placing this among the front ranks of religious institutions.

In late years some of the White Fathers have been sent to several foreign countries, either by request of local Ordinaries or by command of His Holiness, the Pope, and, as a result, there are to-day communities of this Order to be found in England, Germany, Brazil, America and Africa.

The Fathers who settled in Green Bay diocese belong to the old Abbey of Berne, established in Holland in 1134, the only community surviving the terrible time previously referred to. This community is flourishing most happily under the wise and gentle ruling of the Right Rev. A. J. Bazelmans. This worthy prelate was born in the southern part of Holland, in the year 1837. After completing the requisite course of study at college, he joined the Order, with whom he devoted his entire time for a number of years in preparing for the ministry. Being ordained to the priesthood in 1865, he was at once appointed professor and master of Novices in the convent, and pastor of several parishes in its locality. In this service he remained until 1885, when he was elected to the abbotship, being honored on the following year with the mitre and crosier.

When, in 1893, the Right Rev. Bishop of Green Bay requested the locating of some of the White Fathers in his diocese, the Abbot responded by sending two priests and one lay brother, with the Rev. Bernard H. Pennings as their superior. This little community at the present time consists of four priests and two lay brothers.

Servites.

THE Servites originated with Bonfiglio Monaldi, a Florentine, who, with six of his companions, withdrew to Campo Marzo in 1233, for prayer and other exercises in honor of the Blessed Virgin. Three years later they moved to Monte Senario, where their membership rapidly increased. At an early period in its existence, the Order received from Bishop Ardingus of Florence the rule of St. Augustine, but it was 1255 before the papal sanction was obtained. The Order now rapidly spread throughout Germany, France, Poland, Hungary and the Low Countries, receiving in 1424, from Martin V., the privilege of the mendicant orders. At about the same time Giuliano Falconieri founded the Servite Tertiaries, and in 1593, under Bernardino de Riccioline, arose the Hermite Servites. The members of the Order are now found chiefly in Italy, Hungary, Bavaria and Austria.

Sisters of Charity.

THE Sisters of Charity are a religious organization which was founded in the vicinity of Paris by St. Vincent de Paul, in 1633. The object of the organization was to care for the sick and poor, and educate the children of the indigent. Their mission being entirely among the lowly and unfortunate, the prisons, hospitals, almshouses and free schools in all parts of France were placed under their direction. So successful was the organization in its undertakings, that soon its members were invited to take charge of similar institutions in other countries, and now, as a result, the Sisters of Charity are to be found in almost every civilized country. Letters patent were granted to this organization in 1657 by Louis XIV., and three years later they were confirmed by the legate of the Pope. In 1848 the number of establishments of this Order throughout the word, not, however, including the United States, was more than six hundred, which were in charge of about twelve thousand Sisters. The American branch of the Order was established at Emmitsburg, Maryland, in 1809, by Mrs. Eliza Seton, their first Mother Superior. In 1852 there were no less than thirty-eight houses in charge of the Sisters in different parts of the Union, at which time two hundred and fifty Sisters were engaged in the work of caring for the poor and needy, and educating the children in the diocese of New York alone.

Sisters of the Poor Handmaids of Jesus Christ.

THE general mother house of this Order is located at Dernbach, Switzerland, and the provincial house at Fort Wayne, Indiana. The latter is in charge of Mother M. Hyacinth, the Provincial Superioress.

The community of the Sisters of the Poor Handmaids of Jesus Christ was founded by Miss Catherine Kaspers at Dernbach, in the diocese of Limburg, Nassau, Germany. The first members made their relig-

ious profession August 15, 1851. The rules of the community were formulated and compiled by the Right Rev. P. J. Plum, Bishop of Limburg, the same being approved by the Holy See in 1870, and confirmed in 1890. The Order was introduced into the United States by the Right Rev. J. H. Luers, Bishop of Fort Wayne, Indiana. The mother house and novitiate are still united with the general mother house. At present, Sisters of this Order are conducting establishments in the archdioceses of Chicago, St. Paul, and in the dioceses of Alton and Belleville, Illinois, Fort Wayne, Indiana, and La Crosse, Wisconsin. There are now, belonging to the Order, two hundred and twenty-five Sisters, forty-two novices, sixteen postulants, fourteen parochial schools, two thousand nine hundred and three pupils, two orphanages, four hundred and sixty-seven orphans, eight hospitals, four thousand two hundred patients, and one home for the aged.

In Wisconsin there are three hospitals under the control of this Order. These are St. Joseph's Hospital at Ashland, the oldest in the State, in which are Sister M. Coleta, Superioress, and ten Sisters; St. Francis' Hospital, Superior City, Sister M. Teresia, Superioress, and seven Sisters, and St. Mary's Hospital, at West Superior, where there are fourteen Sisters, of whom Sister M. Raingardis is Superioress. There is a neat little chapel in connection with St. Francis, but no resident chaplain, services being conducted there by the pastor of St. Francis Xavier parish.

Sisters of St. Francis of Assissi.

ST. FRANCIS of Assissi, founder of the Franciscan Order, also established an order of Nuns who were generally called from its first abbess, Clare of Assissi, the Poor Clares of Clarisses, This Abbess, a noble maiden of Assissi, fled from her home to Portiuncula in 1212, and there gathered around her a company of ladies, including her three younger sisters, with whom she founded this Order. In the year 1220 Cardinal Hugolin gave them a rule taken from that adopted by the strictest sect of the Benedictines, but with some special observance. Four years afterwards a written rule was given them by Francis, the same being approved by Gregory IX. and Innocent IV. The Hugolin rule compelled nuns, among other things, to fast every day, to abstain at all seasons on Wednesdays and Fridays from wine and soup, and also to observe numerous other diatory rules. They were also to keep perpetual silence, to be broken only by permission of the Superior, and they were to wear two tunics, a mantle and a scapulary, besides a hair shirt. The rule laid down by Francis was not so strict. The two rules conflicting, Pope Urban IV, gave to the Sisters a third rule, which was not so strict as either. The result of this was that several convents adhered to the first and strictest; that of the Reform of Collette, a French Sister, adhering to the second rule, that of Francis, while by far the larger number of the nuns followed the new rule of Urban.

The Tertiarians, or Penitents, of the Third Order of St. Francis, though living in the world, followed a rule and discipline similar to that of the First and Second Orders. The rule was given to them from St. Francis in 1221. New communities of this Order subsequently sprung up, devoted to teaching, and became independent of the parent Order. They have bought houses in Pennsylvania, Indiana, Michigan, Wisconsin, and other noted centers. One of the most important communities of women was that of the Elizabethians, founded by Angelina de Corbaro in 1395. These people, who were known as Daughters of Charity in Europe, had, in 1843, a membership of one thousand. In the United States there are establishments of the Third Order of St. Francis in numerous dioceses, among them that of Milwaukee. Besides the three Orders of Friars, Nuns and Tertiarians, the Franciscans include one or two of minor importance, which, however, trace their origin to Francis. Among these are the Chevaliers of the Order of the Immaculate Conception of the B. V. M., and the Archconfraternity of the Stigmata of St. Francis.

Catholic Orders in Wisconsin—Secular.

CHAPTER II.

Ancient Order of Hibernians.

THE Ancient Order of Hibernians first came to the United States and located in the city of New York as a voluntary social organization, in 1830. In March, 1853, Articles of Incorporation were filed in the Recorder's office of the County of New York, giving the organization a legal existence in the County. In 1856 amended articles were filed, giving the organization legal existence in the City, County and State of New York. In 1863 a charter was procured from the Legislature of the State of New York, giving the organization of the city a legal existence as a beneficial association. Up to this time, the organization was purely social, but its nature, under the charter granted by the Legislature, was changed so as to include sick and funeral benefits for living and deceased members.

From this time, National Conventions were held annually in the City of New York, and the officers of the National Association were, by the by-laws, required to be actual residents of the City of New York, or at least to reside there during their term of office. At the National Convention, held in 1877, an amendment was adopted, providing, amongst other things, that no two succeeding National Conventions could be held in the same State, and that the national officers might be chosen from any part of the United States. It was also provided that applicants for membership must be of Irish birth or descent, and practical Catholics. The organization, though composed of Catholics, is not, properly speaking, a Catholic society. There was a time when certain ecclesiastics would not countenance the organization within their jurisdiction, but that opposition has passed away, and the Order is now generally recognized by the Church.

The Order has a ritual, signs and passwords, simply as a means of recognition and to guard against fraud. The pastor of a congregation where an Order exists may be admitted to the meetings, and any member may communicate to the pastor of his congregation all that transpires at meetings without incurring the stigma of violating his pledges to the Order.

There is no written history of the organization in existence, what is publicly known of the Order being handed down from sire to son.

The organization came to Wisconsin on July 15, 1880, and located at "Bay View" (now the Seventeenth Ward of the city of Milwaukee), when the first Division, known as Division No. 1 of Milwaukee County, was established.

There are at present thirty-five Divisions in the State, of which Milwaukee has five, the others being located in Ashland, Chippewa Falls, Madison, Eau Claire, Fond du Lac, Byron, Elroy, Kenosha, La Crosse, Darlington, Shullsburg, Benton, Marinette, Oconto, Appleton, Kaukauna, Stevens Point, Racine, Janesville, Beloit, Hudson, Oshkosh, Menasha, West Superior, Rhinelander, Prairie du Chien, De Pere and Washburn. Divisions of the Order were organized at Florence, Hurley and one or two other places, but, owing to adverse circumstances, after a time became defunct. The present membership of the organization in this State is 1,704. Conventions are held bi-annually. The present State officers are: Charles T. Ragan, Chippewa Falls, president; Michael Colbert, Racine, vice-president; Thomas W. Reilly, Oshkosh, secretary; Edward J. Kelly, La Crosse, treasurer; the Rev. Ambrose Murphy, La Crosse, chaplain.

The Ancient Order of Hibernians exists in forty-five States in the Union, also in New Brunswick, Ontario, Prince Edward's Island and Quebec. The total membership in the United States is 93,898, and the gross receipts for the term ending December 31, 1895—last official report—were $1,717,258 and disbursements for the same period $1,174,046.

Unlike other organizations of the same nature, no special effort has ever been made to extend the Ancient Order of Hibernians in the United States or any other place. The present National officers are: P. J. O'Conner, Savannah, Ga., president; J. C. Weadock, Bay City, Mich., vice-president; Thomas O'Sullivan, Philadelphia, Pa., secretary, and Thomas J. Dundon, Columbus, Ohio, treasurer.

One of the principal objects of the Order is, as its motto puts it: "To Care for the Sick and Bury the Dead." Speaking of its benevolent purposes, a recent writer says: "The statistics of the Order in this country alone afford an indication of the generous charity

State Officers of the Ancient Order of Hibernians.

Thos. A. Reilly, Secretary, Oshkosh.
E. J. Kelly, Treasurer, La Crosse.

Chas. T. Ragan, President, Chippewa Falls.

Rev. A. Murphy, Chaplain, La Crosse.
Michael Colbert, Vice-President, Racine.

in this direction. It amounts to many thousand dollars every year, and the money value is doubly enhanced to its members by the consoling thought that in the hour of direct need and sorrow they have friends that are always true and loyal. It has contributed to churches, schools, orphans' homes and convents, both here and in Ireland, and many an Irish priest has had reason to bless its charity and benevolence. In recent years, besides its beneficial objects, an insurance feature known as the 'Widows' and Orphans' Fund,' has been established in connection with the Order for the families of the deceased members. Each Division has an employment bureau for the purpose of providing work for any Hibernian who may happen to come into the district. The Order is in no sense of the word a political organization."

Formerly the State officers constituted the State Board of Directors. At the National Convention held at Detroit, Mich., in 1896, the Constitution was amended, increasing the membership of the State Board by adding thereto the County President of each county in the State. The Board as now constituted is as follows: Charles T. Ragan, Chippewa Falls, Wis.; Michael Colbert, 1438 Buchanan street, Racine, Wis.; Thomas W. Reilly, 105 Otter street, Oshkosh, Wis.; E. J. Kelly, 1507 Vine street, La Crosse, Wis.; Dr. W. T. O'Brien, Ashland, Wis.; Edward Starr, Washburn. Wis.; S. W. Brennan, Shirley, Brown County, Wis.; John Garrity, Prairie du Chien, Wis.; James Casserly, 403 Washington street, Madison, Wis.; M. S. Frawley, 652 Wisconsin street, Eau Claire, Wis.; Dr. Edward McLoughlin, 46 Sixth street, Fond du Lac, Wis.; John Conway, Elroy, Juneau County, Wis.; J. H. Tully, Kenosha, Wis.; J. A. Duffy, Darlington, La Fayette County, Wis.; P. C. Donnelly, 34 Hattie Court, Marinette, Wis.; James McIver, 147 Lincoln avenue, Milwaukee, Wis.; John Noonan, Oconto, Wis.; William Whitty, Rhinelander, Oneida County, Wis.; John Driscoll, 787 Drew street, Appleton, Outagamie County, Wis.; Edward D. Glennon, 518 Brown street, Stevens Point, Wis.; William D. Brown, 936 Marquette street, Racine, Wis.; Isaac F. Connors, 116 Mill street, Janesville, Wis.; Thomas F. Roch, Oshkosh, Wis.

Chas. T. Ragan, state president of Ancient Order of Hibernians, was born in Syracuse, New York, in 1856. When a child, he came west with his parents, locating at Farley, Iowa, where he attended the Christian Brothers' school, from which institution he graduated when eighteen years of age. In 1877, he came to Chippewa Falls, Wisconsin, and took charge of the mercantile business of W. T. Dalton and Company, then one of the largest retail houses in Northern Wisconsin, and which is now connected with the Chippewa Valley Mercantile Company, wholesale grocers of Chippewa Falls. He has held the office of City Clerk of Chippewa Falls for four terms, Deputy Internal Revenue Collector and Clerk of the Municipal Court, and is now President of the Common Council. He organized the first division of the Ancient Order Hibernians in Northern Wisconsin, as also the first Branch of the Catholic Knights of America, and has at all times taken a deep interest in Catholic parochial and social affairs.

Thomas A. Reilly, state secretary of the Ancient Order of Hibernians, was born October 28, 1856, at Fond du Lac, Wisconsin; his early life being spent on a farm in Empire Township, Fond du Lac County. When eighteen years of age, he began teaching country school, and in 1876 entered the Oshkosh Normal School. During the winter of 1877-78 he taught school at Hingham, Sheboygan County, and was professor of English and Mathematics at Pio Nono College from 1879 to 1882. In 1883 he graduated from a full course at the Oshkosh Normal School, and was principal of the Fourth Ward School at Oshkosh from 1883 to 1896. In 1897 he graduated from the Chicago Law School, receiving the O'Callaghan prize for highest scholarship. In May, 1886, he was elected State Secretary of the Ancient Order of Hibernians of Wisconsin, which position he still holds. In September, 1897, he became a member of the law firm of Dreutzer, Reilly and Boylan, with offices in the Opera House Building, Chicago, Illinois.

In August, 1884, Mr. Reilly was married to Miss Jennie E. Kelley of Oshkosh. They have five children, three boys and two girls.

Catholic Knights of Wisconsin.

THE Order of the Catholic Knights of Wisconsin was organized at Green Bay on January 1, 1885, and received its charter from the State on the 17th of February following. The first meeting of the members of this incorporation, for the election of State officers, was held at Bishop's Hall, in the City of Milwaukee, on February 24, 1885. The purpose of the Order is to unite fraternally for social, benevolent and intellectual improvement all practical Roman Catholics of every profession, business and occupation, personally acceptable of sound bodily health and between the ages of eighteen and fifty-five years at the time of admission. Also, as a mutual benevolent and charitable undertaking; to establish and maintain a benefit fund from which, on the satisfactory evidence of the death of a member who shall have complied with all its lawful requirements, a sum not to exceed $2,000 shall be paid to his family or heirs.

State Officers of the Catholic Knights of Wisconsin.

J. M. Callahan, State Secretary, Neenah.
J. J. Sherman, Appleton.
Dr. M. B. Corbett, State Med. Examiner, Oshkosh.
Chas. B. Miller, La Crosse.
J. H. M. Wigman, President, Green Bay.
C. F. A. Hintze, Treasurer, Milwaukee.
M. L. Snyder, Vice-President, Waukesha.
Rev. M. J. Ward, Director, Beloit.

At the Sixth Biennial State Council of the Order, held at Stevens Point July 21 and 22, 1896, the official report showed that there were at that time in the State of Wisconsin 164 branches, with others in progress of organization, having a membership of over 7,000 and with a reserve fund of $61,000. During its existence, now a period of nearly twelve years, the Order has paid to the widows and orphans of deceased members the sum of $643,555.90. The incorporators of the Order in Wisconsin were J. H. M. Wigman, Henry Mulholland, Jr., W. M. Castle, P. H. Martin, John C. Keefe, James J. Keogh and John C. Neher. The present state officers are: J. H. M. Wigman, Green Bay, president; M. L. Snyder, Waukesha, vice-president; John M. Callahan, Neenah, secretary; Charles F. A. Hintze, Milwaukee, treasurer, and Dr. M. E. Corbett, Oshkosh, medical examiner. The directors are: The Rev. M. J. Ward, Beloit, Wisconsin; Charles B. Miller, La Crosse, Wisconsin, and John J. Sherman, Appleton, Wisconsin. Mr. Wigman has been State President of the Order since its organization. Since the establishment of the Order regular Biennial Councils have been held as follows: Milwaukee, 1886; Eau Claire, 1888; Waukesha, 1890; Ashland, 1892; Oshkosh, 1894; and Stevens Point, 1896.

John M. Callahan, state secretary of the Catholic Knights of Wisconsin, was born in the city of Menasha, Winnebago County, Wisconsin, on June 14, 1862, and was educated in the parochial and public schools of Neenah, Wisconsin. After school hours and during vacation he picked up a knowledge of telegraphy, in which he became so proficient that at the age of eighteen he was appointed telegraph operator at Appleton, Wisconsin, where he remained for two years, at the expiration of which period he was transferred to Neenah, his present home, and accepted the position as operator and ticket clerk with the Chicago and Northwestern Railway Company. After serving in this position for ten years, he was promoted to the position of passenger and ticket agent. In July, 1893, he was given full control of the passenger and freight service.

Mr. Callahan was married on September 3, 1884, to Miss Margaret McCraley, of New York. To them have been born four children, William Raymond, E. J. Venturi, Margaret M. and John M. Jr. Mr. Callahan was elected state secretary of the Catholic Knights of Wisconsin July 10, 1890, at the biennial state meeting of the Order held in the city of Waukesha, which office he has held since that time, being elected without opposition at the state meetings held at Ashland, Oshkosh and Stevens Point. Mr. Callahan was appointed postmaster of the city of Neenah by President Grover Cleveland, December 5, 1895.

Dr. M. E. Corbett, state medical examiner of the Catholic Knights of Wisconsin, was born in Buffalo, New York, September 5, 1857. When a child he removed with his parents to Oakfield, Fond du Lac County, Wisconsin, where the family has since resided. The subject of this sketch was educated in the public schools and State Normal School at Oshkosh, and later graduated from the University of the City of New York. Dr. Corbett is in active practice in the city of Oshkosh, where he has lived for the past ten years. He is also Surgeon in Charge of the Alexian Brothers' Hospital and physician and surgeon to St. Mary's Hospital.

Besides being state medical examiner for the Catholic Knights of Wisconsin, Dr. Corbett is medical examiner for a number of the larger life insurance companies, a member of the Fox River Medical Society, Brainard Medical Society, State Medical Society, and the American Medical Association.

M. L. Snyder, a resident of Waukesha County, was born near Treves, Prussia, on September 15, 1842. In 1844 his parents came to America and settled in New York City. When of proper age young Snyder attended a school conducted by the Redemptorist Fathers. When thirteen years of age he came west and settled in Waukesha County, where he has resided ever since. It was while a resident of that county that he attended high school and acquired the residue of a good common school education. When nineteen, Mr. Snyder enlisted in Co. A, Twenty-fourth Wisconsin Infantry, and served three years participating in twenty of the principal battles of the war. He was married February 12, 1872, to Amelia Gosa; nine children have blessed this union, six of whom are still living. Mr. Snyder has taken an active part in politics, filling many minor offices, having been clerk of the Circuit Court for four years, sheriff of the County for two years, and in the Register of Deeds office for six years. He has also officiated as chairman of the County Board of Supervisors, trustee, and Alderman. Mr. Snyder is now vice-president of the Catholic Knights of Wisconsin, having held that position for three terms. By profession he is a lawyer.

John J. Sherman, ex-County Judge and cashier of the Citizens' National Bank of Appleton, Wisconsin, was born in that State August 28, 1853, at Addison, Washington County. He remained on the farm until twelve years of age, and then entered St. Gall's Academy at Milwaukee, graduating from that institution when fifteen. He then, being in limited circumstances, taught school, applying the money thus earned to acquiring a better education, taking a special course in mathematics at the State University at Madison. For ten years subsequently he taught in the public schools in

Washington County and at the city of Milwaukee, afterwards going to Wausau, Wisconsin, where he engaged in the mercantile business as a member of the firm of Dengel and Sherman. After seven years of prosperous business, he was elected city clerk of the city of Wausau, conducting the duties of that office with great credit to himself and satisfaction to the people, whose interests he ably subserved. Mr. Sherman had an unusually broad experience in the clerical work of the city and county, serving as court interpreter, deputy clerk of the court, county clerk, county treasurer, register of deeds, and undertaking several special contracts for both city and county, at one time being employed to examine the books of all the city and county officers for reconcilement, and to suggest improved methods of book-keeping. In 1890 he assisted in organizing the German American Savings Bank of Wausau, which later became nationalized as the National German American Bank. He was made assistant cashier, and had supervision of the book-keeping and loans. In 1893 he served as County Judge, part of the time by appointment, and part by election, but resigned to accept the cashiership of the Citizens' National Bank of Appleton, January 15, 1894. Mr. Sherman was also prominent in school matters in Wausau, serving on the school board for eleven years.

He joined the Order of the Catholic Knights of Wisconsin immediately after its organization, and attended every convention held by said Order. He introduced the first resolution creating the reserve fund, which is now the most prominent feature of said Order, of which he is a State director, which office he has held for eight years. He was secretary of St. Mary's congregation of Wausau, Wisconsin, for eleven years, and chairman of the building committee during the time that congregation built its beautiful church and school buildings.

Catholic Order of Foresters.

A GROWING desire for the establishment of an association which would furnish the benefits of a Fraternal Insurance Society to the Catholic laity, resulted in the organization of the Catholic Order of Foresters, in Holy Name Parish, Chicago, and to which a charter was granted by the State of Illinois, May 20, 1883. The success of the undertaking was never for a moment in doubt, the rapid growth and spread of the Order, from its inception, bordering on the phenomenal.

On September 11, 1887, this Order became a recognized institution in the State of Wisconsin, Holy Rosary Court, No. 67, being organized at that time. Here again the growth of the Order proved remarkable, St. John's Cathedral Court, No. 71, St. Patrick's Court, No. 73 and St. Gall's Court, No. 77, following in quick succession. The spirit of emulation became general throughout the State, St. John's Court, No. 105, of Antigo; St. Mary's Court, No. 118, of South Kaukauna; St. Joseph's Court, No. 120, of Waukesha, and Appleton Court, No. 132, of Appleton, being soon added to the number.

Nor was the good work confined to the limits of this State, no better evidence of which is forthcoming than in the high appreciation shown of labors performed by the Wisconsin delegates at each succeeding annual session. As a further recognition of this unexpected though thoroughly welcome activity on the part of its representatives, the annual session, held in 1889, paid a handsome tribute to Wisconsin in the election of Brother John O'Neil of St. John's Cathedral Court, No. 71, to the office of High Vice-Ranger of the Order, to which position he was reëlected in the following year. He was succeeded by Brother John F. Kelly, also of St. John's Court, who held the office until 1893, when Brother T. J. Callen was elected to succeed him. Brother Callen also served as High Vice-Ranger for two years, when he was elected High Treasurer of the Order, at the annual session held in Ottawa, Canada, during 1895.

Pursuant to a law passed by the annual session held at St. Paul in 1894, the first state session was called to order at Milwaukee, Tuesday, June 4, 1895, by H. V. C. R., T. J. Callen. Sixty-five Courts were represented at the session, among that number being all of the most prominent ones in the State. At this meeting also were elected the following State officers: State Chief Ranger, T. J. Callen, Milwaukee; Vice-Chief Ranger, J. W. Dunnegan, Stevens Point; State Secretary, Francis J. Ricket, Milwaukee; State Treasurer, Louis Sonntag, Sheboygan; Trustees, Gustave Keller, Appleton; Michael Colbert, Racine, and John Brehm, Waukesha.

The rapid growth of the Order in Wisconsin can better be appreciated when it is understood that since September, 1887, eighty-one Courts have been established in the State, the total membership now being considerably over 6,000.

As a benevolent institution the Catholic Order of Foresters has proved a most gratifying success, far beyond, in fact, the most sanguine expectation of its inceptors. It now stands one of the greatest Catholic organizations in the United States, having 640 Courts, whose combined membership is computed at between 40,000 and 50,000. Since first organized it has expended

some $500,000 in the payment of sick benefits and funeral expenses, besides over $1,500,000 in endowments for the relief of the widows, orphans and dependents of deceased members.

A fairly thorough idea of the present condition of the national organization may be obtained from the following semi-annual statement but recently issued by High Treasurer T. J. Callen. This report shows a most flattering financial condition of the Order as will readily be observed by a careful perusal of the following figures. Receipts (endowment), for the six months beginning January 1, 1898:

January, $37,857.67; February, $33,603.69; March, $41,705.51; April, $37,483.07; May, $39,090.77; June, $39,375.23; making a grand total for the half year of $229,115.94 in endowment payments.

The receipts in general funds were: January, $1,795.65; February, $10,568.87; March, $6,983.06; April, $2,390.69; May, $1,907.33; June, $2,418.01; making a total of $26,063.61, or a grand total in receipts in both departments of $255,179.55.

The expenditures are given as follows: Payment in death losses in January, $25,250; February, $41,125; March, $39,000; April, $33,000; May, $54,000; June, $26,000; making a total in death losses of $218,375.

From the general fund expenses were paid amounting in the aggregate for the six months to $25,668.92. This makes a total in disbursements since January of $244,043.92, leaving a balance in the treasury of the receipts during the past six months, of $11,135.65, added to which is a balance on hand January 1, 1898, of $72,229.48, which makes a grand total on hand July 1, of $83,365.48.

Thomas J. Callen, High Treasurer of the Catholic Order of Foresters, was born on a farm in Caledonia, Racine County, Wisconsin, in 1858. His early years were spent on the farm and in attendance at the district school. He later attended the State Normal School at Whitewater, Wisconsin, completing the two years' normal course. He then engaged in teaching for about eight years in the district schools of the counties of Racine, Milwaukee and Washington. In 1883 he settled in Milwaukee, and took the agency for the circulation of the Chicago and Milwaukee papers, in which line he built up a successful and profitable business.

Upon joining the Order, Mr. Callen connected himself with St. Gall Court No. 77, in which he held the office of Chief Ranger for a period of four years, after having first held other positions of trust. In 1893 Mr. Callen was elected High Vice-Chief Ranger of the Order, and was reëlected at the convention held in St. Paul in June, 1894. At the convention held in 1895 in Ottawa, Canada, he was elected to the office of High Treasurer, which, on account of the great amount of money now being handled by the Order, is one of the most important executive offices.

Mr. Callen, with his wife and four children, resides in Milwaukee. He is well known throughout the Order, particularly in the State where he resides, the delegates from the courts in that jurisdiction having shown their esteem for him by electing him at two successive State conventions to the office of State Chief Ranger. In both of the offices which he holds, viz.: High Treasurer and State Chief Ranger, Mr. Callen has shown remarkable executive ability, and there are few workers in the cause of Forestry who can point to greater results than he in that great work.

Louis Sonntag, present State Treasurer of the Order, was born in Bergheim (Alsace) on the 16th day of April, 1854, and is the second son of Sebastian and Marie Anne (nee Zehler) Sonntag. He attended the parochial schools until fourteen years of age, after which he assisted his father in cultivating his vineyards, and other similar work, until after the Franco-Prussian War, when Alsace was attached to the German Empire. On July 19, 1871, he left the parental roof in company with his brother, and came to the United States, arriving in Dayton, Ohio, on August 17. Until 1872 he attended college at St. Mary's Institute, of which his uncle, Brother Max Zehler, was director. He then entered the employ of Brownell and Killmeier, with whom he remained until 1877. On January 5 of that year he left Dayton for Fort Wayne, Indiana, where he remained until December 8, 1885. On December 11, 1885, he removed to Sheboygan, Wisconsin, where he has since resided.

On November 7, 1882, Mr. Sonntag was married to Catherine A. Myers, daughter of George and Rosa (McBennett) Myers. They have seven children, four girls and three boys, the five oldest of whom attend the Holy Name School. Mr. Sonntag is a member of the Holy Name congregation and is one of the trustees of that parish, and a member of the school board. He has been elected State Treasurer, Catholic Order of Foresters, three consecutive years, Financial Secretary of Branch 13, Catholic Knights of Wisconsin, seven consecutive years, and is still holding various offices in local Catholic societies.

Gustave Keller, present State Secretary of the Catholic Order of Foresters in Wisconsin, was born of German parents in Hoboken, New Jersey, January 17, 1868. When six years of age he removed with his parents to Appleton, Wisconsin, where he attended St. Joseph's parochial school, and afterwards De Land's Business College. When sixteen years of age he became an apprentice to his father, who was a watchmaker and

State Officers of the Catholic Order of Foresters.

Gustave Keller, State Secretary, Appleton.
J. W. Dunnegan, Vice Chief Ranger, Stevens Point.
John Brehm, Waukesha.
Michael Colbert, Racine.
T. J. Callen, State Chief Ranger, Milwaukee.
Louis Sonntag, State Treasurer, Sheboygan.
F. J. Stiglbauer, Milwaukee.
Very Rev. J. J. Fox, Chaplain, Green Bay.

jeweler. Here he remained for two years, after which he went to New York, where he spent three additional years in acquiring his trade. From there he went to Kansas City, Missouri, where he remained for three years. In June, 1892, he associated himself with his father in the jewelry business at Appleton, Wisconsin, under the firm name of K. T. Keller and Son.

In June, 1893, Mr. Keller was married to Miss Therese Leimer of Appleton. They have two children, a boy and a girl aged three years and twelve months respectively. Since thirteen years of age Mr. Keller has always been active in Catholic society circles. At present he is a member of Appleton Court No. 132, Catholic Order of Foresters, of which he is Past Chief Ranger; he is also Recording Secretary of Appleton Branch No. 6, Catholic Knights of Wisconsin; a member of St. Joseph's Benevolent Society, and an honorary member of the St. Aloysius' Young Men's Institute. He is one of the directors of the Appleton Free Public Library, to which office he was appointed by the Mayor of the city. At the first annual convention of the Wisconsin State Court, Catholic Order of Foresters, held at Milwaukee June 4th and 5th, 1895, he was elected State Trustee, and at the second annual convention held at Appleton June 2 and 3, 1896, he was elected State Secretary, and reëlected at the third annual session held at Green Bay August 21 and 22, 1897.

John Brehm, a member of the present State Board of Trustees of the Catholic Order of Foresters of Wisconsin, was born in the town of Vernon, Waukesha County, Wisconsin, on September 15, 1857. He attended the country school until fifteen years of age, and then took a four years' course at Carroll College. At the age of nineteen he accepted the position of assistant book-keeper with M. and L. Stein of Milwaukee, in whose employ he remained five years, the last two years being head book-keeper. When they removed their business to Chicago he resigned his position, and in January, 1880, formed a partnership with Mr. William Hepp, the firm name being Hepp and Brehm, doing a general mercantile business. In 1885 the firm dissolved partnership and he associated his brother Philip with him, the firm being Brehm Brothers. In January, 1894, he started another store for clothing exclusively, and they are now running the two stores.

John Brehm has been remarkably successful in his financial undertakings, as his accumulations are almost wholly the fruit of his own labor. Besides owning the store building in which he began business and a valuable lot adjoining, he has a good residence and other property, and is also a stockholder in the Waukesha National Bank. On June 13, 1882, he was married to Miss Maggie Rickert, a native of the Empire State. Mrs. Brehm died December 10, 1892. At the time of her death but one child, John J., survived, four having preceded her, three of whom died in infancy, and one, Katie, at the age of two years. In the loss of his family Mr. Brehm has been remarkably unfortunate. Within two weeks in 1894 his only surviving son, his sister and two of his brother's children were taken from him by that dread disease, diphtheria.

On November 24, 1896, Mr. Brehm was married to Miss Lillian Weber, by whom he has one child, Annita. He has served two years as president of the Catholic Knights of Wisconsin, Branch No. 40, and seven years as treasurer of the Catholic Order of Foresters, Branch No. 120. He is also serving a second term as Trustee of State Court, Catholic Order of Foresters.

Politically Mr. Brehm is a Democrat and by his party has been elected to a number of official positions, among them being two terms on the Village Board as Trustee, and one year as Chairman of the Town of Waukesha, being the only Democrat that came out victorious at that election. In January, 1896, when the village of Waukesha was incorporated as a city, Mr. Brehm was elected its first Mayor. In the fall of 1896 he was nominated for Sheriff of Waukesha County against his wishes and was defeated in the election with the balance of the ticket. He is also a member of the School Board of the city of Waukesha.

Catholic Total Abstinence Union.

"IT has been a singular privilege of the writer," says the Rev. James O'Malley, rector of St. Peter's Church, Oshkosh, in a recent communication upon this subject, "to have been at the first convention of the Catholic Total Abstinence Union of Wisconsin, which took place at Watertown, under the auspices of St. Bernard's Church, on June 18th and 19th, 1872, and have attended each annual convention from then until the present time. The Rev. P. P. Cooney, S. S. C., was pastor of St. Bernard's congregation at that time. The election of officers took place on June 19, 1872, resulting in the election of the Rev. G. L. Willard, of Fond du Lac, as president; Dr. D. W. Nolan, of Milwaukee, as recording secretary; W. D. Stacy, of Watertown, corresponding secretary; Rev. James O'Malley, of Montello, treasurer, and John Clark, of Beaver Dam, sergeant-at-arms. Each year, during the month of June or July, local total abstinence societies meet in convention, and always with good results. The Wisconsin Union celebrated its Silver Jubilee at Barneveld on June 30, 1896. The officers of this organization are elected each year at the conventions, and

State Officers of the Catholic Total Abstinence Union of Wisconsin.

Miss Nellie Kane, Ex-Secretary, Ashland.
Miss Agnes M. Brooks, Secretary, Watertown.
Rev. Jas. O'Malley, Vice-President, Oshkosh.
Rev. L. P. O'Reilly, President, Ridgeway.
J. C. Donohoo, Treasurer, Cuba City.
Rev. James Campbell, Ex-official, Elroy.

there is no salary paid to any of them. The amount of good done by the Total Abstinence Union is invaluable, as many persons have been reclaimed from drunkenness, bringing peace and happiness to many homes where discord and ill-feeling formerly prevailed. After joining the Total Abstinence Union, many a man has become a good husband and a kind father, who had sadly neglected his family before. Besides, many of the young people have been preserved from becoming a source of sorrow to their parents, as well as a cause of scandal to the Catholic Church of Wisconsin. The Total Abstinence Union of America, together with her numerous State and Diocesan unions, aided by her local societies, has noble branches spreading far and wide which have been the most powerful factors for the past twenty-eight years in making the Catholic Church in many places respectable and respected by our separated brethren, where her members were heretofore a reproach to her. The Union of America can safely boast of a vast army of eighty thousand pledged to total abstinence, and in her ranks may be found archbishops, bishops, priests in great numbers, cadets, besides thousands upon thousands of ladies, as well as gentlemen, the best members of the Catholic Church. Many people outside the Catholic Church have been most kind in aiding the Catholic Total Abstinence movement in Wisconsin, as well as in other places in fair and free America."

From Miss Agnes M. Brooks, the present secretary of the Catholic Total Abstinence Union of Wisconsin, we also gather the following facts:

From the first organization, which was the nucleus of all that followed, has grown up in the State twenty-five branch unions, with a membership of twelve hundred. Since the doors have been thrown open for the admission of all proper persons who will avow the solemn pledges without distinction of nationality, sex or religious creed, there are more men and women engaged in the work with conformity to the laws and regulations of the Union than have ever before been gathered under any name.

One of the most ardent advocates of the cause was the Rev. James Cleary, formerly of Kenosha, who held the office of President for several terms. He is now a resident of Minnesota, and President of the Catholic Total Abstinence Union of America.

Throughout the almost twenty-seven years' existence of our State Union, the Rev. James O'Malley, of Oshkosh, a former President, has stood steadfast by the cause, and during that long period his energetic presence has not been missed at a single convention. To these men, ably aided by such earnest co-workers as Fathers Cooney, Ward, and many others, may be attributed a great portion of the merit. The last convention of the State Union was held at Elroy July 13-15, 1897, at which time the following officers were elected: President, the Rev. L. P. O'Reilly, of Ridgeway; Vice-President, the Rev. James O'Malley, of Oshkosh; Second Vice-President, Miss Helen Filbern, of Milwaukee; Third Vice-President, the Rev. J. J. Salentin, of Mount Horeb; Secretary, Miss Agnes M. Brooks, of Watertown; Treasurer, Mr. J. C. Donohoo, Cuba City.

German Roman Catholic Central Society.

FIFTY years ago there were but very few German Catholic benevolent societies in existence in the United States. The first was the St. Georgius Society, founded in St. Nicholaus congregation of the City of New York in 1842. In the year 1845 this Society was merged into the St. Joseph's Benevolent Society, established by the Rev. Gabriel Rumpler, C. S. S. R. In the course of years a number of Catholic organizations were formed and these Societies kept on multiplying rapidly, the further need was felt of bringing together the different Local Societies into a general organization, thereby enabling the members of any Local Society when moving to some other place to join the Society established there and receive all its benefits without any further formality of payments. The late Archbishop Heiss of Milwaukee, then pastor of St. Mary's Church, wrote in 1847 to the Rev. Father Rumpler inquiring about the character of a certain German secret society by the name of Sons of Hermann. Father Rumpler replied: "To prevent the Catholic men from joining societies forbidden by the Church, I have organized in my congregation a Catholic Benevolent Society, and I advise you to do the same." Following this advice, Father Heiss founded the St. Pius Society, which will celebrate its golden jubilee this year.

On the feast of St. Michael, September 29, 1854, the Presidents of all the German Catholic Benevolent Societies then existing in Buffalo, with the exception of St. Ludwig's Society, met in St. Alphonsus Hall. Following an exchange of opinions, it was decided to send a circular to all the German Catholic Societies in the country, recommending the establishment of a union by means of which to bring them into closer relations. Seventeen Societies responded to this circular, their representatives meeting at St. Alphonsus Hall, Baltimore, on Easter Sunday, April 15, 1855. The meeting, which lasted until April 19, was composed of delegates from the following societies: Deutscher Roemisch Katholischer Unterstützungs-Verein, St. Louis, John Amend; Deutscher Roemisch Katholischer Unterstützungs-Verein; St. Alphonsus Gesellschaft, Buffalo, Joseph

Schutte; St. Joseph's Gesellschaft, Rochester, Ludwig Ernst; St. Peter's Verein, Rochester, George Messmer, Secretary; St. Alphonsus Gesellschaft, Buffalo, George Deuter; St. Joseph's Liebesbund, Washington, Peter Richter; St. Johannes Verein, Allegheny, Pa., Alois Hildebrandt; St. Bonifacius Wohlthätigkeits-Gesellschaft, Birmingham, Pa., Magnus Lagser; St. Michael's Unterstützungs-Verein, Birmingham, Pa., Michael End; St. Philomena Wohlthätigkeits-Verein, Pittsburg, Pa., John P. Buch; St. Michael's Verein, Buffalo, Franz Haeffner; St. Alphonsus Wohlthätigkeits-Verein, Pittsburg, Pa., Anton Meyer; St. Valentinus Hülfs-Verein, Allegheny, Pa., Casper Bauer; St. Alphonsus Gesellschaft, Baltimore, Md., Anton Blattau; St. Georgius Gesellschaft, Baltimore, Md., Johnson Mauser; St. Peter's Gesellschaft, Baltimore, Md., Franz Mueller; St. Stephen's Gesellschaft, Baltimore, Md., Franz Mueller. These Societies and delegates laid the foundation of that great organization which comprises at present nearly 600 Societies with 50,000 members living in the different States of the Union. The officers elected at the first Convention in 1855 were: President, Anton Blattau of Baltimore; Vice-Presidents, John Amend of St. Louis and Anton Meyer of Pittsburg; Recording Secretary, John Peter Buch of Pittsburg; Corresponding Secretary, George Messmer of Rochester, N. Y. A resolution was adopted to organize a Central Society of German Roman Catholic Benevolent Societies. The organization was placed under the patronage of the Holy Family, adopting as its device the words: "Blessed Be Jesus, Mary and Joseph." The Constitution said that only practical Catholics who fulfill their Easter duties, lead an honorable life, are dutiful children of the Church and obedient to Bishop and Pastor can become and remain members of the Central-Verein. Naturally, in the course of time some changes were made in the Constitution, but always in accordance with the ideas and principles enunciated at first. At the Twenty-sixth Annual convention held in Covington, Ky., in September, 1881, a Widows and Orphans' Fund was created in connection with this Society. In 1883 the Central Society was incorporated. The objects of the Central Society are: First, to foster the practice of religious duties and a Christian life and to promote Catholic interests. Second, to unite German Roman Catholic Societies in works of charity and benevolence, and assist Societies when in actual need in giving aid and assistance to their members; to nurse the sick and bury the dead. Third, to provide for a Widows and Orphans' Fund. Fourth, to provide for a system of legitimation, introduction and recommendation of members.

All members of Societies affiliated to the Central Society are required to send their children to a Catholic School, if possible, and all Societies are under the spiritual guidance of the pastor of the congregation in which they exist. This Constitution has received the approbation of several Bishops. The annual conventions in which the welfare of the Societies is taken care of were held in the following cities: Baltimore, Md., 1855, 1871, 1890; Buffalo, N. Y., 1856, 1866; Pittsburg, Pa., 1857, 1867; Rochester, N. Y., 1858, 1874; St. Louis, Mo., 1860, 1880, 1893; Zanesville, O., 1863, 1875; Erie, Pa., 1864; Milwaukee, Wis., 1865, 1882 and 1898; New York, N. Y., 1868, 1894; Chicago, Ill., 1869, 1887; Louisville, Ky., 1870, 1891; Dayton, O., 1872; Detroit, Mich., 1873, 1896; Philadelphia, Pa., 1876; Cleveland, O., 1877, 1889; Indianapolis, Ind., 1878; Newark, N. J., 1879; Covington, Ky., 1881; Evansville, Ind., 1883; St. Paul, Minn., 1884; Brooklyn, N. Y., 1885; Toledo, O., 1886; Dubuque, Ia., 1892; Albany, N. Y., 1895; Columbus, O., 1897.

The good work which the Central Society has done since its existence will be shown by the followig statement: From 1873 to 1895 there was paid by the Local Societies, united in the fold of the Central Society, in 70,229 cases of sickness the large sum of $166,044.76, and the payments to the widows and children of 8,229 members who died during these twenty-two years amounted to the still larger sum of $1,745,865.05. Furthermore, the Central Society has contributed toward various other charitable purposes the following sums:

For poor emigrants	$5,631.76
For sufferers through the forest fires in Wisconsin	603.00
For the sufferers by the great Chicago fire	6,607.44
For the Teachers' Seminary at St. Francis	5,026.89
For the sufferers through yellow fever in New Orleans	1,239.40
For rebuilding a burnt Church in Owensboro, Kentucky	173.89
For a new Church and Hospital in New Ulm, Minn.	1,669.00
For the sufferers by the great inundation in Germany in 1883	4,247.08
For the Indian Missions	340.00
For Peter's Pence	3,592.08
For the Catholic Church in Menominee, Mich.	1,408.27
A total of	$30,540.62

Anthony Gmeiner, treasurer of the State Central Society, is a well-known business man of Milwaukee. He was born in Bavaria, Germany, November 1, 1844, and came to Milwaukee with his parents on September

15, 1850. He was educated at St. Mary's and St. Joseph's schools. Mr. Gmeiner is a shoemaker by trade and one of the oldest members of St. Joseph's Catholic congregation.

Although the term of its officers is but one year, in the forty years of its existence the Central Society has had but nine Presidents, viz: Anton Blattau of Baltimore, 1855-1856; Franz Haeffner of Buffalo, 1856-1857; J. P. Buch of Pittsburg, 1857-1858; Christian Wieckmann of Buffalo, 1858-1860; John Amend of St. Louis, 1860-1868; Joseph Phillips of Milwaukee, 1868-1872; George Baldus of Buffalo, 1872-1873; H. J. Spaunhorst of St. Louis, 1873-1891; Adolph Weber of Racine, Wis., 1891-1895. The Central Society had honored Mr. Amend when he retired from the Presidency by electing him Honorary President for life, which honor was also conferred on Mr. Joseph Phillips, when retiring as President, and on Mr. H. J. Spaunhorst, who for nearly two decades was the Presiding Officer. The Central Society has also three honorary members, viz: Dr. E. M. Lieber, member of the German Parliament, who honored the Central Society with his presence at its Thirty-third Annual convention at Cincinnati in the year 1888; Monsignor J. Schroeder, Professor at the Catholic University in Washington, and the Rev. A. Schwenniger of New York.

At the Twenty-third Annual convention, held in Indianapolis, January, 1878, an agreement was made between the Central Society and the Irish Catholic Benevolent Union to the effect that all members of Benevolent Societies affiliated either to the German Roman Catholic Central Society or to the Irish Catholic Benevolent Union, who are provided with regularly issued traveling cards, shall in case of request be entitled to assistance. This certainly very beneficial arrangement is a pleasant evidence of brotherly feeling existing between the German and Irish Catholics.

At the General Convention of the Catholic Central Society held at Cincinnati, Ohio, from the 2d to the 5th of September, 1888, a resolution was adopted to organize Conventions in every State where the Central Society was in existence. According to this resolution the delegates of Wisconsin at the Thirty-fourth General convention in Cleveland in 1889 held a special meeting and selected a committee to make the necessary preparations for the First Annual States convention. The members of this committee were: Gustav Kaiser, Anton Bickel, John Lochemes, William Casper, Adolph Weber, William Finke, and Peter Boden. This committee met at West Bend, Wis., November 3, 1889, and resolved to hold the First Annual convention in Milwaukee, May 26, 27 and 29, 1890. All Benevolent Societies of the State were invited, each one being entitled to a representation of two delegates. The object of these conventions was stated to be: (1) The organization of Benevolent Societies in all German congregations where there are none in existence. (2) Connection of all societies with the Central Society. (3) Inducement to all Catholic men to join these societies. (4) To go hand in hand wherever the Catholic cause is in danger.

The first convention took place at Milwaukee, as scheduled, sixty-seven Societies being represented by their respective delegates. The negotiations were transacted in the "Deutsche Männerhalle," where resolutions were also adopted against the, at that time, notorious Bennett Law. Among the eloquent speakers present during the convention were, Archbishop Katzer, Bishop Flasch, the Rev. Fathers Lochemes, Wiedmann, Heldmann; Messrs. H. J. Spaunhorst, Theodore Kersten, P. J. Somers and others. Before the close of the convention La Crosse was chosen as the next place of meeting, and the following officers were also elected to serve during the ensuing year: President, Gustav Kaiser, First Vice-President, Egidius Hackner; Second Vice-President, John Gottsacker; Corresponding Secretary, Charles Miller; Recording Secretary, Anton Bickel; Treasurer, James Hahn.

The second State Convention of German Catholic Societies was held at La Crosse on May 18, 19 and 20, 1891. Archbishop Katzer, Bishop J. B. Cotter of Winona, Monsignor Zeininger and about fifty priests attended the convention. The business of the convention was transacted in St. Joseph's School Hall, seventy-seven Societies being represented. Sixty-eight of these belonged to the Central Society. Resolutions in favor of promoting the interest of the Catholic Schools were adopted at this meeting. Green Bay was selected for the next annual convention. The election of officers for the ensuing year resulted as follows: President, Gustav Kaiser; First Vice-President, John Nick; Second Vice-President, Henry Broecker; Corresponding Secretary, Gerhard Bong; Recording Secretary, Anton Bickel; Treasurer, Jacob Beth.

The Third State Convention, held in the Green Bay Opera House at Green Bay, on June 6, 7 and 8, 1892, had a larger attendance than either of its predecessors, representatives of eighty-seven Societies being present. Resolutions were adopted to establish an employment bureau, to admit the Societies of young men to assist members in need when traveling and to introduce the free school system in the Catholic Schools. On the latter subject Archbishop Katzer spoke very strongly,

Officers of the State German Catholic Central Society.

Jacob Kober, Recording Secretary, Appleton.

Anton Bickel, Corresponding Secretary, Milwaukee. Theo. Kersten, President, Chilton. C. Roemer, First Vice-President, Appleton.
Chas. B. Miller, Second Vice-President, La Crosse. A. Gmeiner, Treasurer, Milwaukee.

favoring the free school system in words of unstinted praise. It was decided at this meeting to hold that Convention in 1893 at Sheboygan. The officers elected at this meeting were President, Gustav Kaiser; First Vice-President, Frank Gottsacker; Second Vice-President, Charles B. Miller; Corresponding Secretary, Anton Bickel; Recording Secretary, Joseph Hammes; Treasurer, Gottlieb Kleefisch.

The Fourth Annual Convention was held at Sheboygan May 14, 15, 16, 1894, ninety-nine Societies, or a total membership of 8,573 being represented. Resolutions were adopted for creating a School Board for promoting the interests of the Catholic Schools, Arch-Bishop Katzer and Bishop Messmer both addressing the delegates on this subject. Racine was decided upon for the next Convention. The following officers were elected: President, Theodore Kersten; First Vice-President, Henry Broecker; Second Vice-President, Charles B. Miller; Corresponding Secretary, Anton Bickel; Recording Secretary, John P. Hegner; Treasurer, Christian Roemer.

The Fifth Annual Convention took place at Racine May 25, 26 and 27, 1896. Here the meetings were held and business transacted at the Casino Hall. One hundred and nine Societies were represented at this Convention, 216 delegates being present. This proved to be the largest as well as most interesting meeting yet held, Catholics from all parts of the State being in attendance. Among other business transacted, resolutions with reference to a Bureau of Immigration were adopted. A Committee was also appointed to take necessary legal steps providing that Catholic children when released from the Industrial School at Sparta should be placed in Catholic families. Archbishop Katzer and Bishops Messmer and Schwebach each addressed the delegates on this subject. Appleton was selected as the place of meeting for the sixth Convention to be held. The following officers were elected: President, Theodore Kersten; First Vice-President, Christian Roemer; Second Vice-President, Charles B. Miller; Corresponding Secretary, Anton Bickel; Recording Secretary, Jacob Kober; Treasurer, Anton Gmeiner.

Theodore Kersten, president of the German Catholic State Society of Wisconsin, was born July 3, 1842, in Prussia. He came with his parents to America in 1855, locating in Calumet County, Wisconsin. He was elected County Clerk of Calumet County in 1868, which office he held for six years. He organized the German Exchange Bank in Chilton in January, 1875. Mr. Kersten has a family of eight children.

Jacob Kober, recording secretary of the State Organization, came to Appleton, Wisconsin, in April, 1854. He was one of the pioneer German Catholics of the St. Joseph's Church, and a charter member of the German St. Joseph's Benevolent Society, organized in 1868, of which he was president at three different times. In 1885 he became a member of Branch No. 6, Catholic Knights of Wisconsin, and was elected Financial Secretary and Treasurer of that Order at the last annual meeting. He was elected Recording Secretary of the "Staats-Verband" of the German Catholic Benevolent Societies of Wisconsin, at its last meeting at Racine, Wisconsin.

In 1862 he enlisted in Company A, Second Regiment Wisconsin Cavalry, but was discharged in December, 1862, on account of disability. He reënlisted in 1863 in Company I, Thirty-second Regiment Wisconsin Infantry, in which he served till the end of the war. Mr. Kober was alderman of the Third Ward of the city of Appleton during the years 1875-1884, and from 1893 to 1898. Since 1872 he has been engaged in the dry-goods, clothing and gents' furnishing business.

Charles B. Miller was born in the city of La Crosse, Wisconsin, on September 13, 1856. He attended the parochial schools at La Crosse and later took a classical course in the Seminary at St. Francis, and a philosophical and theological course at that of the Benedictine Fathers at Collegeville, Stearns County, Minnesota. He, however, decided that the priesthood was not his vocation and returned to his home at La Crosse, where he immediately commenced the study of law. He was admitted to the bar in December, 1881, and soon after opened up an office in the city of La Crosse, where he has since practiced. He is the senior member of the firm of Miller and Wolfe, a firm enjoying a lucrative practice. He has for the past ten years been one of the directors of the Order of the Catholic Knights of Wisconsin, and is successor to Judge John C. Ludwig, of Milwaukee, as chairman of the Anti-Bennett Law Committee (now called Anti-Proscriptive Committee). For the past eight years he has been on the Executive Board of the Union of the German Catholic Benevolent Societies of the State of Wisconsin.

Christopher Roemer was born on the 17th of December, 1848, in Erlinghausen, Westphalia, Germany. He came with his parents to America in 1852, living for one year at Troy and Buffalo, New York, after which he came west to Milwaukee, where he resided until 1858. He then removed to Appleton, Wisconsin, where he has since resided. Mr. Roemer's educational advantages were somewhat limited, being confined in all to two terms in St. Joseph's parochial school in Milwaukee, and four terms in the district school at Appleton. When eleven years of age he commenced work in a stove factory, in which he remained for three years,

after which time he began learning the shoemaker's trade, which he followed for twenty-three years. In the meantime he attended a business college for two terms, and always having a love for self-culture, he was quite an extensive reader. In 1881 he entered the newspaper business, associating himself with John Klinker, who was then publishing a German paper, the "Beobachter am Winnebago," which plant was removed to Appleton and the name of the paper changed to "Appleton Wecker," which then appeared in an enlarged form, advocating Democratic principles. In 1885 he became sole proprietor of the paper, and giving up the shoe business, devoted his whole time to its management, fitting himself for the editorial work, which he afterwards undertook.

Mr. Roemer is a member of various Catholic organizations; he is president of local Branch No. 6 of the Catholic Knights of Wisconsin, and secretary of the local Branch of Family Protective Association; he is also a member of the St. Joseph's German Catholic Benevolent Society of Appleton. He has been a member of the executive committee and state treasurer of the state organization of the German Catholic Benevolent and Young Men's Societies, of which he is now the first vice-president.

Knights of St. George.

THE Knights of St. George is a military and benevolent organization which was established by Captain A. Gmeiner on May 15, 1879, since which time it has, under the careful management of its executive officers, shown a healthy and prosperous growth. Captain Gmeiner, who conceived and carried out the idea of organizing this military and benevolent order, is among the well-known business men of Milwaukee, having become a leading and successful citizen by dint of energy and close attention to business, which, however, it may in all fairness be said, has been accomplished without neglecting any of those public duties which the community has a right to expect of its citizens.

Captain Gmeiner came to Milwaukee in 1850, when but a small child, and his education was obtained altogether in the public and private schools of the city. When the Civil War broke out, he enlisted in the Sixteenth United States Infantry, with which he served for three years. During that period, he saw much active service, being twice wounded at the battle of Stone River. He was commissioned first lieutenant and captain by Gov. Lucius Fairchild. At the close of the War, Captain Gmeiner entered upon a commercial career, which has resulted in his present very satisfactory business relations. In 1883 he was elected supervisor of the Ninth Ward, in the city of Milwaukee, and was also Chairman of the Committee on Asylums and of the Board. Later, he was appointed by Governor Peck a Trustee of the Milwaukee County Chronic Insane Asylum for a term of five years, and is also at the present time a director of the St. Aemilianus Orphan Asylum, having been elected as such from St. Joseph's parish.

Capt. A. Gmeiner.
Captain Knights of St. George.

The present officers of the Knights of St. George are as follows: A. Gmeiner, president; Joseph Gleisner, vice-president; Andrew Stegemeyer, secretary; Rudolf Nau, recording secretary; C. F. A. Hintze, treasurer; Joseph Kroha, J. Sallmann, J. Urban, trustees; George Berghamer, captain; George Schlehlein, first lieutenant; John Venhaus, second lieutenant; John Gmeiner, quartermaster.

Leo's Benevolent Society.

LEO'S Benevolent Association of the Roman Catholic priests of the diocese of Green Bay was incorporated on December 23, 1879, by the Right Rev. Francis Xavier Krautbauer, the Rev. Father Katzer and the Rev. Norbert Kersten, of Green Bay. The above named, as well as the Rev. Edward Walsh, of Fort Howard, the Rev. M. Schwebach, of Oconto, the Rev. Roman Scholter, of Manitowoc County, the Rev. Nicholas July, of Portage County, and the Rev. H. Annen, of Winnebago County, associated themselves for the purpose of forming a cor-

poration pursuant to the Revised Statutes of Wisconsin, for the support of the members in case of sickness or misfortune, and for the maintenance of infirm and aged Roman Catholic priests, belonging to the diocese of Green Bay. The corporation is formed without capital stock, and all property, real and personal, which accrues to the organization, is vested in its name, and devoted solely to the purpose as previously stated.

The officers of the corporation are the president, vice-president, secretary, treasurer, a board of five directors, and a committee on grievances. Of this body, the Bishop of the diocese of Green Bay and his successors are ex-officio president, as well as one of the directors, and the duties of the officers are the same throughout as those of similar character in like organizations. All the officers except the president are elected for a period of two years, or until their successors are elected or qualified. In cases of death or removal, vacancies are filled by the appointment of the president.

The organization is composed of Catholic priests belonging to the diocese of Green Bay, or at least laboring in this diocese, none other being eligible. The membership is $10.00, and the annual contribution $10.00, payable semi-annually.

The first meeting of St. Leo's Benevolent Society was held on December 3, 1879, since which time biennial meetings for the election of officers, and other business pertaining to the society, have been held at the city of Green Bay.

The last financial report of the Association, which was made October 14, 1896, makes the following showing: Income: December 15, 1895, cash on hand, $652.15; interest on loans and contributions, $1,254; total, $1,906.15. Expenditures: Sick benefits, $395.00; refunded, $20.00; printing, $37.46; loans, $700.00; total, $1.152.46. Cash balance, $753.69. The assets of the Assocation are: Loans, $9,500.00; cash, $753.69; total, $10,253.69. There are no liabilities.

The present officers of this organization are, the Right Rev. S. G. Messmer, Bishop of Green Bay, president; the Very Rev. J. J. Fox, Vicar-General, vice-president; the Rev. C. Lau, rector of St. Francis Xavier Cathedral congregation, secretary; the Rev. N. Hens, Chilton, Wisconsin, treasurer. The Revs. J. O'Malley, Oshkosh, L. Ricklin, Green Bay, and J. Verstegen, De Pere, board of directors; the Revs. A. Broens, Duck Creek, J. Geissler, Kaukauna, and F. Vaillant, Oconto, grievance committee.

The Society certainly has a very worthy and commendable object, that of assisting aged and infirm priests, for whose care there are otherwise no provisions made. It now has a fund of over $10,000 invested in church property in the diocese, and thus its future prosperity is assured.

History of the Catholic Church in Wisconsin.

PART XIV.

Prominent Members of the Laity in Wisconsin.

Hon. John Black.

DR. BLACK is a native of the Province of Loraine, France, where he was born about seventy years ago. In 1844 the family came to the United States, locating on a farm near Lockport, New York, where the subject of this sketch passed a considerable portion of his younger days. At a later period, having become somewhat familiar with the language of the country, he started out for himself, obtaining employment in Lockport with a couple of his fellow countrymen who were extensively engaged in the wholesale grocery, wine and liquor business. With this concern he remained between two and three years, after which he, for a while, secured a position as clerk in a dry goods store in the same city. To add to the limited salary thus obtained, he also entered into a contract with Ex-Governor Washington Hunt, a resident at that time of Lockport, to dispose of certain real estate owned by him near the city, to German emigrants, who were rapidly settling throughout Niagara County. In this undertaking he was quite successful, the money made by him in the sale of these lands amounting to a considerable figure. The improved condition of his finances becoming known by his first employers, he was invited by them to become a partner in their business, which he did. Somewhat later he sold out his interest in the concern, and in the meantime, having been married, removed with his wife to Milwaukee, Wisconsin, where they arrived in 1857. Here he at once engaged in the business with which he was identified extensively for many years following. Although not naturally a politician in that active and aggressive sense by which men are generally recognized as such, Mr. Black has, during his residence in Milwaukee, been elected to many offices of honor and trust. While a member of the Common Council, he devoted all his efforts to the establishment of a system of water works that would afford the best possible accommodations for all time. It was not an easy task, but by dint of perseverance and energy, his efforts were successful, and the present system of water works, which is now recognized as one of the best in the country, was established. He also has represented his district in both branches of the State Legislature, and was the author of several important bills. He was elected Mayor of Milwaukee at a time when the city was strongly Republican, and his experience during a portion of his career as such was of a character most

Hon. John Black.

novel, if not unequaled, in the history of Western municipalities. In the early part of his administration he was called away from the city to attend the obsequies of a relative, and during his absence the Republican members of the Common Council attempted a bold and dishonorable scheme to obtain possession of the municipal government. Their plans were all carefully and secretly perfected, and a special meeting of the Common Council was called to be held on Thursday at 2 o'clock

in the afternoon, although the usual meetings were held on Mondays. They intended, in fact, to revoke the appointments of the absent Mayor and elect partisan friends to the offices. Mr. Black was notified by telegraph of the plot, and arrived in Milwaukee one hour before the time appointed for the meeting, thus defeating the schemers and retaining his seat at the head of the municipal government. His entire administration was fearless, judicious and highly satisfactory, but he declined a renomination. In 1866 he was Democratic candidate for Congress but was not elected; in 1884 and 1888 he was delegated to the National Democratic Convention which nominated Grover Cleveland. He has always been a staunch and conscientious Democrat, espousing warmly the best principles of true Democracy; but in late years he has withdrawn entirely from active participation in political affairs, preferring the peaceful enjoyment of his home and friends to political honors.

Mr. Black was married to Elizabeth Schoeffel, a daughter of Bernard Schoeffel, an attorney of Rochester, New York. His wife was a lady of refinement and a loving and devoted mother. It was a sore affliction to this happy family when she was called away. Mrs. Black died in January, 1891, sincerely mourned by a large circle of friends who will ever remember her with affection.

For the Cathedral of St. John's at Milwaukee, Mr. Black has at various times done valiant service, his most recent and notable donation being $10,000 for the building of a handsome spire as a memorial to his beloved wife. Mr. Black's home has been blessed with two daughters, one, Mrs. C. F. Clarke of Chicago, and the other, Elizabeth M., who presides over her father's beautiful home in Milwaukee.

Dr. James Anthony Bach.

DR. JAMES ANTHONY BACH, M. D., whose success in operations on the eye, ear, nose and throat, as well as the treatment of those organs, has made him famous beyond the limits of his native State, was born in Washington County, Wisconsin, on October 13, 1860. He is a son of Mathias and Anna Bach, both of whom are now hale and hearty, in spite of their more than four score years of life, and still live on the farm upon which they settled as a homestead half a century ago. Dr. Bach's earlier education was acquired in the public schools of his native county, and later continued in the State Normal Schools of the State, and University of Michigan, at Ann Arbor. Having completed his studies and taught in the public schools for a period of two years, he began his medical education at the age of twenty-one at Ann Arbor, graduating with honors from that institution of learning, in 1884. He then at once entered upon the general practice of his profession in the city of Milwaukee, gaining marked and gratifying success. Dr. Bach had even during his earlier studies manifested a predilection for investigations bearing upon diseases of the eye, ear and throat, and, greatly encouraged by his remarkable success as a physician, he finally decided, after three years of general practice, to enter the field of this most important specialty, feeling an additional security in making the attempt in the large and varied experience acquired by him as a practitioner. Consequently, in the fall of 1887, Dr. Bach turned his attention to the different schools in Europe, with a view to selecting the most thorough and successful among them as his seat for the further pursuit of those subjects. Having thoroughly satisfied himself regarding this matter, he at first went to Vienna, which has always been regarded as one of the greatest medical centers of the Old World. Here he remained for one year, under the personal direction of such renowned authorities as Professors Manthner, Fuchs, Politzer, Gruber, Stoerk, Schroeder, Urbantitsch, Stellwag, and others of equally high repute. He then went to Berlin, where he took a post-graduate operative course, under Professors Frankel and Hartman, and worked in the clinic of Drs. Hirschberg and Schweiger. Subsequently, Dr. Bach spent over five months in the large eye clinics of Paris,

Br. J. A. Bach.

where he received exceptional advantages in those held by Drs. De Wecker, Professor Panas, Landolt, and Galesowski.

Dr. Bach's special studies were completed in the city of London, where he spent some considerable time in the Moorfield Eye and Ear Hospital and the McKenzie Throat Hospital. With this educational equipment of over two years' experience in the best clinics of the world, Dr. Bach was well able to assume the responsibility of that comparison which an active competition with masters in the profession was bound to call forth.

That this confidence was well placed has been evidenced in the exceptional success which has accrued to him since the beginning, especially in surgical operations of all kinds on the eye, ear, nose and throat, which require the most cautious and delicate manipulation. Dr. Bach operates almost daily, so that the aggregate of his undertakings in this direction is very great, indeed.

Being of quite studious habits, the Doctor has, besides attending to professional duties, devoted considerable time to the development of his specialty, and in that line has made a number of valuable contributions to medical literature. Dr. Bach holds a professorship in this specialty in the Wisconsin College of Physicians and Surgeons, in which capacity he annually treats and operates hundreds of poor people without remuneration, devoting this work to charity. Among the Board of Directors of the College, the Doctor holds the position of Vice-President. Besides this, he is connected with several hospitals and institutions. He is also the specialist of Notre Dame Convent and Emergency Hospital, and belongs to several Milwaukee medical societies, as well as to the State and the National Medical Association.

Dr. Bach was married on June 24, 1896, to Catherine E. Pick, daughter of John and Marie Pick, her father being a prominent merchant at West Bend, Wisconsin. Mrs. Bach is a graduate of the West Bend High school, and later took a post graduate course at Longwood Convent, giving particular attention to the study of music and painting, in which she has become quite proficient. They have one child, a son.

Edward Cleary.

EDWARD CLEARY, the subject of this brief biographical sketch, is connected at the present time, as he has been for a number of years past, with the railway service, being a conductor on the Ashland Division of the Chicago and Northwestern Railway. His home is at Antigo, in Langlade County, Wisconsin. Mr. Cleary was born in Lancaster, Worcester County, Massachusetts, on the 25th day of October, 1855, and is a son of Michael Cleary, who was a native of Ireland, having been born in that country in 1827. The grandfather of our subject after whom he is named, died in Ireland, in 1837, leaving a widow and six small children, Maurice, Garrett, Edward, Patrick, Michael and Ann, in indigent circumstances. They managed to get along, however, and in 1847, when twenty years of age, Mr. Cleary's father removed to the United States and settled in the State of Massachusetts. Here, subsequently, he was married to Mary Powers, also a native of Ireland, where she was born in 1830. To Michael and Mary Powers Cleary were born eight children, Maurice, who died in 1879, aged eighteen years, Edward, Michael,

Edward Cleary.

Ellen, Katharine and Margaret, and two who died in early infancy. Michael Cleary, the father of this family, came to Wisconsin in 1863, locating at first at Appleton. From there he shortly removed to a farm, but afterwards returned to the town in which he dwelt until the time of his death, which occurred during the month of March, 1895.

The subject of this sketch, Mr. Edward Cleary, was given the advantages of a good common school education, and remained at home on the farm with his parents until he was nineteen years of age. During this period he worked in the lumber camps of Northern Wisconsin for four years during the winter months, the summer being spent in assisting his father on the farm.

In the month of June, 1878, he first became interested in railroading, doing considerable work on the right of way for the new railway then in course of construction, for which he made a large number of ties. Having completed this work, he, in December following, began braking on what was then known as the Milwaukee, Lake Shore and Western Railway, but is now the Ashland Division of the Northwestern system, and has ever since been steadily in the railroad service, being one of the oldest men on the division. Through strict attention to duties entrusted to him, Mr. Cleary has received promotion at the hands of the company from time to time, until in 1884 he was placed in charge of a passenger train. In 1886 Mr. Cleary removed to Antigo, in the future of which place he had acquired more than ordinary confidence. Here, in 1891, he erected a fine block on Fifth Avenue, beside which he is also interested in several other business structures erected in different portions of the city. He is also president of the J. C. Lewis Hardware Company, and is largely interested in the sale and purchase of outside lands. In addition to this he owns the largest farm in Langlade County, the same comprising an area of six hundred and forty acres, two hundred acres of which are under cultivation.

Mr. Cleary was married in 1882 to Miss Margaret Morrissey of Appleton, daughter of Patrick and Margaret (Landers) Morrissey, natives of Ireland, who emigrated to the United States many years ago. Mrs. Cleary is a sister of the Rev. John Morrissey, pastor of St. John the Evangelist congregation at Oshkosh, and also of Sister Ellen, who is a Sister of Charity of St. Agnes Convent at Fond du Lac. Politically, Mr. Cleary is a Republican, and as such has served his adopted city as a member of the county board and also as an alderman. In a social way he is an active member of the Order of Railway Conductors of America, of which he was a delegate to the Toledo, Ohio, convention in May, 1893, and also to the Atlanta, Georgia, convention in 1895, Los Angeles, California, 1897, from the lodge at Ashland. He also had the distinction of being the first Chief Conductor of the lodge at Ashland in 1889, being twice reëlected to that position, his term of office as such occupying a term of three years.

Ardent and consistent Catholics, Mr. and Mrs. Cleary, surrounded by their five children, John E., Agnes M., Raymond W., Emmet V., and Aloysius F., enjoy all of the amenities of home life in one of the finest residences in the city. As a result of the excellent record made by him during his life's work, Mr. Cleary is naturally highly gratified with his position as a railroad man, a service of which he is a zealous and unwearying admirer. He is also fortunate in numerous other attributes, being regarded by the thoughtful and conservative business men of the community as a person whose judgment on affairs in general is of much practical value.

Mrs. Wm. E. Cramer.

IT is a noteworthy fact that the example of giving liberally to enrich Milwaukee with works of art for the benefit of the people was set by a woman. The first treasure of permanent artistic value ever brought to this city and erected in a public edifice was the marble Pieta, by the Florentine sculptor, Giovanni Dupre, which was given to St. Gall's Church, in 1872, by Mrs. William E. Cramer. Mrs. Cramer's maiden name was Harriet Laura Barker. She was born in Fond du Lac County, but passed her girlhood days in Marquette County, where, at the early age of fifteen, she successfully engaged in school teaching. Since

Mrs. Wm. E. Cramer.

1863, when she came to Milwaukee and secured employment in the office of the Evening Wisconsin, her home has been in this city. Her marriage, in 1869, to William E. Cramer, the editor and senior proprietor of the Wisconsin, was followed by three years of European travel. Mr. and Mrs. Cramer had the memorable experience of being shut up for six months with the belaguered residents of Paris during the siege of that city by the Germans, and subsequently witnessed all the horrors of the Commune. In later years, the two have traveled extensively in the United States, Mexico and

Central America, besides enjoying another European tour, in which they made a leisurely survey of Norway, Sweden, Finland and Russia. For many years, Mr. and Mrs. Cramer's home in Milwaukee was the Newhall House. They were asleep in that hotel early in the morning of the 10th of January, 1883, when the ill-fated edifice was destroyed by fire, with a loss of nearly one hundred human lives. Mrs. Cramer was awakened by the noise of the conflagration, and aroused her husband, whose impaired sight and hearing would have made his escape impossible but for her aid. At the imminent risk of her own life, she guided him to safety through the corridors filled with smoke and flames. Both she and her husband were so severely burned that for weeks after the fearful ordeal their recovery was uncertain. Mrs. Cramer has always taken an active part in charitable and other public-spirited work. Old newspaper reporters, recalling the days when Judge Mallory was on the bench, can tell of instances when she appeared at the morning sessions of his court with waifs in tow who, through her good offices, had been rescued from places of desolation, and were sent to asylums, where they were surrounded with wholesome influences, and trained to become useful members of society. She was instrumental in bringing the Sisters of the Good Shepherd to this city, and it was her influence that induced her husband to give them the ample grounds on which their building stands. In 1880, when the project of establishing a State Industrial School for Girls at Sparta was first brought prominently forward, and a bill for that purpose was introduced in the Legislature, the measure was recognized as prejudicial to the work in which the Sisters of the Good Shepherd were engaged, as well as to the interests of the Industrial School for Girls at Milwaukee, both of these institutions being in a stage of development in which they could not well bear the depletion of their resources that would have been occasioned by the competition of the Sparta school at that time. People alive to the importance of a religious environment for young girls in training for reclamation from wayward lives, felt that much was at stake. Mrs. Cramer and others, impressed with this view of the situation, went to Madison to oppose the passage of the bill, and, largely owing to her personal exertions, the Sparta Industrial School project was so signally defeated in the Legislature that its consummation was delayed for ten years. Shortly after, she enlisted her services in another enterprise of public concern. Although a large number of the inmates of the State Industrial School for Boys, at Waukesha, were of Catholic parentage, there had been no provision for their instruction in that faith. Mrs. Cramer was largely instrumental in securing the appointment to the State Board of Supervision of a gentleman who, while not himself a Catholic, appreciated the justice and wisdom of the claim that the door should not be closed against Catholic worship. It was opened, and the late Father Lalumiere improved the opportunity to visit the school at regular intervals and feed starving souls with the bread of life. In 1882, acting under an appointment from the Governor of the State, Mrs. Cramer was a delegate, representing Wisconsin, at the annual convention of the National Association of Charities and Reforms. She has since declined proffered appointments of this character, owing to the pressure of other duties. She and her husband were among the first who gave beds to the Milwaukee Emergency Hospital. Her largest and latest gift was that of the sightly polished granite pillars which are a striking feature of the massive architecture of the Church of Gesu, on Grand avenue. Mrs. Cramer is credited with being one of the best impromptu speakers among the ladies of Milwaukee. Her readiness as a speaker has caused her to be in great request as an entertainer at public charitable institutions, not only in Milwaukee, but also in the East, for the fame of her illustrated lectures has extended beyond the limits of the State. She is a student, as well as a lover of art, and is well read on subjects connected with art and history. Mrs. Cramer was one of the group of public-spirited women who raised the money for the creditable exhibition which was made by Wisconsin at the Centennial Exposition in Philadelphia, in 1876. She was a life member of the Wisconsin Art Association, organized in this city in 1875, and has, for many years, been active in the Ladies' Art and Science Class. She is also a member of the Woman's Club, and a charter member of the Athenaeum Association, which she served in the capacity of treasurer for six years. Mrs. Cramer is of English and Irish descent. She has been admitted to membership in the Wisconsin branch of the Daughters of the Revolution, and is among the Milwaukeeans who are eligible to membership in the Society of Colonial Dames.

Ignaz Czerwinski.

No citizen among Milwaukee's extensive South Side population stands in higher esteem among his fellows than the subject of the present sketch. Mr. Czerwinski was born in the province of Posen, Prussian-Poland, in 1859, and in the schools of his native place acquired a part of his earlier education. In 1872, when about twelve years of age, he removed with his parents to the United States, locating at once in Milwaukee. Here he again took up the matter of his education, attending

for some time following the boys' school which had been established by the priests of St. Gall's Church, and which was commonly known and designated as St. Gall's School. His school days ended, Mr. Czerwinski at once embarked upon a commercial career, working earnestly and well in behalf of those by whom he was employed. For years in this manner he struggled along, slowly, it is true, but surely winning his way into the confidence of his employers and business associates, all of whom were quick to appreciate those admirable and sterling qualities which mark the career of one whose motto is justice for his fellows as well as for himself.

Ignaz Czerwinski.

Being recognized as an exceptionally intelligent, energetic and trustworthy citizen, Mr. Czerwinski was honored by his fellow citizens in a substantial manner, being selected in 1890 for the important and responsible office of clerk of the courts for Milwaukee County, which position he filled with much credit to himself and the general satisfaction of those who had supported him.

Mr. Czerwinski is a staunch and ardent Catholic, and as such has also been called upon to fill numerous positions of honor. In 1896 he was elected president of the Polish Association of America, a purely Catholic organization, which is under the patronage of the Holy Trinity. He has also for the past fourteen years been a member of the Kosciuszko Guards, W. N. G., the only Polish-American military organization in the United States, and is a director as well as secretary and treasurer of that association. In addition he has always shown an active and earnest interest in all important Catholic or public movements. In private life Mr. Czerwinski is interested in the grocery and real estate business, in both of which undertakings he is well and favorably known. Mr. Czerwinski is also a member of the Board of Fire and Police Commissioners of Milwaukee.

Hon. Humphrey J. Desmond.

HON. HUMPHREY J. DESMOND, who is well known in Milwaukee and indeed throughout the State as lawyer, scholar and journalist, was born near Cedarburg, Ozaukee County, where his grandfather had settled in territorial days. In 1866 he removed with his parents to Milwaukee where he has since resided. He acquired his education in the common schools and high schools of that city, and subsequently graduated from the State University in 1880. Mr. Desmond was appointed a member of the Milwaukee School Board in 1883, and was re-appointed in 1885,

Hon. Humphrey J. Desmond.

1888 and 1890. He was elected to the Assembly in 1890, and is at the present time editor of the Catholic Citizen, a publication of much prominence in Catholic circles throughout the country. As a member of the Milwaukee School Board Mr. Desmond originated the movement for manual training in the public schools. In the Legislature of 1891 he acted as chairman of the Committee on Education and drew the compulsory

education law which was enacted in place of the Bennett Law. He was one of the founders of the Western Summer School. Recently he has published two very successful books, "Mooted Questions of History" (now in its third edition), and "The Church and the Law." The latter book has been highly commended by Justice Pinney of the Wisconsin Supreme Court, Gen. Bryant, dean of the Law School, and other competent critics. Mr. Desmond is among the contributors to Charles Dudley Warner's Library of the World's Best Literature. Articles from his pen have also appeared in the North American Review, The Century, and The Forum.

Thomas Desmond.

THE Desmond family settled in Wisconsin in 1842, when the subject of this sketch, Thomas Desmond, was in his ninth year. His father, Humphrey, married Dorothy Allen, and subsequently emigrated to America in 1829. Later he removed from near Utica, New York, making a home for his family as one of the pioneer settlers of Ozaukee County in 1842. Here the youngest son of the family,

Thomas Desmond.

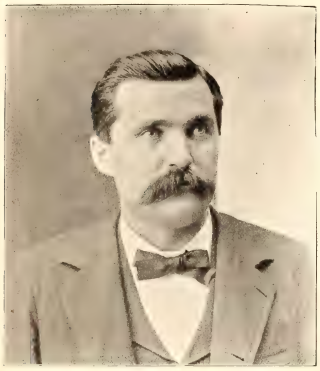
Thomas Desmond, grew to manhood. He had early followed the occupation of school teaching, devoting his summer to the cultivation of the farm homestead, which he subsequently inherited from his parents.

In 1866, having some years previously married Miss Joanna Bowe, he removed with his family to Milwaukee, where he has since resided. From 1866 to 1880, Thomas Desmond was secretary of the school board of Milwaukee, the scope and duties of which office were duly systematized under his management. Always keenly interested in education, he gave to his official work an earnest and personal interest, which the public and the Board recognized by repeated reëlections. In 1881 Mr. Desmond assumed the management for Wisconsin of the Connecticut Mutual Life Insurance Company, one of the leading American life insurance companies, with which he has been connected for the past sixteen years. He has always identified himself with the Church and its interests. His was one of the first pioneer Catholic families of eastern Wisconsin. Mass was celebrated at his father's house in the early days before a church was built for the Cedarburg congregation, and he remembers Bishop Henni and Fathers Kundig and Morrissey as the guests at his home over night when on their missionary circuit. He was present at the consecration of St. John's Cathedral in 1853, of which congregation he is at the present time a member.

H. Dornbach.

H. DORNBACH was born on the second day of February, 1861, in Ozaukee County, Wisconsin, near Port Washington, in the village of Holy Cross. His father and mother are both natives of Luxemburg, the former emigrating to this country in July, 1848, while the mother came some six years later. A year following their arrival in the United States they were married, and at once settled in Ozaukee County, Wisconsin, where they are still living at the present time. Mr. Dornbach received his rudimentary education in the parochial schools at Holy Cross, where he continued to study until thirteen years of age. The year following he began life in earnest, starting out to earn his own living. Thus, until eighteen years of age, he worked for numerous farmers living in the vicinity of Fond du Lac, and finally moved to Milwaukee, where he acquired a thorough knowledge of the carpenter's trade, at the same time attending night school during the winter months. After three years of persistent effort in this direction, he made a protracted trip through the West, working at his trade in St. Peter's, Minnesota; Lincoln and Omaha, Nebraska; Denver, Colorado; Haley, Idaho, and Salt Lake City, Utah. After two years of continuous roving, during which time he acquired considerable knowledge and experience, he returned to Milwaukee and entered the employ of the Gruhl Company, manufacturers of sash and doors, etc., as foreman in the stair department. In the following spring he engaged in business on his own account, establishing himself as a carpenter and contractor, as such giving estimates and making contracts

for the erection of buildings of all kinds throughout the city, or wherever opportunity afforded. Three years later he went to work as foreman for one of Milwaukee's most prominent contractors, devoting his spare time each evening to the study of architecture under the direction of a prominent city architect. Finally in May, 1893, having thoroughly prepared himself for the business, he opened an office at 506 Mitchell street, Milwaukee, where he has since been actively engaged in his dual capacity of architect and superintendent. During his



N. Dornbach.

four or five years' experience in this line, Mr. Dornbach has had charge of the construction of a number of large buildings in this city, among them being a block of flats for Mr. Anthony C. Schloegel, a similar structure for C. J. Seefeld, besides a large number of store and flat buildings too numerous to receive individual mention. He also had charge of the re-modeling of St. Vincent's Orphan Asylum on Second and Greenfield avenues, built a parochial school at New Berlin, Wisconsin, the parsonage for St. Anthony's parish in Milwaukee and numerous other notable and valuable structures.

Mr. Dornbach is an ardent and consistent Catholic, having been a member of St. Anthony's congregation for the past ten years, for five of which he has held the office of treasurer of the Board of Trustees. He is also an active member of St. Michael's Society connected with this congregation. He was married at the age of twenty-five to Miss Anna Bohmann, a native of Milwaukee, the ceremony being performed at Holy Trinity Church. His family at the present time consists of eight members.

William Dwyer.

OF the many men who have made their mark in life during the past twenty years and whose names have, therefore, become to a considerable extent associated with the history, growth and progress of the commonwealth of Wisconsin, none at least are entitled to more consideration than the subject of this sketch. This is not owing to any particularly startling incident or episode in his career which has brought him more prominently before the public than hundreds of others, but it is from a record of sterling integrity, honest endeavor and persistent effort that he has wrought out a position in his profession, the law, of which he has every reason to feel proud, and for which he is entitled to the congratulation of all good citizens. It is not to the individual instance that a community must look for well established and gratifying results as much as to the general tendency of a people collectively to advance. No individual has ever lived an upright and consistent life but what that life has had a marked effect upon those who have been brought into daily contact with it, and when the unit is multiplied the influence must naturally be still greater and more effective. It is to the concerted and genuinely persistent effort, then, rather than to that of a spasmodic nature, that we must in all candor yield

W. D. Dwyer.

the palm for the good influence that it has had or may have upon our fellow men.

Mr. Dwyer's parents are both natives of Ireland, the father, also named William, having been born in Roscommon in 1817, while the mother, formerly Catherine Dalton, was born at the same place the year preceding. They were married in 1844 and came to this country in 1848, settling at once in Sullivan County, New York Both are still living.

William D. Dwyer was born at Liberty, Sullivan County, New York, September 22, 1859. His earlier education was received at the common schools of his native place, and afterwards at the Normal Institute there, the latter course being followed by one at Albany State Normal School and Cornell University. He graduated from the Albany Law School with the class of 1880, and at once established himself in an office at Liberty, where he continued in the diligent pursuit of his profession until 1885. During the year prior to leaving the State of New York, he was elected County Judge and Surrogate of Sullivan County, being the youngest person up to that date who had ever held the office. This position, naturally, he was compelled to resign when he removed West. After Mr. Dwyer had been a resident of West Superior for about a year, he formed a co-partnership with Frank A. Ross, and that business connection continues in active force to the present time. During the interim, however, there have been numerous changes made in the firm name; for instance: from 1887 to 1890 it was Ross & Dwyer, and from 1890 to 1892, Ross, Dwyer & Smith, from 1892 to 1893, Ross, Dwyer, Smith & Hanitch. In the latter year Judge Smith withdrew from the firm in order to assume the position of Judge of the Superior Court, and since that time the firm's name has been that of Ross, Dwyer & Hanitch. This legal partnership, in all of its different phases, has resulted in the members, under one name or another, being connected with some of the most interesting as well as important cases which have arisen for litigation at West Superior or within the northern part of Wisconsin for a number of years past.

Thomas Fitzgibbon, A. M., M. D.

THOMAS FITZGIBBON, A. M., M. D., was born in Troy, New York, March 1, 1854. His father was John Fitzgibbon, of Limerick City, Ireland, and his mother, Mary Airy, was also a native of the same place. In fact, he comes of good old Celtic stock. The family removed west at an early day, locating in Wisconsin, and the subject of this sketch received his primary education in the district school at Eden, Fond du Lac County, Wisconsin, after which he took a business course at the Commercial College in Fond du Lac. For nine successive terms, he taught school in Calumet Village, Fond du Lac County, and for one year following was principal of a ward school in the city of Fond du Lac. It was at this time that he resolved to devote his life to the medical profession, and for the purpose of preliminary study entered the office of Drs. Dodge and Bowers at Fond du Lac, and afterwards graduated from Rush Medical College, Chicago, in 1882. After graduation, he practiced medicine at St. Cloud, Wisconsin, but,

Dr. Thomas Fitzgibbon.

desirous of becoming a proficient in the science of gynecology, he went to Europe and studied at Freiburg, Berlin and Vienna, where he also acquired a thorough knowledge of German. Upon returning to the United States, he located with his brother in Plymouth, Wisconsin, where he remained in active practice for four years. In 1893 he was elected professor of diseases of women in the Wisconsin College of Physicians and Surgeons, and since that time has resided in Milwaukee, where he soon acquired much prominence as a surgeon and professor. Here, owing to his eminent fitness for the position he held, and the liberal education obtained both in this country and in Europe, he acquired additional honors, when in June, 1895, the faculty of Marquette College conferred upon him the degree of A. M. Dr. Fitzgibbon is a member of the American Medical Association, the State Medical Society of Wisconsin, the Brainard Medical Society, and

Milwaukee Medical Society. In religion, he is a staunch exponent of the Catholic faith, besides being an active member of the Catholic Knights of Wisconsin, Catholic Order of Foresters, Knights of Columbus, Ancient Order of Hibernians, Catholic Benevolent Legion, the Young Men's Sodality, and the St. Thomas Society of Gesu Church. At the present time, he is attending physician of the Presbyterian Hospital, St. Francis Seminary, St. Aemilianus Orphan Asylum, and the Convent of Assissi at St. Francis.

L. W. Flannigan.

L. W. FLANNIGAN is known throughout the northern portion of Wisconsin as one of the most successful lumbermen in Marinette and the Northwest. He is also a native of this State, having been born February 1, 1856, in Sheboygan County, and is a son of William Flannigan, who, though born in Ireland, came to this country while still a very young man. The father was married in Syracuse, New York, to Miss Margaret Sheridan, a native of that State, and cousin of the late renowned and lamented Phillip Sheridan. In 1855 the family concluded to move West, coming to Wisconsin, where they finally settled at Mitchell, Sheboygan County, the father purchasing a tract of Government land, for which at that time he paid one dollar and twenty-five cents per acre. After devoting several years to the improvement of this property, he moved to Fond du Lac County, where he opened up another farm, upon which he remained until the time of his death, in 1879. The earlier days of young Flannigan were devoted to work upon the paternal acres and in attending the common schools of his home county. Finally, when but seventeen years of age, he removed to Marinette, Wisconsin, where he at once engaged in the lumber business, working in the woods and familiarizing himself with all departments of the business. Thus, he continued working for various firms, logging on the Menominee and Oconto Rivers until the year 1886, when he engaged in the business on his own account, forming a partnership with John E. Lennigan, the firm name being that of Lennigan and Flannigan. These two conducted a business together on the Menominee River until September, 1892, when the Fence River Logging Company was organized, its members being L. W. Flannigan, J. E. Lennigan, and Fred E. Carney, Jr., of Marinette. The company is now one of the most extensive in that section of the country, furnishing steady employment to from three hundred to four hundred men. In order that some more substantial idea of the extent of this business may be obtained, it may be well to note that during the season of 1894-'95, this company cut thirty-four million feet of timber on the Fence, Net and Michigamme Rivers. In connection with this business, the Fence River Logging Company also owns two valuable and extensive farms, comprising eight hundred acres, both of which are situated in Menominee County, Michigan. One of these farms ranges along the Menominee River, and is very productive. There are now altogether some seven hundred and fifty acres of this property under cultivation, the farms proving a really valuable addition to the company's other business.

Mr. Flannigan has been a continuous resident of Marinette for the past twenty years, during which time he has witnessed all of the material changes which

L. W. Flannigan.

have marked the growth and prosperity of that interesting community. He is also recognized as a leading factor in the city's prosperity, the industry with which he is so prominently connected being in itself a great incentive to the county's advancement. It is during all these years of earnest and energetic business life that he has won for himself the esteem and respect of his fellows, for not only has he found time to advance the interests of his own immediate business, but has also been ever ready and willing to stretch forth a helping hand in the application of any enterprise which might indicate a chance to benefit the home of his adoption, as may be readily judged from the foregoing. Mr. Flannigan is entirely a self-made man, owing his present prosperous and responsible position to his own unaided efforts and determination to succeed.

Mr. Flannigan was married at Oconto, Wisconsin, in 1887, to Miss Lucy N. Good, a native of that city, and a daughter of George Good, one of the earliest settlers in Oconto. Two children are the result of this union, Marion, aged seven, and Helen, aged five. Mr. Flannigan is a Roman Catholic, and communicant of Our Lady of Lourdes' congregation. He is a member of the Branch of Catholic Knights of Wisconsin, associated with this parish, and also of Marinette Lodge, Knights of Pythias. In politics, he is a Democrat, although not taking any particularly active part in public affairs.

Charles G. Forster.

DR. CHARLES G. FORSTER is a native of the State of Wisconsin, having been born in the city of Milwaukee on the thirteenth day of August, 1858. His father was John Forster, a native of Bavaria, who in 1850 left that country and came to Milwaukee. It may also be regarded as somewhat of a coincidence that during the same year another party of emigrants came to Milwaukee from Bavaria, among the number being Miss Walbinga Gruber, who subsequently became Mr. Forster's wife. They were married in the old St. Joseph's Church in Milwaukee. In 1878 occurred the death of Mr. Forster, who had ever proved an indulgent and faithful father and loving husband. Mrs. Walbinga Forster still survives, residing on the old homestead in the city of Milwaukee.

The subject of the present sketch, Mr. Charles G. Forster, began the struggle of life at an early age. His education he acquired at St. Joseph's parochial school, from which institution, being a bright, industrious and intelligent lad, he graduated with highest honors. It was on the 20th of April, 1874, that he began his business career as office boy and assistant bookkeeper with J. S. Mabbett and Co., lumber dealers, finally becoming head bookkeeper for the firm, when, under one of the numerous changes to which it was at times subjected, it became known as Mabbett, Pillsbury and Co. Thus, in spite of the diversified ownerships marking its career, and which included, besides the ones already mentioned, those of O. P. Pillsbury and Co., E. Friend, Jr., and H. J. Mabbett and Co., he maintained a position of ever increasing responsibility with the business until 1879, in which year he went to work in the capacity of bookkeeper for Holzhauer and Forster, who had established a lumber yard on Cape Street, at the foot of Cherry Street. After working for this firm for a year, Mr. Holzhauer stepped out, disposing of his interest in the business to Charles G. Forster, who thus became an active partner. The business at this time, though healthy, was very small. The affairs of the concern remained in this condition until the year 1884, when it was formed into a stock company, of which Charles G. Forster is at the present time president and general manager.

Since the time in question, and under the able and energetic management of Mr. Forster, the business has broadened out and expanded to a degree but little expected even by a man of his reasonably sanguine temperament. As a result of this, Mr. Forster to-day not only conducts an extensive and increasing lumber business at Menomonie, Mich., but owns a boat which conveys the mill products to their various markets, and is

Charles G. Forster.

somewhat extensively interested in various other commercial enterprises of recognized stability and worth. Thus, conscientious, conservative and diligent, he has, by years of accumulated toil and persistent effort, gathered about him a business of present unquestioned value and future undoubted success. It is indeed a pleasant theme to dwell upon, especially for one who has wrought so good and enduring a work as has Charles G. Forster.

Mr. Forster was married on the 23d day of November, 1892, to Miss Emily Viola Yahr, daughter of Senator Yahr, of Princeton, Wisconsin, and enjoys his beautiful home on Highland Boulevard in the society of his wife and children, Karl A., Gertrude Josephine and Viola Marie.

Paul Fox.

IN giving the history of the Church in the city of Green Bay, we believe it but just and fair to write more at length concerning one individual among the laity, who, according to common consent, did more than any other layman towards the formation of a Catholic congregation and the building up of a church after the destruction by fire of the old and only church at Shantytown (now Allouez) in 1847. We refer to Mr. Paul Fox, one of the early German settlers, who came to Green Bay in 1841 and lived there until his death, April 5, 1893.

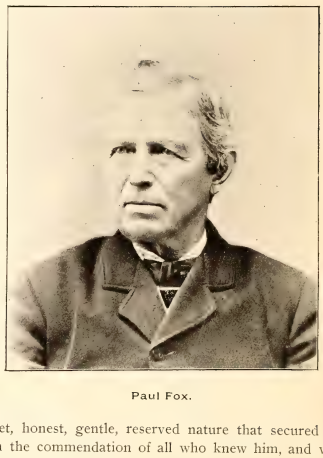
After the destruction by fire of the old church at Shantytown on Christmas night, 1847, the little flock of Catholics in Green Bay had no place to worship. They were, however, visited occasionally by a priest, who gathered as many of the flock as possible in the home of Paul Fox, where the Holy Sacrifice was offered upon a bureau or commode and the Word of God preached. This old bureau has always been highly treasured by the family of Mr. Fox, and after his death it was removed to St. Catharine's Convent, Racine, Wisconsin, where the eldest child of Mr. Fox is a member of the Dominican Order, Sister M. Cecilia. It will, however, at some future time, be returned to Green Bay, and a suitable inscription placed upon it.

Some time in 1848, the Methodist denomination built a new church in Green Bay, and their old church was purchased by the Catholics and fitted up for divine service. It stood on the site of the present St. John's Church.

In 1851 the German portion of the congregation decided to separate and form a congregation by themselves. It was in the organization of this congregation, and later in the building of their church, that Mr. Fox was particularly active. He took it upon himself almost single-handed to collect the funds, going into the lumbering camps and mills, and among the scattered farmers, and soliciting among the citizens of Green Bay of all denominations. He was anxious to procure a bell for the church; but bells in those days were very expensive, and the means were wanting. The late Morgan L. Martin, whose name is highly honored by Green Bay citizens, was about that time candidate for County Judge. Mr. Fox assured him that if he promised to donate a bell in the event of his election, he would promise the necessary votes for him. Mr. Morgan was elected, and the bell was donated. This same bell was later presented to the church at Martinsville, Kewaunee County, was broken, since recast, and is still in use there.

Mr. Fox went all the way to New York to procure the necessary articles for divine worship, such as chalice, crucifixes, candlesticks, etc., all silver plated, some of which are still used in the Cathedral. When the goods arrived, he placed them in order in a large room in his hotel, and charged a fee to see them, thus aiding in paying for them. Not only in these early days of Catholicity in Green Bay, but to the very day of his death, Mr. Fox interested himself in the work of the church. We append the following, which was taken from the Green Bay Gazette at the time of his death, April 5, 1893:

"Mr. Fox was a noble, devout and consistent Catholic, and his marked fidelity to the teachings of his church won for him from his friends of his faith the endearing title of 'the Saint of Green Bay.' His was a



Paul Fox.

quiet, honest, gentle, reserved nature that secured for him the commendation of all who knew him, and who value true worth. His generous gifts to the church all through his life are brought vividly to mind, and it is noted that he was one of the original founders of St. Mary's (German) Catholic Church, the first Catholic church erected in Green Bay. His ambition was gratified in having his children secure a good education, and his piety gave him a blessed reward in having one of his sons (the present Vicar-General of the diocese, the Very Rev. J. J. Fox) enter the priesthood, and in having a daughter (Sister M. Cecelia, O. S. D.) become a nun. He departed this life, it is safe to assume, without an enemy, and many are the kindly tributes paid to his memory by life-long friends and neighbors."

The Gazette has also the following to say regarding the subject of this memoir: "The death of Paul Fox, aged seventy-five years, which occurred in this city at St. Vincent's Hospital on Wednesday, April 5, 1893, removes another old and respected citizen whose residence in Green Bay covers nearly half a century. The subject of this sketch was born in Langenfeld, Province of the Rhine, Prussia, on March 29, 1818. When Paul was about twenty-two years of age, in the year 1840, his parents, with their children, came to the United States, and all settled in Michigan excepting Paul, who pursued his way to Manitowoc, Wisconsin. He, however, remained there but a short time, leaving there on foot in 1841 and walking to Green Bay, where he resided the remainder of his life. He first entered the employ of Mr. Marshall, who lived about three miles north of the Bay Settlement church. He next was employed by the late Colonel Ryan, father of the Ryan Brothers of Appleton, and who was at that time in charge of Fort Howard. During that time, the duties which devolved upon Mr. Fox included that of running a ferry between the Fort and Green Bay. Later, he was employed by the late Morgan L. Martin.

"On February 11, 1847, in the old church in Shantytown, Paul Fox and Katherine Frances Barthel were united in marriage, and immediately went to housekeeping in a dwelling house opposite Mrs. H. O. Crane's former residence on Washington street. Later, they removed to the store building; after residing a short time in the present homestead, the family moved into the house on the southeast corner of Adam and Cherry streets, and for the past twenty-five years the family residence has been on the southwest corner of Cherry street and Monroe avenue.

"Soon after his marriage, Mr. Fox went into business with Joseph Fohrman in a wooden building on Washington street, on the site of the present Fox Block, carrying on the grocery trade for a short time, and keeping a sort of tavern for the accommodation of guests. Mr. Fox, after a short time, bought Mr. Fohrman's interest in the business, and increased its scope by adding a general stock of dry goods.

"In 1857 or '58, Mr. Fox erected the Excelsior Block, now occupied by A. Kimball's hardware store, which he sold to Mr. Morton. Later, in company with A. Weise, he built the block now occupied by Weise-Hollman Company, Mr. Fox owning and occupying the north store. His next venture, in company with a number of other Green Bay merchants, was the purchase of the steamer 'Wabash Valley,' which plied between Green Bay and Buffalo. This proved an unfortunate investment for all concerned, and cost Mr. Fox $10,000, leaving him as poor at the time of his loss as when he first began business here, and he had to begin over again in the building up of a competence. He then moved with his family to Appleton, engaging in business there for about a year or so, and then returning to Green Bay and associating himself in business with the late Washington Parish, under the firm name of Parish and Fox, they dealing in hides, furs, etc., occupying the old building noted, moving later into the Jeffrey Building, south of Bungener and Bur's store. Later, Mr. Fox built the block of three stores, three stories in height, on Washington street, which he owned at the time of his death, and which still bears his name. His line of business brought him into frequent contact with the Oneida, Menomonee and Chippewa tribes of Indians, and the white inhabitants of the Lake Superior region of the Upper Peninsula. At a later date, Mr. Fox took his son, Peter J., into partnership, and in 1892 he turned the entire business over to his son already mentioned and A. M. Fox. In 1882 Mr. Fox served acceptably as city treasurer, and was an alderman in the first Common Council Green Bay had after incorporating as a city in 1854. He was also an alderman in 1868 and 1869.

"The surviving members of the family are the widow and six children: Sister Cecelia of the Order of St. Dominic, Subprioress of St. Catherine's Academy at Racine, Wisconsin; Peter J., Englewood, Illinois; the Rev. Joseph J. Fox, Vicar-General of Green Bay Diocese; A. M. Fox, Stevens Point, Mrs. Lizzie Arnold Wink, and Mrs. P. S. Young. Mr. Fox was ill only about two or three weeks, his ailment being heart trouble. On Monday, March 27th, he went to St. Vincent's Hospital for the sake of treatment, but began at once failing so that he could not be removed to his home, and there his death occurred, as already noted, early Wednesday morning, April 5th."

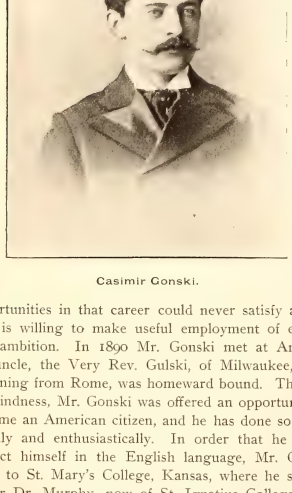
Mrs. Fox, who is still living, was also very active in the interests of the early church at Green Bay, and for many years she and her husband, with two or three others, constituted the choir of the old church at Shantytown.

Casimir Gonski.

WERE it not for that distinctive feature of Americanism which binds together all citizens of this great country in bonds of indissoluble unity, and makes no distinction as to one's former country or condition, no matter what that may have been, the man achieving a well earned reputation or success would more frequently find recognition as the descendant of some particular race of people. Such, indeed, would invariably be the case when one was born elsewhere, and a citizen of

the United States by adoption only. This condition of affairs could perhaps find no better vehicle for illustration than in the person of our present subject, Casimir Gonski.

Mr. Gonski, who is a well-known and successful representative of the legal profession in Milwaukee, is a native of the historic land of Poland, having been born in Mogilno, in that country, on the 10th day of January, 1869. His earlier education was acquired in the public and private schools and colleges of Germany. He then entered the service of the German government, in which he remained for four years. The routine life of a government official and the total lack of individual



Casimir Gonski.

opportunities in that career could never satisfy a man who is willing to make useful employment of energy and ambition. In 1890 Mr. Gonski met at Antwerp his uncle, the Very Rev. Gulski, of Milwaukee, who, returning from Rome, was homeward bound. Through his kindness, Mr. Gonski was offered an opportunity to become an American citizen, and he has done so, thoroughly and enthusiastically. In order that he might perfect himself in the English language, Mr. Gonski went to St. Mary's College, Kansas, where he studied under Dr. Murphy, now of St. Ignatius College, Cincinnati, Ohio. After completing the necessary course at that institution he came to Wisconsin, and, having fully determined upon his future career, entered the law department of the University at Madison, from which he graduated in 1893. Since graduating he has been engaged in the active practice of his profession in the city of Milwaukee. Since coming to America, Mr. Gonski has taken an active interest in educational matters, writing earnestly and repeatedly for the state and national press on Polish history, literature and kindred subjects, and particularly in the interests of Catholic education.

Mr. Gonski was married to Miss Hedwig Reuter in 1898, his wife being a scholarly lady and a graduate of Sinsinawa Academy.

Dr. D. J. Hayes.

D. J. HAYES, M. D., is a native of the State of Wisconsin, having been born in Richfield, Washington County, on August 18th, 1853. He is of Irish parentage, being a son of Thomas Hayes, one of the pioneer settlers of his native county, who located there in 1841, and who remained a steadfast, sterling and progressive citizen of that county until the time of his death, which occurred in 1882, at the advanced age of seventy-five years. It was in the common schools of the neighborhood that young Hayes acquired his rudimentary education, after which he took a course at the State Normal School at Whitewater, Wisconsin. Then, being a young man of straightened circumstances and therefor compelled to make his own way in the world, he began life's struggle as a teacher, being engaged in professional duties as such for several years in Milwaukee and Washington Counties.

Through all of this time he never lost sight of the one and all-devouring desire on his part to enter the medical profession. Therefore, while teaching he lived economically, from time to time laying by the means with which he afterwards was enabled to secure the necessary medical education. To this end he began his studies under the preceptorship of Dr. D. W. Lynch, at West Bend, Washington County, Wisconsin, who was well known throughout the central portion of the State as a successful physician and surgeon. Having remained with him for some considerable period, Dr. Hayes in 1876 entered the Northwestern University Medical School of Chicago, from which institution he graduated three years later. He immediately began the practice of his profession at St. Nazianz, Manitowoc County, Wisconsin, remaining there in the active and successful performance of his professional duties until 1887. He then went to Europe and took a post-graduate course in the celebrated University of Vienna. Returning to the United States in 1888, he located in the city of Milwaukee and opened on office there. It was not long before this young, energetic and successful practitioner established himself firmly in the good graces of an extensive and valuable patronage. He, in fact, became

widely and favorably known throughout the city and State, and in 1892, as a result of his increasing popularity, he was elected to the chair of Genito-Urinary Surgery in the Post-Graduate School of Chicago, Illinois, which position he still maintains. When the Wisconsin College of Physicians and Surgeons was established in Milwaukee in 1894, he was elected to the chair of Urinary Surgery and of Clinical Surgery.

Dr. D. J. Hayes.

Dr. Hayes is a member of the American Medical Association of the Mississippi Valley, Northwestern Medical Society, Wisconsin State Medical Society, and Milwaukee Medical Society, and has long been recognized as a valuable contributor to the literature of these societies as well as to a number of the most prominent medical journals of the country. In 1881 the Doctor was married to Miss Jennie Goggins, of Chilton, Wisconsin, and two children have been born of their union, a daughter living, and a son now dead.

H. C. Higgins.

IN glancing over the long list of those who, by well-directed and persistent effort, have been enabled to acquire a name and station among the successful business men of to-day, it becomes a noticeable fact that many, if, indeed, not most of them, arose to the occasion from the humblest spheres. And it would ever appear—most justly so, too—that honors thus obtained bear with them the sign manual of an indelible worth, absolutely unobtainable through any other source. In such instances, the evidences of true merit necessarily become more strikingly apparent, as it is owing entirely to the quality and character of the man, rather than to force of circumstances, that he owes this spontaneous and desirable recognition.

The subject of this sketch, Mr. H. C. Higgins, was born in Ireland, in 1847, being a son of Thomas and Mary (Gannon) Higgins, of County Roscommon. Not very long after the birth of Mr. Higgins, the family removed to the United States, locating in New Jersey, from whence they removed, in 1863, to Whiteside County, Illinois. Here they settled at Sterling, the father operating a farm near to that city, upon which he remained until the time of his death, in March, 1895. The youthful days of young Higgins were passed in

H. C. Higgins.

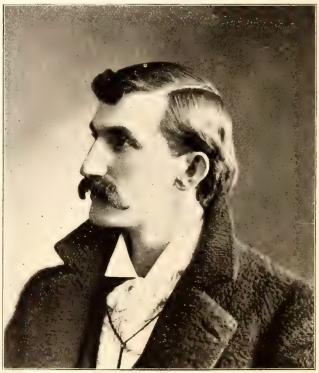
New Jersey, where he also received an ordinary education in the village school at Freehold. Upon removing to Illinois, he continued to assist his father with the work on the farm until arriving at his majority, when he began his business career as a railroad contractor, working, of course, at first in a small way. In this business he was more than usually successful, soon becoming recognized as one of the successful men of his time in that line of business. Thus, when but barely

twenty-three years of age, in connection with the younger brother, Thomas, he obtained a contract for fifty-two miles of grading on the Baltimore and Ohio Railroad, and sixteen miles on the Pittsburg, Fort Wayne and Chicago system—quite an undertaking for so young a man. For five years he remained actively engaged in this business, and then, in 1876, began building gas works, his first contract being carried out at Dixon, Illinois. This he followed with a similar undertaking at Waterloo, Iowa, and numerous other cities, continuing actively engaged in the business until electricity was introduced for lighting purposes, when he engaged in the erection of electric light plants in connection with his gas works.

Mr. Higgins has been a resident of this State since 1878, during which year he located at Neenah. Here he remained until 1887, when he removed to his present home in Marinette. The Marinette Gas, Electric Light and Street Railway Company, of which Mr. Higgins is president, was incorporated in 1889, at which time the company purchased a franchise of a street railway, the motive power of which was horses. For these he quickly substituted electricty, which now furnishes the motive power for seven miles of road. This institution furnishes steady employment to about fifty people. Besides his business relations with this company, he is also a director of the First National Bank of Marinette, of which he was one of the incorporators; is a member of the Business Men's Association, and a director in the Marinette Hotel Company. He is, in fact, a wide-awake and progressive man, who takes ready and vigorous interest in everything calculated to promote the welfare of the city. Aside from this, he owns a large amount of real estate in and adjacent to Marinette. Mr. Higgins was married in June, 1890, to Miss Helen Gaffney, a native and resident of Neenah, Wisconsin, and a daughter of Philip and Anna (McCann) Gaffney, the former a native of Wisconsin, and the latter of New York. The result of this union is one son, Henry C., Jr., and one daughter, Kathryn. Both Mr. and Mrs. Higgins are members of the Roman Catholic Church, and are known for the active and zealous interest that they take in all kinds of charitable and benevolent work.

Max Hoffman.

IN no walk of life is that indomitable perseverance, energy and effort necessary to success made more palpable to the average mind than in that of the law. The duties here involved are numerous, intricate and absorbing, while paramount among the characteristics to be developed are those of promptness, conciseness and unquestionable correctness. Naturally enough, mistakes are made in this, as in other professions, yet such occurrences, especially if repetitions are in order, never fail in proving disastrous to the luckless practitioner. As a result, then, of these most necessary conditions and their proper fulfillment, the law as a body is represented by men of ultra intelligence and keenness of perception, men of prompt and positive action and sterling integrity. Nay, even more, they should be as a tower of strength to those who, relying upon the honor of the profession, come to them in confidence and trust. Even as so eminent an authority as Bacon has been wont to remark: "Judges ought to be more learned than witty; more reverent than plausible, and more advised than confident. Above all things, integrity is their portion and proper virtue." As may readily be supposed, there are not a few in the profession who prove anything but an advantage to its moral standing, yet in admitting this we have but said what is true concerning every other profession or calling. It is, in fact, that every-day and matter-of-fact occurrence of the unleaven creeping into the most desirable of exclusive quarters, and, while far from beneficial from a moral point of view, has to be made the best of, or at least endured. As regards this particularly undesirable feature, Wisconsin is deserving of a more than average amount of gratulation, her bar being recognized as among the most erudite, brilliant and responsible in the country.



Max Hoffman.

Among those who, in a quite, persevering, yet unostentatious way, have added thus to the strength

and well being of the legal profession in Wisconsin, is the subject of this sketch, Mr. Max Hoffman, who is a practicing attorney at Antigo. He was born in Bavaria on the second day of January, 1867, and therefore may still be regarded as a very young man, whose destiny may be said to be all before him. Mr. Hoffman's parents, also natives of that country, were an energetic and thrifty couple, who, hearing of the many advantages to be gained by securing a residence in the States, emigrated to this country, and at once starting West finally took up their permanent location at Appleton, Wisconsin. This occurred towards the middle of the year 1869, so that Mr. Hoffman became a resident and in fact a citizen of this country when but little more than two years of age. At Appleton he began his education, being placed in charge of the German School Sisters there, under whose supervision and tuition he remained until twelve years of age. Then his family decided to make another change, removing to a point, now Gresham, in Shawano County, Wisconsin, where his father located a homestead. Two years subsequent to their removal to Gresham, and when young Hoffman was but fourteen years of age, he began earning his own living, working during the winter months in the lumber camps of Northern Wisconsin, and at other times assisting in clearing up the farm. He also spent several summer seasons in driving logs down the Wolf River and its numerous tributaries, continuing thus to earn a substantial living until the winter of 1888-9, when he went to Milwaukee and took a course in the Spencerian Business College there. Then, having devoted the summer of 1889 to log driving, he in the fall of that year entered the Northern Indiana Normal School at Valparaiso, Indiana, from which institution he graduated in 1892 with the degree of Bachelor of Science. Two years later at the same place he acquired the degree of Bachelor of Law. During the World's Columbian Exposition, Mr. Hoffman was a Columbian Guard, and thus earned sufficient means to complete his legal education; in fact his entire schooling may be said to have been paid for by his own exertions, the financial condition of his family at the time making it impossible for them to render him any material assistance.

Having been admitted to the bar, Mr. Hoffman at once located at Antigo, his present home, where in the pursuit of his profession he has been gratifyingly successful. Mr. Hoffman is a staunch Democrat, and as such was nominated by his party for the District Attorneyship of Langlade County in 1896. He was defeated for the office, but gave ample evidence of his popularity and good standing by running nearly three hundred votes ahead of his ticket. An additional honor was conferred upon Mr. Hoffman by his fellow citizens in the spring of 1898, when he was elected city attorney for the city of Antigo.

Michael A. Jacobs.

M. A. JACOBS was born March 26, 1860, in the town of Lomira, Dodge County, Wisconsin, and moved with his parents to the town of Beaver Dam on March 20, 1868. Here he lived with his parents on the farm until February 26, 1887, when he removed to the city of Beaver Dam and engaged in the retail lumber and coal business with Peter Roedl and John W. Hall. This firm continued together for four and a half years, when the yard was leased to the Barker Lumber Company, and the subject of this sketch, with five others, organized the German National Bank of Beaver Dam, that institution opening for business on August 5, 1891. Of this new organization Mr. Jacobs was chosen assistant cashier, as well as one of the directors.

M. A. Jacobs.

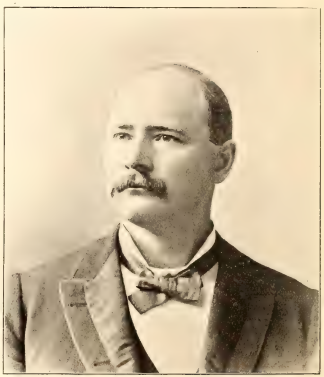
Mr. Jacobs was educated in the district schools of Lomira and Beaver Dam and St. Mary's School in the city of Beaver Dam, completing his studies with one term at Mount Calvary College. His parents, Michael and Catherine Jacobs (nee Hartzheim), both emigrated from Simmerath, near Aachen, Rhenish Prussia, the mother coming in 1845 and the father in the spring of 1848. These two were married at Theresa, Dodge County, Wisconsin, in December, 1856. The subject of our

present sketch was married to Theresa Mary Flasch on November 24, 1884, at St. Kilian, Wisconsin. Six children have been the result of this union, i. e., Peter R., aged twelve; Albert F., aged ten; Frank M., aged eight; Edward H., aged six; Agnes M., aged four, and Michael J., aged one. He has continuously resided at Beaver Dam since March 20, 1868, with the exception of a short period spent at school in 1875-76 and another enforced absence, when he was assigned to the position of chief clerk of the General Land Office at Washington, D. C., in 1893. All the rest of the time, however, he worked on his father's farm, continuing to do so until February 26, 1887, when he entered into business on his own account.

Mr. Jacobs is an active member of Branch 48, C. K. of W., St. Joseph's Benevolent Society of Beaver Dam, and the Beaver Dam Maennerchor. He has also been secretary or treasurer of the former organization since its first establishment, holding the latter office at the present time, besides being the appointive delegate to the State Council, at which convention he has already represented Branch 48 at Eau Claire, Waukesha, Ashland, Oshkosh and Stevens Point. He was president of St. Joseph's Benevolent Society from 1894 to 1897, and represented that organization at the Staats-Verband meeting at Racine, in 1896. At the present time he is president of the Beaver Dam Maennerchor. He has always since his residence at Beaver Dam been a member of St. Peter's congregation, and a member of the board of trustees for the past six years. He has also for some time been secretary of St. Mary's School Board, was elected town clerk of Beaver Dam in the spring of 1884, and reëlected in 1885 and 1886, when he resigned. He was also elected county clerk of Dodge County, in November, 1888, and reëlected in 1890, thus holding the office for two full terms. He was appointed chief clerk of the General Land Office at Washington, D. C., April 6, 1893, continuing in that position till December 20 of the same year, when he resigned owing to urgent personal matters which required his entire attention. While chief clerk, however, he was appointed World's Fair Commissioner for the Interior Department of the World's Fair at Chicago, and had charge of the opening of the Cherokee outlet in Oklahoma, in September, 1893. During the preceding year he was delegated to the Second Congressional Democratic convention, and Chairman of the Congressional Democratic Committee from 1892 to 1894. At the present time he is Chairman of the Thirteenth Senatorial District Committee, and was a delegate to the Thirteenth District Judicial convention, held at Waukesha in 1896, when J. J. Dick was nominated for circuit judge. At the present time Mr. Jacobs is actively engaged in the lumber and coal business at Beaver Dam, owning a half interest in the firm of Roedl and Jacobs. He is also a stockholder and director of the German National Bank, and a stockholder of the Beaver Dam Malleable Iron Company, also a stockholder and director of the South Milwaukee Boulevard Heights Company. His residence on Center Street, Beaver Dam, is one of the handsomest in that city.

L. S. Keeley.

DR. L. S. KEELEY, son of Michael and Catharine (nee Kenney) Keeley, both of County Galway, Ireland, was born on February 7, 1858, and is the third of five brothers. His parents came to the United States in 1847, and five years later removed West to Wisconsin, settling on a farm in the town of Fox Lake, where the mother



L. S. Keeley.

and one brother still reside. As a child, Mr. Keeley's educational advantages were somewhat limited, all the schooling he obtained between the age of eight and seventeen years being acquired in a term of school lasting four months annually. In spite of this, he became a teacher, and, having passed the necessary examination, taught in the country schools for a couple of terms, in the meantime working on his father's farm during the summer months. He then spent a few terms as student at the Wisconsin Academy at Fox Lake, obtaining, while there, the "Principal's Prize" for excellence in declamation. He also, in 1880, represented Fox Lake at the "Art Loan Oratorical Contest," held in the city

of Beaver Dam. On the occasion he received the first prize over nine other competitors from various parts of the county. He next attended the University of Wisconsin and the State Normal School at Platteville, graduating therefrom in 1882. He then became principal of the Highland High School, of which he had charge for two years. In 1884 he became principal of the Fox Lake schools, of which he remained in charge for six years. During this entire period he studied law, and, having acquired the necessary learning for that purpose, passed the examination for admission to the bar before the State Board of Law Examiners at Milwaukee, in December, 1887. In 1890 Mr. Keeley resigned the principalship at Fox Lake, to accept a similar position in Mayville High School, which institution, under his capable direction, soon took rank among the best educational institutions of its kind in the State. He remained at Mayville until the completion of the school year of 1897, when he resigned to enter upon the practice of the law, for that purpose forming partnership with Mr. F. M. Lawrence, a widely known and eminent practitioner. Mr. Keeley is one of the founders of the State Bank of Mayville, and is a member of its Board of Directors. He was married August 9, 1892, to a daughter of Mr. and Mrs. John Langenbach, of Mayville, the result of the marriage being three children, Marguerite, Clarence and Antonius Keeley.

T. Knapstein.

THOUGH doubly emphasized in so doing, it needed not the poet's inspiration to tell us how dear is home to every human heart: "Be it ever so humble," it has still the distinction of being the one place on earth, the center and refuge of our lives. It is in truth a most important factor, holding us, as it were, in abeyance, concentrating our energies and drawing out in us those more desirable characteristics which of true manhood form the greater part. So, too, is it with the vocations of life—we must find our level, our sphere, in order that we may become both useful and contented with our lot. And has not Lowell said: "No man is born into the world whose work is not born with him; there is always work and the tools to work withal, for those who will; and blessed are the horny hands of toil." That savant and philosopher Carlyle says: "Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it and will follow it." How particularly applicable is this to the American mode of procedure, where does a man but trip in one undertaking, it remains his unquestioned right and privilege to test other fields of usefulness in order that he may find his proper and legitimate sphere of action. Under such conditions, untrammeled by the whims or usages of others, how true does it become to say of each alike, "he has a work, a life-purpose."

The subject of the present brief biographical sketch, Mr. Theodore Knapstein, son of Mathias and Margaret (Kreutzberg) Knapstein, is a practical brewer and has been engaged in the brewing and malting business as senior member of the firm of Knapstein and Company at New London, Wisconsin, since 1872. Owing to his thorough knowledge of the art and strict adherence to those principles which ever prove the safeguard of enterprise and industry, he has succeeded even beyond his most sanguine expectations, and is now at the head of one of the mose extensive and prosperous concerns to

Theodore Knapstein.

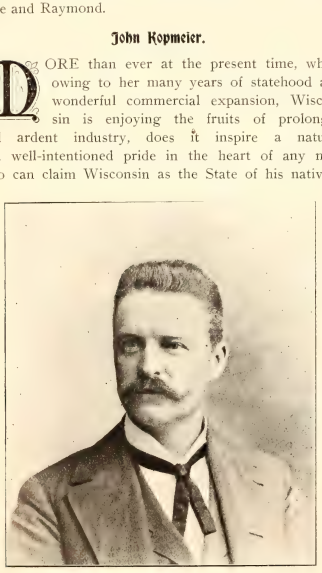
be found in the interior part of the State. Besides attending to the affairs of a rapidly increasing business, Mr. Knapstein has also found the opportunity to furnish considerable time to other business affairs as well as social matters. Then he has been somewhat active in the political field, and as a result of much excellent work done by him for his party, and the hearty endorsement of a large number of his fellow townsmen, was appointed postmaster of New London, serving as such during President Cleveland's second term of office. He is also an active factor in numerous local Catholic organizations, being a member of the Catholic Knights of Wisconsin, St. Joseph's Benevolent Society and Family Protective Association. He has besides served in

various official capacities, having been president of the Catholic Knights since the organization of that branch, and president of St. Joseph's Benevolent Society. Mr. Knapstein was also a member of the Wisconsin Assembly in 1889-91, and sergeant-at-arms of that body in 1893.

Mr. Knapstein was married at New London September 13, 1875, to Miss Frances Werner, daughter of Frank and Helena (Spitzer) Werner. The result of this union has been eleven children, Maggie, Lena, Mathias, Frances, Hettie, Irene, Henry, William, John, Theodore and Raymond.

John Kopmeier.

MORE than ever at the present time, when, owing to her many years of statehood and wonderful commercial expansion, Wisconsin is enjoying the fruits of prolonged and ardent industry, does it inspire a natural and well-intentioned pride in the heart of any man who can claim Wisconsin as the State of his nativity.



John Kopmeier.

It is a theme upon which one cannot only dwell in silence, but if needs be become grandiloquent; for not alone has he the glorious and many hued pictures which Nature has vouchsafed to this commonwealth to draw upon, there being, aside from such, innumerable evidences, dug from out the very bowels of the earth, which through the insistency, energy and perseverance of far-sighted people have been made subservient to the uses of mankind, and given to the State its present position of commercial prestige. Numerous, indeed, are the localities to be noted throughout this vast domain in which are scattered different interests of most vital importance to the entire nation. Agriculture, the art of dairying and manufactures, all alike vie with each other in their effort to gain prestige, and add by their individual effort to the advantages already gained. Prominent among such in the greatness of its ability and scope of its undertakings, stands Milwaukee, the metropolis of the State, of which city the subject of our sketch has the proud distinction of being a native. It was here that he was born on the 16th day of February, 1854, the family residence at that time being on the corner of Reed and Washington streets. As soon as conformable with the rules attributed to such institutions at that time, he began attending the parochial school associated with Holy Trinity congregation, where he continued to study until twelve years of age. He then entered St. Gall's school, where he continued his studies under the direction of the Jesuit Fathers. A few years later he entered the employ of his father, who was at that time engaged in the ice business under the firm name of John T. Kopmeier. Our subject, however, was by no means satisfied with the education he had thus far obtained, and so at the age of eighteen, as soon as the proper opportunity afforded itself, he took a business course at the Spencerian College in Milwaukee. After completing his business education in that way, he continued in the employment of his father for some considerable time.

On the 26th day of February, 1878, he was married to Miss Dorothy M. Germershausen, of Baltimore, Maryland. To these two have been born four children, John H., Jr., Norman J., Camille Marie, and Waldemar S. J., three of whom are living at the present time; John H., Jr., died in infancy. In addition to the numerous duties pertaining to his business interests, Mr. Kopmeier has also found time to partake of those responsibilities which ever form a portion of the duty pertaining to true citizenship, serving as a member of the city council from the Sixth ward from 1890 to 1893. In 1891 Mr. Kopmeier somewhat changed his business relations by establishing the Wisconsin Lakes Ice Company, from which at a subsequent period originated the firms of Kopmeier Brothers, Sanborn and Haisler, and M. Orth and Son. He is also quite active in a social way, and is a prominent member of the Deutscher Maennerverein. The parents of Mr. Kopmeier, John T. and Mary Adelaide Kopmeier, first settled in Wisconsin at about the time of its admission into the Union. The father died some time ago, but the mother is still living.

Herman Kroeger.

HERMAN KROEGER, the subject of this sketch, was born on the sixteenth day of December, 1831, in the little city of Coesfield, province of Westphalia, Germany, and received his first Communion and was confirmed by Bishop Kaspar Melcher of Muenster, in the St. Jacobi Church at that place. Mr. Kroeger came to this country with his parents in 1844, and located at once in Milwaukee. Here they experienced most of the hardships incident to pioneer life, arriving at their destination with hardly a penny to their name, so that they were at once compelled to work hard and laboriously, in order to obtain a mere subsistence. But they were bound to succeed, and, consequently, no work that was legitimate and honest came amiss to these deserving people. So the elder Mr. Kroeger, in connection with young Herman, undertook the arduous labor of sawing wood, receiving therefor the sum of fifty cents per cord, and most of that, too, in store pay. The mother engaged in the milk business, a generous-hearted drover allowing her the use of a cow until she could afford to pay for one. Thus, helping one another continuously, the Kroegers had soon amassed a sum of money large enough to pay all of their indebtedness, with a surplus of sufficient proportions with which to purchase a lot on the south side, upon which they built a home. To be sure, it was not much of a palace, a shanty, in fact, but nevertheless they thoroughly appreciated it, besides which it was their own, which fact added not a little to the general satisfaction felt by the family. These same premises, which to-day lie in the very center of the business portion of the south side, are occupied by the magnificent trading establishment of Kroeger Brothers Company.

So, from this small beginning, matters went satisfactorily along, while young Herman, being of a bright and studious nature, soon attracted the attention of Milwaukee's leading physician, Dr. Luening, who became greatly interested in the boy, and secured for him a position in the grocery store of Mr. August Ehlebracht, in 1847. Two years later, in the fall of 1849, Mr. Kroeger was tendered a position as clerk by the largest dry-goods store in the city, then owned by Boyd & Ledyard, which he accepted, remaining with them till October 1853. On October 3d of the same year, he, in connection with his brother Caspar, opened up a general store upon the site of their present establishment. As "tall oaks from small acorns spring," this little store grew to wonderful dimensions, until it now commands an envied position among the business establishments of the city.

Although Mr. Kroeger never sought political honors, he has served the people twice, once as alderman, and again as State senator, both of which offices he filled to the entire satisfaction of his constituents. In political faith he is for a party of the people, and reforms, but has at all times voted and worked for the party that offered and effected the most for the laboring masses, who have his entire sympathy. Though strict and methodical in his business, his employes look upon him more as a friend than an employer, as he always exhibits a marked interest in their well-

Herman Kroeger.

being and advancement. Mr. Kroeger has twice married, his first wife, Miss Mary Artus, having died on the tenth day of May, 1874, leaving him seven children between the ages of six weeks and seventeen years to care for. On the 15th of September 1875, he was united in the bonds of matrimony to Miss Katherine Schmutte, of Morris, Indiana, which union was blessed by one son, now a student of Marquette College, under the auspices of the Jesuit Fathers. One of the daughters, Mary, took the vows, and is now Siser "Lydia" at the hospital of the Poor Handmaids of Christ, at Fort Wayne, Indiana. At the present time four of his sons hold honorable and responsible positions in the Kroeger Brothers' establishments, two being members of the firm.

Though his opportunities were extremely limited in that regard, Mr. Kroeger has, through his own industry and persistent efforts, acquired a good educa-

tion, speaking and writing fluently in both the English and German tongues.

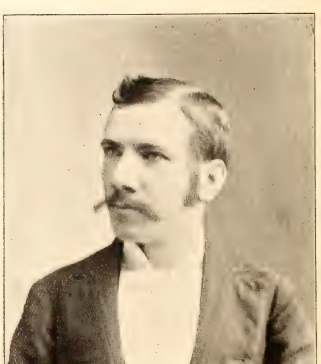
Mr. Kroeger was one of the founders of Holy Trinity congregation, whose first pastor was the Rev. Father F. X. Sadler; was also an ardent admirer and intimate friend of the beloved first rector of the provincial seminary at St. Francis, the lamented Dr. Salzmann.

To-day, at the age of sixty-six, Mr. Kroeger looks back upon a very prosperous and useful, though at times toilsome life. He is president of the Kroeger Brothers Company establishment, which does an annual business of nearly half a million dollars, and employs an average of one hundred and fifty people throughout the year. He is very proud of his business, and never misses a day at the store, except in case of sickness.

Michael Kruszka.

MICHAEL KRUSZKA, a citizen of Milwaukee, was born on the 28th of September, 1860, and is the son of John and Annie (Kluczynska) Kruszka. The place of his nativity was Slabomierz, in the German Province of Posen, or Great Poland. Both his father and grandfather were born on a farm in Slabomierz, which was granted to his great grandfather by the Archbishop and Primate of Posen, for some special services rendered by him to the country. Michael's father, John Kruszka, born in 1820, and father of the subject of this sketch, was a prominent and well-to-do farmer, chairman of the village for a period of twenty years, and the possessor of several fertile farms in that vicinity. He was twice married, and had thirteen children. Offsprings of the first wife, who died in 1866, are a daughter and seven sons, our subject, Michael, being next to the youngest. The oldest son, Simon, is a Catholic priest in the old country, and has (in 1873 and 1874) been several times imprisoned for resistance to what were notoriously known as the "May laws," which he held to be designed to destroy the Catholic religion and Polish nationality within the German Empire. Under such conditions, home was no longer home to him, so he left his native country in the latter year, and in order to avoid further persecution, spent the ten succeeding years in Galicia, Austria. At the end of that period, he again returned to his native place, when he was immediately imprisoned, and only released upon the payment of a heavy fine. He is now the rector of a Polish Catholic church in Ostrowite Pyrmasowskie, in his native province. Of the other brothers, one was a physician, who died in 1891, two are farmers, one an agent, while Michael and his youngest brother, Joseph, are editors of the Milwaukee Kuryer Polski of Milwaukee. The oldest son of the second wife of John Kruszka, Venceslas, is rector of the Polish churches in Ripon and Oshkosh, Wisconsin, both of which were built and the respective congregations organized under his direction; another son and three daughters of the second wife of John Kruszka, the youngest being now (1897) sixteen years of age, live in the old country.

Michael Kruszka, in common with his brothers, received a good collegiate education in Filehne and Wagrowiec, in his native land, and came to this country in 1880, working first in the Singer Sewing Machine factory in Elizabeth, New Jersey, then on a Pennsylvania farm and again in the factory. During the latter employment, he attended an evening business school, adding considerably to his already somewhat extensive knowledge regarding the ways and methods of the world of business, into which he shortly intended to make his entry. Subsequently, he served as agent of the Metropolitan Life Insurance Company of New York for a year or more, when, in the fall of 1883 (September 11), he came to Milwaukee and established himself as local agent for that company.



Michael Kruszka.

In 1885 he started a Polish weekly paper, the Krytyka, devoted especially to the interests of working men, the first of its kind in the country, and it proved a success. In 1887 he formed a company for the publishing of a daily paper, the Dziennik Polski, but, on account of disagreements among the stockholders, the

enterprise failed within six months, and Mr. Kruszka lost everything he had. Not disheartened, however, by his ill success, he, with some aid from two friends, started the Daily Kuryer Polski, which was a success from the start, and is the oldest and most influential daily Polish paper in the United States.

Mr. Kruszka always maintained a lively interest in politics while in his native country, his activity and earnestness in that direction bringing him several times into collision with the Prussian authorities, who, it would appear, were far from favorable to the Polish and Catholic parties. Since coming to America, Mr. Kruszka has always been an active and ardent Democrat, excepting that in the fall of 1886 he joined the People's party and gave it the support of his paper. With that one exception, he has, however, ever been a loyal and steadfast Democrat, and an active and energetic supporter of the principles of Thomas Jefferson. With years and experience, he has also developed into a progressive political writer and speaker, and as such his services are always in great demand on each recurring political campaign. In 1890 Mr. Kruszka was a candidate for the State legislature from the district embracing the Twelfth and Fourteenth wards, and was elected by a majority of 2,104, receiving 3,026, against 922 votes cast for the Republican nominee. Two years later, he was a candidate for State Senator from the then Eighth District, and was elected by 527 majority, receiving 4,376 votes, against 3,859 cast for his opponent, Jacob Kubal, a prominent Polish-American. In 1896 he was again candidate for State Senator, but, owing to changes in the district by a partisan Republican reapportionment, he was defeated, receiving 5,600 votes, against 6,681 cast for his Republican opponent, Court Commissioner Julius Roehr. Among the bills which he introduced into the Legislature which became laws, was one regarding fees in the office of register of deeds of Milwaukee County to be turned into the treasury, and giving the register a fixed salary, by which the county can annually save some $15,000. He also managed the passage of the bill regarding street railway companies to provide vestibules for the protection of the motormen and conductors, and was instrumental in the passage of the bill making "Labor Day" a legal holiday. In addition to this, he was an ardent supporter of the Australian ballot law, and manipulated the passage of bills for the reforming of the caucus system and measures beneficial to the interests of his adopted State.

But the better education of his countrymen has been and is his most ardent desire, his ambition being to bring them up to the standard of other educated people. To this end, he secured the passage of the act providing for the publication of the official acts of the City of Milwaukee in the Polish language, as well as in English and German, his object being to make the Polish citizens better acquainted with the public affairs and institutions; to make them feel that this government is their government; in short, to Americanize them while yet they are unable to speak the language of the country. In consonance with this purpose and while a member of the Polish Educational Society, he has advocated and accomplished, together with others, the introduction of Polish books into the public library, and advocated the teaching of the Polish language in the public schools, hoping by these means to secure better and broader education among his countrymen.

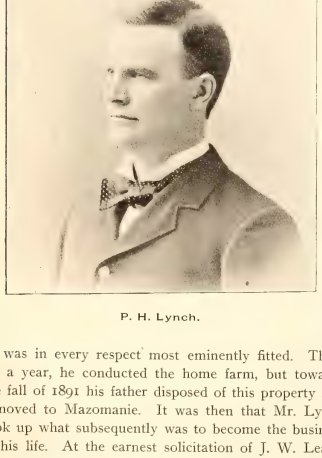
All his efforts as a newspaper man have been for the better education of his readers, and to make them the best American citizens possible; and these efforts have been attended with marked success. Owing to the good administration of Polish parishes and schools by able and selfsacrificing priests and teachers, our Polish citizens are not only lawabiding but progressive and thrifty Catholics. The Polish colony of Milwaukee is regarded as the most intelligent and peaceable of all those in this country, and Mr. Kruszka is one of the most prominent secular elements of the nationality. While loving his mother language, he regards this country as his home, and as such its institutions and interests are dear to him as were those of his fatherland. He is president of the Polish Dramatic Circle, director and financial secretary of the Kosciusko Guard Armory, corresponding secretary of the Polish Educational Society, trustee of the Polish Association of America, and a member of the Democratic State Central Committee.

He was married on Easter Sunday, April 9, 1882, at St. Patrick's Church in Bayonne City, New Jersey, by the Rev. Father Killeen, to Miss Jadwiga (Hedwig) Linkewicz, of Znin, Province of Posen, and they have one child, Felicia Aurelia, born on September 13, 1889.

P. H. Lynch.

PATRICK HENRY LYNCH was born March 17, 1869, at Vermont, Dane County, Wisconsin, a distance of about twenty miles southwest of Madison, the capital of the State. His parents were Humphrey and Margaret Dineen Lynch, both of whom were born in Ireland. Patrick Henry's earlier years, like those of many another Western born and bred boy, were spent upon the farm, where, with two sisters and two brothers—he was the youngest member of the family—he enjoyed the healthful occupation and amenities of rural life. Here, then, he spent his earlier years, attending the district schools in the winter months, and assisting in the

numerous duties pertaining to the proper care and cultivation of the paternal acres during the rest of the year. In the fall of 1885, however, he began his studies in earnest, entering at that time the High School at Black Earth, where he developed an unusual desire for debating and literary pursuits. In April of the following year he made still another move, entering the Normal School at Whitewater, Wisconsin, where he remained for a period of one year. He then returned to Black Earth, graduating from the High School at that place in June, 1888. On this occasion the subject of his graduating oration was "Ireland under Parnell and Gladstone," pronounced by all who heard it to be the most eloquent and effective effort ever rendered at that place under similar auspices. For two years following his graduation, Mr. Lynch taught school, a vocation for which



P. H. Lynch.

he was in every respect most eminently fitted. Then, for a year, he conducted the home farm, but towards the fall of 1891 his father disposed of this property and removed to Mazomanie. It was then that Mr. Lynch took up what subsequently was to become the business of his life. At the earnest solicitation of J. W. Leary, then district attorney of Dane County, he entered his law office in the fall of 1891, remaining with him as a student for twelve months. He then took a law course at the University of Wisconsin, receiving at the hands of the Dean the appointment of librarian of that department, in which capacity he became a general favorite. He was at the same time elected president of the Forum, conceded then to be the best literary society in the Northwest. From the law department of the University he graduated as Bachelor of Laws, and was admitted to the Supreme Court on June 20, 1894. From the October following until March, 1895, he practiced his profession in the city of La Crosse, but at the latter time removed to Oconto and formed a partnership with Mr. F. X. Morrow, who had just opened an office in that city. This partnership went into effect on April 25, 1895, and still maintains under the firm name of Morrow and Lynch. This firm at the present time enjoys a large and influential clientage. A few months after moving to Oconto, Mr. Lynch was elected city attorney for one year, and reëlected twice to that position since, the last time being in the spring of 1897. He is a practical Catholic of excellent standing in the community and an active member of the Catholic Order of Foresters and Ancient Order of Hibernians. In politics he is a pronounced Democrat, but though always actively inclined in behalf of the party and friends, he flatly refused the nomination for district attorney on the Democratic ticket which was tendered him preceding the election of 1896.

Although a young practitioner, Mr. Lynch is the owner of a very large law library and also owns a fine private library. He is a close student and prepares his cases carefully and is brief, concise and eloquent in his argument to court and jury.

He has been associated with some of the best lawyers in the State in the trial of cases, and has tried cases against lawyers of the same class, winning the respect and admiration of all with whom he has come in contact. He is conscientious and frank with his clients, who are growing more numerous daily.

Captain James Martin.

A PROMINENT figure in the marine service of the United States during the past twenty-five years, and with a vista of possibilities opening before him which to any man of sense and understanding would have made life still more acceptable, the late Captain James Martin, subject of this sketch, was called to his last and greatest reward on March 21, 1897.

James W. Martin was born at Mapleton, Waukesha County, Wisconsin, of Scotch and Irish parentage, on May 2, 1857. When but three years of age, both of his parents were taken away, a loss to one of such tender years which, in a great majority of cases, would prove irreparable. Fortunately, however, he was an exception to this rule, being adopted into the family of his paternal uncle, James Martin, of Milwaukee, to whose

considerate kindness was due the many opportunities for acquiring an education and general knowledge which served him so well and to such purpose in after years. For some time, then, a number of years, in fact, he attended old St. Gall's Academy in Milwaukee, and, after having completed the course there, entered St. Louis' University, from which institution of learning he graduated in due time. He was recognized as a man of strong convictions and much determination, although so constituted that he was ever beyond the suspicion of even harboring a momentary prejudice. He was always a strong advocate of Catholic education, and an active member of St. Thomas' Society of Gesu Church,

Captain James Martin.

an organization which has for its object the promotion of Catholic education, by making the parochial schools free.

Entering the marine service while still quite a young man, he rapidly arose from one position to another until he became master and part owner of the steamer "Roanoke." Five years preceding his death, he was appointed superintendent of the steamship lines of the Flint and Pere Marquette Railroad Company, in which his superior ability quickly manifested itself, attracting wide-spread comment and attention in transportation circles. His last and greatest achievement, however, was the planning and construction of the big car-ferry, the Pere Marquette, a marvel of marine architecture and a monument to his notable ability and skill. Captain Martin was a deep student, well versed in the technicalities of marine law, and very much interested in the various phenomena of the Great Lakes. He was credited by the Weather Bureau at Washington, D. C., with being one of the most expert meteorologists in the Great Lake Region, and he was frequently called upon to furnish information to the chief of this department.

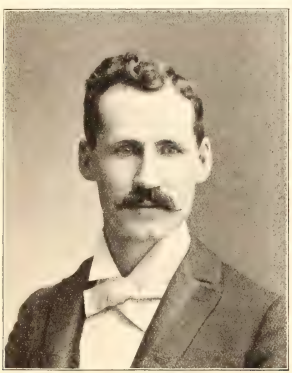
Captain Martin was a man of indomitable will, very energetic, and was possessed of executive ability of a high order. He was exceedingly courteous in manner, and was a most entertaining and instructive talker. Notwithstanding, and probably because of his very active business life, he was devoted to his home, and never happier and more contented than when with his family. At the time of his death, he was a heavy stockholder in two transportation companies operating on the Great Lakes, and also in the Thompson Towing and Wrecking Association, of Port Huron, Michigan.

Captain Martin was married on November 27, 1889, to Elizabeth Moore, daughter of Charles Hayes Moore, a prominent citizen and merchant of Wisconsin in its pioneer days. To these two were born three sons, two of whom are living, James, aged seven, and John, aged two years. Dudley died in 1895.

Patrick H. Martin.

DR. MARTIN is a native of Brown County, Wisconsin, he having been born in the town of Rockland on the 21st day of April, 1862. His education was acquired in the public and private schools of northern Wisconsin, in which he proved an apt and zealous pupil. In 1880 he engaged in school teaching as a profession, and for five years following taught with marked success in various public schools in Brown County. He accepted, in the spring of 1885, an appointment as clerk in the United States railway postal service, being assigned to the run between Green Bay and Milwaukee. In this work he also proved reliable and efficient. In the meantime he devoted all of his spare moments to the study of the law. In July, 1887, he came to Milwaukee and passed the necessary examination before the State Examining Board for admission to the bar. In this, also, he was eminently successful, being one of the three most proficient in the large class of students who took examination at that time. Soon after he resigned his position as postal clerk and was admitted to the bar of the state. He at once entered upon the practice of his profession, proving his capability to such a marked degree that his abilities received prompt recognition at the hands of the Democratic leaders, who in the fall of 1888 tendered him the nomination for district attorney of Brown County, to which office he was elected. Twice

subsequently he was reëlected to the same position, thus serving the county for a continuous period of six years. "This service as prosecuting officer of the county," says a local authority, "established firmly and beyond all question his ability as a lawyer, his zeal and skill and wisdom and resource in the trial of jury cases soon became matters of common comment in judicial and legal circles, and Mr. Martin was early marked by all colleagues who knew him as one destined to high professional rank. Mr. Martin left the district attorneyship with a long record of creditable successes won and with a professional reputation established. His discharge of duty as prosecuting officer was accorded and merited popular approval, and on all hands, to the extent that he was known, best wishes were entertained



P. H. Martin.

and best prophesies made concerning this brilliant, conscientious and indomitable worker."

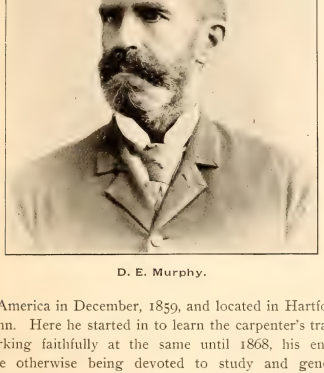
The first case with which Mr. Martin went to the Supreme Court was the widely known McLeod will case. In that tribunal it was decided on May 5, 1891, in Mr. Martin's favor, after adverse decisions had been rendered both in the County and Circuit Courts. Here was for him another signal triumph and an added inspiration which was by no means wasted. But little more than a year ago, as counsel for the defendant, Mr. Martin served in the murder case of inter-state notoriety entitled the State of Indiana vs. Barney Van Hoorebeke, in which the defendant was charged with the murder of his wife. The sentiment of the community was largely adverse to the prisoner. His conviction, in fact, of a capital crime was deemed to be a foregone conclusion; yet after a trial long to be remembered, which lasted through many days and bristled at every development with sensational and dramatic incidents, Mr. Martin was enabled to secure an acquittal for his client. But with all of his absorbing and increasing professional success Mr. Martin finds time to be and to prove himself a loyal citizen of Green Bay. He is, in fact, interested in and actively identified with the city's progress in all directions, and has recently contributed no small share to the notable work of improvement, going on there by erecting for his family one of the handsomest and most substantial as well as beautiful residences in the city. He is surrounded by his wife and five children and enjoys all of the comforts of home to the full bent of his genial and considerate nature.

D. E. Murphy.

YOU may search the wide world over and yet it would be difficult to find a country more fruitful in brilliant examples of men, who by self-reliance, energy and determined perseverance have carved out an honorable name and position for themselves, as the United States. The assertion may, we readily appreciate, be on first thought construed as mere bluster; untenable, bearing the ear-marks of prodigality in imagination and vagary of untruth, and yet in spite of all the fact remains, that in war and peace, in the daring race for supremacy, or equally difficult rôle surrounding a life of social distinction, the people of this great, progressive and cosmopolite nation take a distinctive and preëminent stand.

Now in making so broad and seemingly unguarded an assertion, which for all we know may be charged with the crime of ultra verbosity, we wish it to be distinctly understood, that our claims are made in behalf of the few, and not the many, and that our list of heroes, philosophers, administrators, commercial giants and social lions are of a kind that a nation delights to honor and in no way related to those anomalies, the hero who has never smelled powder, the philanthropist who cannot forget self, the official who barters honor for affluence, the king of commerce who would rob the widow or social species of assininity, whose ideas are not above assimilating the worst as well as most ridiculous characteristics of other peoples, and whose actions, manners and very existence are a direct insult to the Creator. In this particular, Milwaukee holds an enviable position among the more prominent cities of the country, having already, during a brief existence of half a century, furnished not a few names to the large and comprehensive roll of those in whom the nation

takes a reasonable and honest pride. Of these favored sons of the Badger State, not one affords a better or stronger example of what pluck, energy and integrity can produce, than D. E. Murphy, whose life has been an open page to the citizens of Milwaukee for many a year. Mr. Murphy was born in Ireland in 1843, and received his education in the schools of his native country. It was at an early age that, having studied and partially mastered the possibilities of the New World, he determined to emigrate to that broader field, which, rich in an endless variety of opportunities, offered so much to the ardent and aspiring mind. A mere stripling, with an inexhaustible stock of ambition, and cash capital whose utmost limits did not exceed $20, came



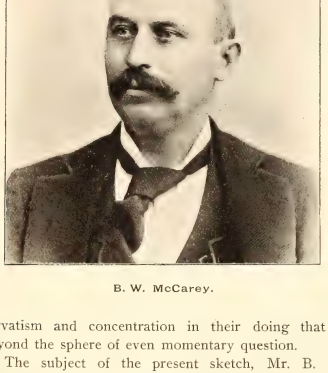
D. E. Murphy.

to America in December, 1859, and located in Hartford, Conn. Here he started in to learn the carpenter's trade, working faithfully at the same until 1868, his entire time otherwise being devoted to study and general improvement. The course of studiousness thus adopted by him in early life undoubtedly proved to be the turning point in his career. Naturally of a broad-minded and observant nature, omniverous as a reader and ever alert to render due consideration to the opinions expressed by others, he assimilated a fund of general knowledge that was bound to become of unusual advantage to him for all time. His powers of discrimination were also of the keenest, so that he was doubly guarded, as it were, being enabled to readily sift the grain from the chaff and thus avoid loading his mind with a large amount of valueless and extraneous matter. In 1868 he was afforded an opportunity of entering the insurance business, associating himself with the Globe Insurance Company of New York. His next venture was with the Phœnix of Hartford, with which company he remained until 1878, when he removed to Milwaukee and entered the employ of the Northwestern Mutual Life as special agent. He soon resigned from this position and commenced working on commission, in which he was so successful that he soon became recognized as one of the most deservingly prosperous insurance men in the country. Thus, one step after another was taken along the primrose way, until he was appointed general agent of the Northwestern for the State of Wisconsin and Northern Michigan, which position he holds to the present day. Something concerning the magnitude of the business of which Mr. Murphy is the guiding power may be gleaned from the fact that of the seventy general agencies operated by them his ranks by far the highest in the matter of business accomplished. Since his promotion to the management of the above mentioned territory, Mr. Murphy has placed on the books of the Company at least one-tenth of its entire new business, which, it will readily be seen, is a more than ordinarily favorable showing. Especially may this be said to be true of his earlier efforts in this direction, at which time the Company, always reckoned among the best, was still young and more or less untried, with the greater part of its present grand success to be yet accumulated. In the guidance, then, of the Northwestern along the royal road of progress, Mr. Murphy's hand had no uncertain bearing, but with that steadiness and firmness of intent, which is to this day so marked a characteristic of the man who devised both means and measures by which it has achieved the proud distinction of being among the best and safest in the world. In politics Mr. Murphy is a staunch and uncompromising Republican. Locally his zeal has been manifest for many years, he having done yeoman service for the party in his ward—the Sixteenth—on more than one occasion. He has also been a delegate to numerous conventions and otherwise expressed his appreciation of Republican principles, but he has never permitted his name to be mentioned in connection with any public office or emolument.

B. W. McCarey.

IT is not necessary for a man to climb to the highest pinnacle of fame in order that he may be properly appreciated. Many indeed are the sturdy and humble lives which have given to us the felicitous picture of a career full of usefulness and worth, an example to be followed

and admired. It is rather to what a man does than what he is that we look in our desire to form a conservative opinion of his moral as well as material weight. The man to whom a certain piece of work or duty is given to perform, and who, no matter how trivial the matter may be, carries it out with as great a nicety and dispatch as he might have observed in the fulfillment of a more important order, shows his absolute sense of duty, and is therefore to be trusted. It is indeed the little things that count in our material lives, and which as a sum total cry out for or against us in our struggle to achieve. It is wise, then, not to forget the day of little things and to acquire that con-



B. W. McCarey.

servatism and concentration in their doing that is beyond the sphere of even momentary question.

The subject of the present sketch, Mr. B. W. McCarey has been engaged in active train service for one of our extensive railroad systems for over twenty years. In no walk of life is there greater demand for those characteristics already alluded to than in railroading, where upon the accuracy and promptness of officials depends the life and safety of many thousands of people daily. Such in fact has been the case with Mr. McCarey, who from a painstaking youth has developed into a man to whom these necessary attributes are now as second nature. Gradually then, but surely, he worked along the lines of promotion until he became the conductor of a passenger train in 1883 and has maintained that position ever since.

Mr. McCarey is a native of the state of Wisconsin having been born in Appleton on the 13th day of December, 1859. He is a son of James and Isabel McCarey. The former is still living, but the latter died in the month of January, 1897. He acquired his education in the parochial and public schools of his native city. Mr. McCarey was married to Miss Julia A. Maloney on June 30, 1885, the union resulting in a family of five: Mary Lillian, born in Antigo, June 24, 1886; Edmund Bernard born in Antigo March 24, 1887, died at Antigo June 15, 1897; Arthur James, born in Antigo, September 9, 1888; Earl Vincent, born in Rhinelander January 18, 1893, and Mabel Isabelle, born in Rhinelander May 23, 1895. Mr. McCarey, who has been a resident of Rhinelander for a number of years past, is a member of the Order of Railway Conductors, Catholic Order of Foresters, and Catholic Knights of Wisconsin.

Hon. Frank McDonough.

FRANK M'DONOUGH, one of Eau Claire's most prominent and successful manufacturers, and the founder of the McDonough Manufacturing Company, was born at Ingersoll, Canada, on April 2, 1846, and is the son of Dennis and Rosa (McScoy) McDonough. His earlier years were spent in laboring upon his father's farm, a few months during the winter alone being devoted to educational purposes. Completing this sort of an education while still a youth, he at once entered the world of business, and learned the trade of millwright.

When about seventeen years of age, Mr. McDonough came to Wisconsin and settled in Eau Claire, where he at once entered the employ of Chapman and Thorp as a millwright. He also remained in that capacity with the Eau Claire Lumber Company, who were successors to Chapman and Thorp, continuing in their employ for over twenty years, during which period he advanced to the superintendency of and a part ownership in the concern. Mr. McDonough had barely been three years in the employ of the company before his services became of such remarkable value that he was advanced to the position of manager of the saw-mills, continuing to devote his time and experience to that department, and by so doing, adding largely to the financial success of the firm. In 1878, when a little past thirty years of age, he purchased an interest in this company, and was for ten years subsequently one of its most active and potent forces. During this entire period, as millwright, manager, and owner, he developed a reputation for ingenuity and ability which the efforts and

energies of a lifetime but seldom are enabled to secure. When, in 1888, the entire plant of the Eau Claire Lumber Company was sold, Mr. McDonough at once turned his attention to other fields of enterprise, founding the McDonough Manufacturing Company, which was established for the purpose of building and equipping saw-mills.

Having decided upon his line of action, he at once set to work, and in the fall of 1888 began the erection of the company's buildings upon their present site. The sole object and intent of this concern is, not only to construct first-class machinery for saw-mills, but to also erect the entire plant, so that, when complete and turned over to the proprietor, everything is in readiness

Frank McDonough.

for immediate use. It was certainly a novel idea, as well as an innovation in the ordinary routine methods previously adopted, and the great success of the undertaking, from its inception, was undoubtedly entirely due to the intimate knowledge of the business displayed by Mr. McDonough.

The company, which organized with a capital of $100,000.00, has gained steadily in popularity and success, and it is a pleasing as well as remarkable fact to note that, young as it is, it has to its credit the fact of having already erected saw-mills in nearly every State in the Union, including some of the very largest plants in the country. Mr. McDonough has a large plant at Eau Claire, where employment is given to over one hundred and thirty men. In addition to his connection with this company, Mr. McDonough is interested in the Street Railway and Light and Power Company, of Eau Claire, being one of the directors of that corporation. He is also a stockholder in the Chippewa Lumber and Boom Company, and has served as President of the Eau Claire Board of Trade, and Vice-President and Treasurer of McCord Lumber Company, of West Superior, Wisconsin.

Politically, he is known as a staunch Republican, and as such served his constituency in 1892-93 in the State assembly. He has also been the recipient of other marks of respect and confidence at the hands of his fellow-citizens, having served for twenty-two years as a member of the school board, twenty years as a member of the city council, and also for a considerable period as president of the Eau Claire Board of Trade.

Mr. McDonough was married on September 28, 1866, to Miss Jennie Horan, a native of Dereham, County of Oxford, Canada, and the union has been blessed with five children, Frank T., now associated with his father in business, Katharina, Pansy, Gilbert T., and Violet. Both Mr. and Mrs. McDonough are members of the Roman Catholic Church.

M. G. McGeehan.

THE subject of this biographical sketch was born in Canada, April 18, 1857, and was educated in the common schools at that time designated as the "Christian Brothers' School." When but a mere child, barely eleven years of age, he removed with his parents to the United States, settling with them in De Pere, Brown County, Wisconsin. Here he attended the public schools for between three and four years, after which, his parents being unable to afford him any further assistance towards establishing himself in a permanent business career, he started out to carve a way for himself. His first efforts in this direction were made in the lumber regions of Northern Wisconsin, where he worked in the woods and "drove" the rivers until he was twenty-four years of age. He was married in the month of May, 1882, and settled at Florence, Wisconsin, where he entered upon the hotel business, in which he remained actively engaged until 1885. In the latter year he disposed of his interest at Florence and removed to Hurley, Wisconsin, where he became engaged in the same kind of business. In 1890, however, he disposed of his interest in the hotel at Hurley and engaged in the handling of flour and feed, carrying also a stock of brick, coal, lime, and general building materials. In addition to this, he carried on an extensive logging business, furnishing large quantities of timbers to the different mines in that locality, and in this particular

line of work he still remains. He is, however, also connected with the New York Life Insurance Company, as its local representative at Hurley. In 1891 Mr. McGeehan was elected a member of the town board, to which position he was again returned in 1892. In the latter year he was elected to the Wisconsin Assembly as representative from Ashland County. His principal object in going to Madison was to arrange for the

M. G. McGeehan.

division of this territory into two separate counties, and as a direct result of much protracted effort on his part this undertaking was accomplished in the passage of a bill drafted by him, setting aside that portion of which Hurley is now the county seat, which has since been known as Iron County. What made the work accomplished by Mr. McGeehan at this time as more particularly pronounced and satisfactory, was the fact that a similar bill had been introduced at the three preceding sessions of the legislature, at each of which, owing to bitter and persistent opposition, it had met an overwhelming defeat. Such a result was greatly deplored by many of the people residing in Hurley and vicinity, the prevalent opinion among whom was that such a move could not fail to do lasting good to the community. That their judgment was eminently correct has since been amply verified. Mr. McGeehan was elected chairman of the town of Vaughn in 1893, and was appointed postmaster of that place in October of the same year. He has five children living, three daughters and two sons.

James McIver.

JAMES M'IVER was born in County Armagh, Ireland, January 6, 1836, and is a son of Patrick and Elizabeth McIver. When but nine years of age, he removed with his parents to Scotland, in the public schools of which country he received his education. After the death of his father, which occurred in 1855, he went to England, and learnt the iron trade in that country. There, also, he first became acquainted with Miss Sarah A. McCartin, a lady of excellent education, and teacher in the common schools of the country, to whom he was afterward married. Mr. and Mrs. McIver came to the United States in 1861, locating at first in the city of Philadelphia, where he at once found employment in one of the large iron factories of that city. In the meantime, he was devoting all of his spare moments to the study of law, continuing to do so even after his removal west to Milwaukee, to which city he moved in 1870. Upon arriving there, he located in Bay View, where he also procured a situation in the rolling mills. Thus he continued to live and learn, until in April, 1873, he was elected justice of the peace, and in the fall of the same year was selected by his constituents to serve in the State legislature of 1874. In March, 1892, Mr. McIver met with a severe loss in the death of his wife, by whom had been born to him six children. One of these is dead, while one son, Felix, is married, and resides in Minneapolis. There are also two daughters teaching in the public schools in Milwaukee, while two other daughters are filling positions of honor and trust in the same city.

James McIver.

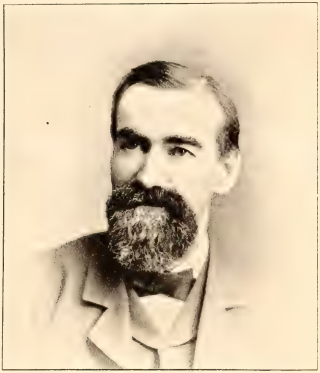
His present wife (nee Mary L. Carroll), is a charming lady, who for a number of years was a highly respected and successful teacher in the public schools of Milwaukee.

In 1871 Mr. McIver called a meeting of the Catholics residing in Bay View, to take action regarding the erection of the present church of the Immaculate Conception, of which congregation, by the way, he was secretary and treasurer for many years. He was also actively interested in this undertaking in many different ways, collecting a considerable portion of the money required for the erection of the structure, taught the first altar boys to serve at Mass, and organized and taught the first choir their duties in connection with the services, and was conductor of the same for several years. In 1876, when the School Board of Bay View permitted the reading of the Bible in the public school, which caused considerable ill-feeling throughout the district, he took an active part in the suppression of that practice, and fought valiantly and openly for that condition of affairs so promptly and emphatically endorsed by the people of the State at the subsequent election. Mr. McIver has, in fact, been an active, energetic and public spirited citizen, who has given vent to a liberal disposition in a most unostentatious manner and contributed often and largely towards numerous commendable benefactions. As a public man, he was at one time State President of the Order of Ancient Hibernians, which position he maintained for many years, and, besides, organized branches of that Order in Racine, Kenosha, Janesville, Oshkosh, and several other of the more important towns throughout the State. He has also held the position of secretary and treasurer for Branch 45 of the Catholic Knights of Wisconsin for the past eleven years, and still maintains the office of justice of the peace. He was police justice of Bay View before that village was annexed to the city of Milwaukee, and has for many years been so generally recognized for his thorough appreciation and understanding of the law, that he has been strongly urged to make application for admission to the State Bar, for which position he is most admirably adapted. Although he can by no means be classed as a teetotaler, Mr. McIver has ever been regarded as a most abstemious man, who although appreciating most thoroughly the effects of social intercourse, cares but very little for the exhilirating influence of stimulating beverages. He is also fond of tobacco, but uses it only in but moderate quantities.

A period of many years has past and gone since Mr. McIver first assumed the functions and responsibilities of a Justice of the Peace, yet so impartial have been his renderings, so unqualifiedly well has he fulfilled the minutest details of that important office, that his numerous constituents are unanimous in expressing the hope that he may be spared to maintain it for still many years to come.

Maurice McKenna.

MAURICE M'KENNA, the subject of this sketch, is a son of Maurice and Mary (Mullane) McKenna, who were natives of County Kerry, Ireland, and whose birth-place and residence until they removed to America was close to the beautiful and world-famed lakes of Killarney in that County. After a stormy voyage of seven weeks in a sailing vessel, they landed in Boston, Massachusetts, in 1832. On May 31, 1846, the subject of this sketch was born at Springfield, in the State of Massachusetts, he being the eighth of twelve children. In his infancy his parents removed to the town of Cambria, Niagara County, New York, where at the age of six years he first attended the common school of this township, reading in the Second Reader on his first day at school. In October, 1854, the family removed to Fond du Lac County, Wisconsin, settling on a wild and virgin farm in the town of Eldorado, and about twelve miles west of Fond du Lac, the county seat. Here our subject was educated in school district No. 4 of this town, until at the age of sixteen he passed a satisfactory examination and was admitted to the High School of the city of Fond du Lac. He attended this school in the spring term of each year, assisting his father on the farm during the harvest season and autumn, and in the winters teaching in the district schools, thus earning the money necessary to pay his expenses while attending the High School, and keeping up with his class, although attend-



Maurice McKenna.

ing said school but one term in each year. He was in the graduating class of the High School when he decided to enter the military service of his country, and on May 21, 1864, he enlisted at the city of Milwaukee as a volunteer in Company I, Thirty-ninth Wisconsin Infantry. He was in the engagement with General Forest on August 21, 1864, when that daring and confederate officer made his dash and raid into Memphis, Tennessee. After breaking through the Union lines and entering the city, Forest was compelled to retreat, and Mr. McKenna was with his regiment in the pursuit of the confederate cavalry. He was also on an expedition with supplies up the St. Francis River, when the boat transporting them struck a snag and sank in the river. On the way up the Mississippi River back to Memphis, while making a landing to take on wood, the expedition was fired at by a band of guerrillas, several being killed and wounded. The party subsequently effected a landing and pursued the enemy, who, however, had quickly beaten a retreat. Mr. McKenna, having served his time, was mustered out at Milwaukee with his regiment, and received an honorable discharge. The service in which his regiment was engaged comprised a portion of the campaign of General William T. Sherman on his memorable march to the sea. Shortly after being mustered out, Mr. McKenna received from the War Department a personal communication courteously acknowledging the efficient and patriotic service of his regiment. This communication, containing the autographic signature of President Lincoln, is still in his possession and very highly prized.

In 1868, at Chicago, Illinois, Mr. McKenna published a volume of poetry entitled "Elva Lee and Other Poems." In 1890 he published a larger volume entitled "Poems, Rhymes and Verses," which received flattering notice from high sources, and which was in the library of the Wisconsin State Building in Chicago at the World's Columbian Exposition in 1893. At the request of a committee of citizens of Fond du Lac, he also prepared and read the lines on the celebration in that city of the centennial of the inauguration of President Washington.

In 1870, Mr. McKenna was elected clerk of Fond du Lac County, and was twice reëlected to this position, each time with an increased majority, and serving in all six years, proving an efficient officer. With the exception of about two years' residence in the State of Iowa, he has lived ever since 1854 in Fond du Lac County. In 1876 he was elected a member of the Board of Education of the city of Fond du Lac, serving as such for a term of two years. He has also been for ten years a member of the Board of Supervisors of Fond du Lac County, representing the First Ward of the city of Fond du Lac. For the last four years he has been, and still is, chairman of that body.

At his last election, June 7, 1898, to this place, although Mr. McKenna is a Republican, and although the thirty-two members present of this board, voting for chairman, were politically evenly divided, there being sixteen Republicans and sixteen Democrats, still he was complimented with an unanimous rising vote by that body. He is the only person in the history of Fond du Lac County who has ever been elected to this office without opposition, no matter what the political complexion of the board may have been.

Mr. McKenna is a lawyer by profession. In 1865 he began the study of law in the office of Messrs. Blair and Colman, and the next year in the law office of Mr. Henry F. Rose in the same city. He was admitted to the bar in the circuit court of Fond du Lac County in June, 1876; to the supreme court of the State of Wisconsin, October 12, 1886, and to the district and circuit courts of the United States, July 12, 1887. He enjoys a large and lucrative practice in the county of his residence as well as in many other counties of the State, and he has successfully tried cases in courts of record in Illinois, Michigan, Minnesota, Iowa and Kansas, as well as in the courts of the State of Wisconsin.

Mr. McKenna is a member of a number of Catholic and other organizations, among them being the Ancient Order of Hibernians, Catholic Knights of Wisconsin, Grand Army of the Republic, and Wisconsin Academy of Science, Arts and Letters. On August 19, 1875, he was married to Miss Nellie Fagan. They have an interesting family of two daughters, Minnie and Nora, a third one, Estella, having died December 28, 1895, when but a few months more than six years of age, and is buried in the Catholic cemetery of Calvary, near the city of Fond du Lac.

Thomas J. Neacy.

THE subject of the present sketch, Mr. Thomas J. Neacy, has been general manager of the extensive manufacturing establishment of the Filer and Stowell Co. of Milwaukee for a number of years past. He was born on January 17, 1848, at Dunmahon, County Louth, Ireland, his father being Laurence Neacy of that place, and his mother Miss Rose O'Byrne of Salterstown, also in the same county. His education first and last was almost entirely acquired in the schools of his native place, where he attended the Hagerstown National School until sixteen years of age. Though a reasonably studious youth and always exhibiting a proper desire

to acquire knowledge, he also was distinguished for much activity and energy in other directions, and while a school boy, was noted as a leader in sports as well as for many boyish pranks, for which, in the home town, his name is still famous.

When in his eighteenth year, Mr. Neacy came to America and Wisconsin, locating at East Troy, in this State, where he at once entered upon a course of study at the East Troy High School. At a later date he also attended the Spencerian College in Milwaukee, completing a course in commercial studies at that institution. Having now reached his twenty-second year, he engaged in the active duties of a business career, entering the employ of the Filer, Stowell Co. as an apprentice, and with that institution, in one capacity or another, from then until the present day he steadfastly remained. But few in the city of Milwaukee or State of Wisconsin, for that matter, have a better record for so short a period of time as the subject of this sketch. From the lowly position of an apprentice he, by perseverance and strict attention to business, gradually worked his way onward and upward until he assumed the onerous and responsible position of general manager of one of the largest and most important of Milwaukee's numerous manufacturing concerns, in which, also, he is largely interested, owning one half of the stock. There is no concern of this kind in the Northwest that has acquired a more enviable and extended reputation in its own peculiar line than has that of the Filer and Stowell Co., and in connection with this, it is but right as well as highly gratifying to note that it is owing to the energy, perseverance and business tact of Mr. Neacy that is largely due the growth, prosperity and enviable notoriety obtained by that concern during its existence of forty years.

Thomas J. Neacy.

Mr. Neacy was married on April 16, 1885, to Miss Mary Conway of Milwaukee, and together they occupy a very desirable and pleasant home on Queen Anne place on the west side of the city. Mr. Neacy is a great admirer and advocate of the Temperance cause, he having taken the total abstinence pledge when but eight years of age, to which he has remained faithful ever since.

Hon. John Noonan.

IF there is one thing perhaps more than any other to which the average well intentioned American citizen likes to refer and upon which he honestly as well as consistently loves to dwell, it is that absolute absence of show and ostentation which marks the onward and upward progress of his equally so or even more fortunate fellows. By some it has ofttimes been alleged, and by many it is doubtlessly believed, that the American is prone to bluster and boast—unnecessarily so, in fact—while in truth his only attempt at doing so (if it can thus rightly be termed) is in a plain, sturdy, determined allusion to that condition of personal equality and absolute freedom of action and of speech which is his inalienable right as a native born or adopted citizen of the country. And it is in every respect a condition of which he may at all times feel justly proud. This fact, at least time is still proving in the thousands upon thousands who annually emigrate to America, to make a part of its industrial and social systems, and sinking the individual characteristics known but to their fatherland, become heart and soul one of that grand amalgamation which is fast approaching its place as first and foremost among the nations of the earth. To a certain few it has ever been a subject of wonder that one could willingly transfer his allegiance from his native to his adopted land, and yet how many instances are there of men who in doing so have done honor to both, and who, unhampered by endless limitations and restrictions, which barred his way and fettered his actions at home, found in this new field the proper scope for his ambition, the helping hand, the friendly recognition, the generous assistance which genuine merit can always find. It is, sometimes, through such means that the power within the man, his greatness and ability, have first been made known to those dwelling in the land of his nativity; and then, while mourning his loss as loyal subject, associate or fellow country-

man, they at least feel proud of the fact that he at once belonged to them, and never fail to honor him for what he may have done. Nor do all such instances, nor even a majority of them, for that matter, apply to but the most exalted achievements. There are other conditions equally satisfying, fully as desirable, when a man's sphere, though necessarily limited, earns for him an abundance of returns in the well merited appreciation of those who know him. To expect more than this,—to fill the part allotted in life's drama,—were too much, even ungracious in the face of the fact that we are all,

Hon. John Noonan.

to a great extent, creatures of chance. Hence Thomas Heywood has most truly said: "The world's a theater, the earth a stage, which God and nature do with actors fill;" as such, therefore, must we fulfill our parts unquestioningly and as well as the power within us for so doing will permit of.

The subject of the present sketch, the Hon. John Noonan, is one of those who, although of alien birth, has striven with and conquered his destiny in America. He was born in Ireland in 1846, but was brought by his parents to the United States during the following year. Upon arriving they immediately started West, locating permanently in Chicago, in which city Mr. Noonan remained until eighteen years of age. After learning the machinist trade he in 1867 removed to Oconto, Wisconsin, where he entered the employ of the Oconto Company, and there he has remained ever since. Mr. Noonan soon proved himself a first-class and reliable artisan, as a result of which he was given complete control of the company's mills at Oconto, Wisconsin, and Bay de Noque, Michigan. He was also called upon to fill other responsible positions, being chief of the Oconto fire department or alderman for twelve consecutive years. He retired from the mayoralty in 1894.

Mr. Noonan was married to Miss Mary Moroney in 1869, and the result of that union has been a family of seven children, four boys and three girls. One daughter is now a professed Sister of Notre Dame, and one son, Herbert, is a member of the Society of Jesus, and is located in Florissant, Missouri.

Mr. Noonan is at present county president of Division No. 1, Ancient Order of Hibernians. From 1884 to 1896 he was a trustee of St. Joseph's parish, and as such took an active part in the building of the new church which was completed in Oconto in 1897. Politically he is a staunch Democrat, and has attended all of the state conventions as a delegate since 1890.

Patrick Henry O'Brien.

PATRICK HENRY O'BRIEN was born in the mining village of Phoenix, Keweenaw County, Michigan, and was raised in the copper region of the Upper Peninsula of that State. His earlier education was obtained in school at Calumet, where he remained as pupil until fourteen years of age. He then entered upon an active business career as workman in a copper mine, at which he continued for nearly three years. He then entered the High School at Calumet, where he completed his studies, graduating with honors at the age of nineteen. For a couple of years following, Mr. O'Brien taught school, after which he entered the Law Department of the Northern Indiana Normal School at Valparaiso, Indiana, from which institution he graduated and was admitted to the bar in April, 1891. During the month following, he located at Superior, Wisconsin, and has been a resident and practitioner there since that time.

Shortly after locating in Superior, Mr. O'Brien formed a partnership with H. J. Loud, under the firm name of Loud and O'Brien, doing a very excellent and extensive business. This firm was dissolved in May, 1896, after which he associated with him Mr. John H. Vaughn, his present partner, under the firm name of O'Brien and Vaughn.

In a quiet and unobtrusive manner, Mr. O'Brien has succeeded in making himself both prominent and popular throughout the section in which he has resided for a number of years past. A staunch Catholic and firm upholder of all of the tenets of that Faith, he still exhibits a broad-mindedness of character, which has

won for him the friendship and esteem of people in general, no matter to what denomination they may belong. As a public orator, he has also gained considerable reputation, and is in fact in much demand, having made himself exceedingly popular throughout the Upper Peninsula, where his speeches have always been looked upon as a feature at every public gathering of importance.

In the field of politics, where are to be found so many questions of a vexed and uncertain character, Mr. O'Brien is regarded as an advanced and even radical

P. H. O'Brien.

Democrat. This assertion may indeed be said to have been emphasized by his attitude during Mr. Cleveland's last term as President, during two years of which period he affiliated with the People's Party. Since the retirement of President Cleveland, however, he has returned to his first love, always having unlimited confidence in the ability of the people to manage and control their own affairs.

The present firm of O'Brien and Vaughn, of which he is the senior partner, is engaged in what is commonly known as general law business, but makes a specialty of damage suits for personal injury, and have to-day undoubtedly the distinction of maintaining the largest clientage in this particular channel of professional duties at the head of the Lakes.

Mr. O'Brien was united in marriage to Miss Bessie Kelly of Ottawa, Canada, on the 23d day of June, 1897.

J. L. O'Connor.

DR. O'CONNOR was born at Hartford, Washington County, Wisconsin, on a farm and was educated in the country school district of his native place, and the High School of Hartford, Wis. After having completed a course at the High School he divided his time between teaching and working on the farm and doing day labor on the railroad and at other employment.

In 1876 he entered the Wisconsin State University, through which, by his own exertions and such assistance as his parents could afford him, he continued his studies in all for nearly five years, graduating from the law department of the State University in the year 1881.

He located in the practice of law at Madison, Wis., selecting that place, as he expressed himself, "because of my poverty," which fact of course made it impossible for him to own a library necessary for the proper conducting of a law business. In fact at that time his entire possession in the way of books consisted of an old copy of the Revised Statutes which was presented to him by a personal friend. By locating in Madison, however, he

J. L. O'Connor.

overcame the difficulties of attempting the practice of law without an ample library, as there he had ready access to the great law library of the State, where he spent much of his time in further preparing himself for the duties of his profession during the waiting, or as

it is sometimes designated "the starvation period" of his profession.

In 1884 he was nominated by the Democrats of Dane County, without opposition, for the office of District Attorney, and was elected with the entire county ticket. Two years later he was renominated, and thoroughly canvassed the county, appealing to the law-abiding element and the taxpayers of the County for their support, based upon the successful performance of his duties during the first term, and although the balance of the ticket was most gloriously defeated by a majority ranging from 500 to 2,000, he was again reëlected to fill the duties of that important position.

In 1887 Mr. O'Connor formed a partnership with R. M. Bashford and T. A. Polleys, this partnership relation continued until the fall of 1896.

In the famous campaign of 1890 Mr. O'Connor was the nominee of the Democratic party for the office of Attorney General of the State, and with the balance of the ticket was elected. He was reëlected to this office in 1892, and held the office in all for four years.

Prior to these events, however, that is, towards the latter end of 1889, Mr. O'Connor was married to Anna L. Wood of Madison, Wis., and it was during his absence on his wedding tour that he was without any knowledge whatever of the matter elected city attorney of the city of Madison. During his incumbency of this office, several of the aldermen and the chief of the fire department were accused of boodling in the purchase of hose for the fire department. On the strength of the evidence produced in these cases Mr. O'Connor brought impeachment proceedings, in the doing of which, however, he met with violent opposition on the part of the daily press as well as the friends of the accused aldermen. But he sturdily maintained his position, and so thoroughly did the defendants become convinced of the fact that he was in deadly earnest that they secured the very ablest counsel the city afforded to assume charge of their case. The result of the trial fully vindicated Mr. O'Connor in the position he had taken, as it resulted in the impeachment of the chief of the fire department and two aldermen upon the charge of bribery.

It was during his term of office as Attorney-general that Mr. O'Connor acquired a position of prominence for so young a man among the members of the bar (he is the youngest that ever held that office in the state) who watched with growing interest his seemingly unequaled contest against the most brilliant and erudite minds in the profession. It was during his administration, in fact, that the noted treasury cases involving nearly a million of the people's money were tried. In each of these cases though bitterly contested the decisions were favorable to the prosecution, and when carried to the Supreme Court of the State for final disposition, that court affirmed the findings of the lower one. So intense was the feeling in regard to these trials, so many personal interests were involved, that some time later an energetic effort was made by both Democrats and Republicans to reimburse the several defendants with at least a portion of the moneys refunded by them to the state. But this nefarious scheme was also defeated by means of an able argument made by him before the Joint Committee on Claims.

Mr. O'Connor is at the present time the proud and happy father of three sturdy sons, Arthur, Clarence and Jerome.

M. O'Malley, M. D.

THE subject of this sketch was born at Westport, Dane County, Wisconsin, in October, 1858. As will be seen by the following, he was favored by special advantages in laying a well-grounded foundation for the life work of a professional man. During his earlier years, he attended the public schools, acquiring general proficiency in all of the branches pertaining to a common school education. Well grounded, then, in all of the elementary

Dr. M. O'Malley.

departments, he, when fourteen years of age, entered the Sacred Heart College, at Watertown, Wisconsin, where he devoted three years in pursuit of the higher branches. Completing his course at Watertown, he then entered Niagara University, New York, where he

devoted six years to the classical course. Finishing his philosophical studies in 1882, in addition to a fair knowledge of the Latin, Greek, and French languages, he then returned to Wisconsin and the Sacred Heart College at Watertown, where he remained as professor of Latin for one year, at the same time devoting all of his spare moments to study. In the summer of 1883, he accompanied his father on a trip to Europe, and while in Edinburgh, Scotland, first conceived the idea of taking up medicine as a profession. Even then he was slow and cautious in making a final decision as regarded his life's work, so that it was not until 1885 that he arrived at a definite understanding in regard to the matter, and began the study of medicine in the office of the late Dr. William Fox, of Milwaukee.

In September of the same year, he entered Rush Medical College, of Chicago, and took the longest and most thorough course at that time given in that institution, remaining at the college and Cook County Hospital during his summer vacations, in order that he might obtain all the practical information these institutions were offering. While in Rush Medical College, he was appointed assistant in the clinic of the late Professor Gunn, then chief surgeon of that institution. During his second year at the college, he was chosen pro-sector by Professor Charles T. Parkes, then professor of anatomy, and often spent till one o'clock in the morning alone in the college, working out some difficult dissection on a body, which Professor Parkes would use in his lecture before the students next morning. By an almost unanimous vote of his fellow students, he was elected president of the class of 1888, consisting of one hundred and forty-two graduates, and began the practice of his profession in April of the same year, in Milwaukee, Wisconsin. Since that time, his practice has steadily as well as rapidly increased, until he has been compelled to admit that the life of a physician is one continuous round of labor and anxiety. Dr. O'Malley has on several occasions been requested to occupy a professor's chair in the medical college of this city, but has always declined, feeling that it is impossible for a physician engaged in general practice to do justice to his patients, and at the same time devote himself to college work.

Dr. O'Malley was married in June, 1890, to Elizabeth Sweeney, of Watertown, Wisconsin. In the spring of 1894, accompanied by his wife, he made a pleasure trip through the Western States and Old Mexico, where he gained much valuable information regarding the different health resorts for persons suffering from pulmonary troubles. The knowledge thus obtained has also proved of great assistance to him in his practice, enabling him from practical observation to direct patients in selecting the different altitudes and atmospheres for their individual conditions. Dr. O'Malley is at the present time living in the same locality where he started practice nearly ten years ago, and with justice prides himself on having one of the best family practices in the city.

W. B. Quinlan.

AMONG the younger generation of men who quietly and unostentatiously are making enviable history for the state of Wisconsin as well as building up an enduring and commendable reputation for themselves, is the subject of the present sketch, Mr. William Barclay Quinlan of Marinette. He has in addition to this the distinction of being a native of the state, having been born at Pewaukee, Waukesha County, on the 24th day of March, 1869. Mr. Quinlan is a son of Thomas Quinlan, a native of County Cork, Ireland, who, learning of the many material advantages afforded in the rapid development of the

W. B. Quinlan.

western hemisphere, emigrated to the United States when but nineteen years of age. Upon his arrival in this country, Mr. Quinlan at once proceeded west and located in the city of Milwaukee, remaining there until 1866, when he removed to Pewaukee, Wisconsin. There he embarked in an active business career in which he succeeded to such an extent that after thirty years of diligent application to the duties pertaining to his calling, he was enabled to retire permanently and enjoy pleasures of a

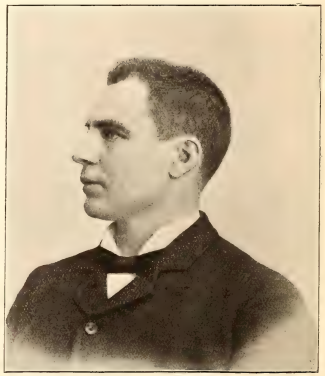
well earned and merited rest. The mother of William Barclay Quinlan, whose maiden name was Anna Elizabeth Coleman, was also a native of Ireland, having been born in the county of Sligo. Her associations with this country also date back to an early period in her existence, she having come to the United States with her parents when still but a very young child. They at first located in the city of New York, but later removed West, locating permanently in Waukesha, Wisconsin. It was in the "Spring City" that she subsequently met Thomas Quinlan, and there she was married to him on the 12th day of October, 1863. She died on January 10, 1880.

The youth of William Barclay Quinlan was spent, like that of a majority of boys of his day, in acquiring the elementary part of an education which was afterwards to prove the basis of his life's work. He then became a student at the High School in Pewaukee, graduating from that institution with the class of 1887. Naturally of a studious and persevering turn of mind these characteristics were amplified and strengthened by the fact that he had already fully decided upon the law as his future profession and hence readily appreciated the necessity for cultivating these mental qualifications of assimilation and retention which are such invaluable qualifications in one of that calling. Having there completed his scholastic course at the High School, he at once entered the office of Carney and Ryan at Waukesha, with whom he remained as a student until the latter part of 1889.

Young Quinlan had evidently acquired a most proper appreciation of Pope's well turned adage: "Fools rush in where angels fear to tread." He recognized to a full extent the seriousness of the work before him and the absolute necessity of a proper and thorough understanding of the duties of his calling before launching his craft upon the fickle sea of chance. He believed in being on intimate terms of acquaintance with the vessel upon which he purposed risking his earthly all, and with laudable determination set forth to acquire what he might of the steerman's art the better to avoid those hidden dangers which ever confront the ardent and venturesome spirit in its efforts to advance. So, having obtained somewhat of a grasp upon his subject, he next entered the literary department of the State University, completing the English course in that institution in the month of June, 1892. Following this, he, in the fall of the same year, entered the law department of the University, from which after much diligent application he graduated with the degree of L.L. B. with the class of 1894. Following this he was sometime after admitted to the practice of his profession in the state bar, United States Circuit Court and Supreme Court of Wisconsin. Thus thoroughly prepared and equipped for the pursuit of his chosen calling Mr. Quinlan at once located in Marinette, Wisconsin, where in the month of February, 1895, he formed a law partnership with Mr. Charles C. Daily under the firm name of Quinlan and Daily.

Conrad K. Reichert.

DR. REICHERT was born in St. Lawrence, Washington County, Wisconsin, on December 5, 1855. His parents, John G. and Barbara Reichert, both natives of Bavaria, emigrated from that country to the United States in 1844, coming almost direct to Wisconsin. Young Reichert acquired his education in the public and parochial schools of his native city and Milwaukee, having removed to the latter place in 1868. Here, after graduating from the First Ward School, he entered the employ of John Traudt, who was at that time engaged in the dry goods business, remaining with him for nearly three



Conrad K. Reichert.

years. Subsequently, in 1871, he engaged in the wholesale leaf tobacco business, continuing to develop the same until 1879. In that year he took as a partner Michael A. La Boule, the firm name becoming Reichert and La Boule, and as such it has since remained, and at present is acknowledged to be one of the largest and best known houses of the kind in the West. Aside from this, however, Mr. Reichert is largely interested in Milwaukee real estate and Colorado mining properties.

In 1877, Mr. Reichert was married to Miss Susan La Boule, of St. Lawrence, who is a sister of the Rev. Joseph

S. La Boule, John La Boule and Michael La Boule, of Milwaukee. Mr. Reichert was an active factor in bringing about the erection of the new St. Michael's Church in Milwaukee, he being a prominent member of the congregation and one of the trustees of the parish. He resides on Highland Boulevard. Mr. Reichert's father still lives in the city of Milwaukee and is a member of St. Joseph's congregation. His mother died about twenty-five years ago.

Anthony V. Romadka.

AMONG those who have been long and prominently identified with the Catholic cause in the city of Milwaukee is the subject of this sketch, Mr. A. V. Romadka, a member of the well-known firm of Romadka Brothers of that city. He was born June 13, 1839, at Sedelcan, Bohemia, Austria, and in the schools of his native country he was also fortunate in obtaining an excellent education. In 1853 his parents, Wenceslaus and Mary (Hashek) Romadka, emigrated to the United States, young Anthony accompanying them. Upon arriving he immediately struck out for himself, locating at first in Cleveland, Ohio, where he remained for about a year, learning the trade of a stone-cutter. He then removed farther west to Milwaukee, where he acquired some knowledge of the carpenter trade. In 1862 he entered into another field of usefulness, having obtained an appointment with the Prairie du Chien Railroad as timekeeper, his duty being to note the arrival and departure of all trains at the company's principal station, which, together with the company's shops, was located on Third street and St. Paul avenue. After serving for some time in this capacity, he went to Cincinnati, Ohio, and obtained employment in the shipyards at that place. In the meantime his brother Charles had become interested in the trunk business, and, recognizing the many possibilities for the future of that industry, obtained an option on the already established business of John Cocop, and invited his brother Anthony to join him in the enterprise. As a result of this, Anthony Romadka severed his relations with the shipyard people at Cincinnati, returning to Milwaukee in 1864, when he immediately entered into partnership with his brother, under the firm name of Romadka Brothers. From this time on the affairs of the concern prospered in the most gratifying and satisfactory manner, and before the close of the following year, besides the business already acquired on Broadway (then Main street), they bought Mr. John Clark's business on Wisconsin street and on Grand avenue, and a few years later they purchased the Third street property.

Always a zealous and consistent Catholic, Mr. Romadka was much disquieted, upon taking up his residence in Milwaukee, to note that no provision whatsoever had been made for the spiritual care and direction of the Bohemians belonging to that belief, of whom there were now within the city's limits quite a number. This, of course, proved anything but satisfactory to a majority of them, who, owing to their want of familiarity with other languages, were thus debarred from many religious privileges to which, at home, under more satisfactory conditions, they had been accustomed. So he

Anthony V. Romadka.

set about arranging for the organization of a Bohemian congregation in Milwaukee which might be placed under the immediate personal administration of a priest of their own nationality. To this end a meeting was called, the Bohemian families from all around meeting there and holding a series of divine services at St. Joseph's Church under the direction of the Rev. Father Holzhauer, who was pastor of St. Joseph's and who kindly allowed them the use of his church. The Bohemian Catholic congregation once established, with the Rev. Father Zastera, of Chicago, as resident pastor, permission was granted by the Ordinary for them to hold services for the time being in old St. Peter's Cathedral on Martin street. In the meantime, however, they purchased a residence from Mr. Hozee on Jackson street for their pastor. The next progressive step taken by these people was in 1866, when they bought a lot on the corner of Sixth and Cherry streets, upon which, however, owing to a marked want of harmony among the members, a

church as intended was not erected. They next contemplated the purchase of an old Episcopal Church building on the east side of the city, but, owing to the Bishop's objection to that location, the project was dropped. Finally they purchased the corner lot on Fourth and Cherry streets, which property is at the present time occupied by St. Nepomucene Church.

But the efforts on the part of our subject for the advancement of Catholic interests among the people of his own nationality were by no means limited to this particular undertaking. Some years previously, while a resident of Cincinnati and a regular attendant at one of the Catholic churches there, Mr. Romadka joined the Young Men's Sodality, of which he became an earnest and active member. It was, indeed, through his energy and influence that this Sodality was organized in Milwaukee, he advising Father Lalumiere of the beneficial results accruing from the maintenance of a similar organization in Cincinnati. This Sodality is now one of the numerous organizations connected with the Gesu congregation, and is, in fact, regarded as one of the strongest and most active in the city. It was also before going to Cincinnati that he assisted in the organization and establishment of the Gesellenverein at St. Mary's, the name of which was afterwards changed to the Deutscher Maennerverein in 1858. In 1881, when the Rev. Father Van der Erden established a school society for the purpose of organizing a free school system in Milwaukee, he found an ardent supporter and zealous assistant in Mr. Romadka.

Timothy E. Ryan.

THE subject of the present sketch, Mr. Timothy E. Ryan, present postmaster of Waukesha, as well as a prominent and widely known member of the bar of that city, was born in the town of Greenwich, Washington County, New York, in the year 1859. Mr. Ryan is a son of Jeremiah and Johanna (Cronin) Ryan, both of whom were natives of the County of Tipperary, Ireland. They came together to the United States in 1849, settling at first in Troy, New York, but soon afterwards removed to the town of Greenwich, Washington County, New York, where Mr. Ryan found employment as foreman in an extensive lime business conducted by R. W. Loeber, with whom he remained for nearly a quarter of a century. Desirous, however, of improving his condition and advancing still more rapidly the interests of his family, Mr. Ryan removed West to Wisconsin in 1872, locating in Waukesha County, on what was then known as the Dorothy farm, which was located in the town of Pewaukee, where he died in December, 1887. His widow survives him and is still living on the old homestead

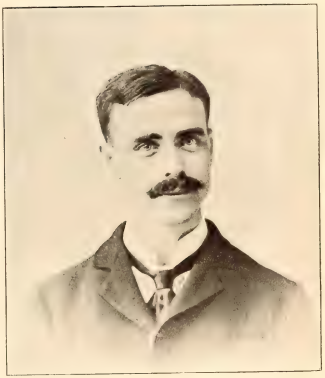
Young Ryan, who was a lad of thirteen years when his parents moved West, had already been given the advantages of an ordinary education in the public schools in Washington County, New York, and for some time, also, in Greenwich Academy, in the same state. Coming West, he continued his studies for a while at Pewaukee High School, and afterwards taught country schools for six successive winters, while one year he devoted entirely to the completion of a course at the Spencerian Business College in Milwaukee. This done, he began the study of law in the office of Van Dyke and Van Dyke in Milwaukee, with whom he remained for one year. He then entered the law department of the University of Wisconsin, where, after completing a course of two and one-half years, he graduated with the class of 1885. Having been admitted to the bar, he now formed a partnership with Judge P. H. Carney of Waukesha, continuing his business relations with that gentleman until 1889, when the connection was dissolved and he assumed similar relations with Mr. E. Merton of Burlington, Wisconsin, under the firm name of Ryan and Merton. These gentlemen at once established an office in Waukesha, and the business, as well as the partnership established at that time, continues until the present day. As a practitioner Mr. Ryan has been engaged in many important cases, most prominent among which were the Waukesha Pipe Line suits, which have created considerable interest throughout the country for some time past. Mr. Ryan was

Timothy E. Ryan.

appointed postmaster of Waukesha by President Cleveland on January 10, 1895, but that has not made it necessary for him to neglect his large law practice. In politics he has always been a staunch and outspoken Democrat, and as such was recognized by his party in the campaign of 1888, when he was nominated for attorney-general of the State. Cautious and conservative, yet liberal in his views, free from all taint of rabbidness or extreme partisanship, yet an energetic and tireless worker, he has in many ways proved of much value to his party, both as a counselor and campaigner. He is a prominent member of the Catholic Church as well as of the Catholic Knights of Wisconsin and the Catholic Order of Foresters. Mr. Ryan was married to Miss Mary E. Bannon of Waukesha, on October 5, 1887. Five children have resulted from this union, Margaret, Francis, Agnes Josephine, Paul Joseph, deceased, and T. E. Ryan, Jr.

Philip Sheridan.

DR. SHERIDAN is not only a product of the state of Wisconsin, but also of Green Bay, or at least of what has since become a part of Green Bay, having been born at Fort Howard on September 28, 1869. It was there also that he spent the early years of his life, attending as soon as practicable the public and parochial schools of Green Bay, where he acquired the elementary portion of his education. When sixteen years of age, Mr. Sheridan entered the Sacred Heart College at Watertown, Wis., remaining there for three years. Then an intense desire to forward his material interests in the world induced him to discontinue his studies and almost immediately set forth for the mining regions of Lake Superior, to which section of the country many venturesome spirits were at that time wending their way, following as it were the pace set for them by thousands of hardy pioneers who had already established themselves in that particular locality. There he prospected extensively as well as successfully, one of his first undertakings being the development of the Sheridan mine at Iron River, Mich. Young as he was, his energy and business instincts made him a leader among men, and so in 1890 we find him organizing the Sheridan Mining Company at Escanaba, Mich. These earlier experiences were followed by others of increasing importance, and closely following upon his development of the enterprises already mentioned we find him engaged in a similar business in Northern Minnesota along the Vermilion and Mesaba ranges, where for two years he devoted almost his entire time to the location of mineral and timber lands both as a personal speculator and as a matter of business in behalf of others who had secured his services for that specific purpose. In 1891 Mr. Sheridan returned to Green Bay and there began to carry out in a practical manner the plans for his future career. He had, in fact, long before decided upon engaging in the practice of law, and now a suitable time having arrived, he entered the office of that well known and justly famed member of the profession, the Hon. Thomas R. Hudd, with whom he remained as a student for one year. He then entered the Law Department of the University of Wisconsin at Madison, graduating from there with the class of 1895. Following his graduation, he returned to Green Bay and was formally admitted to the bar. Then began the actual struggle



Philip Sheridan.

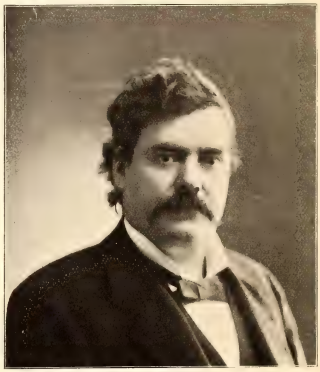
for a business existence; and here it was that the perseverance and dogged energy developed in his previous career among the mining regions of the north stood him well in stead. He opened an unpretentious office in Green Bay, where for several months following he conducted a successful and remunerative business. He then formed business relations with his present partner, Mr. William Lincoln Evans, and they have since practiced together under the firm name of Sheridan and Evans.

Mr. Sheridan's first law case did much towards establishing his reputation as a conservative adviser and successful practitioner—in fact, a safe man. It was the well-known action of the State of Wisconsin vs. Forsyth in which Mr. Sheridan was appointed by Judge

Hastings of Green Bay to take charge of the defense. The charge was one of gross criminality, and public feeling against the prisoner was exceedingly strong. So successful, however, did the defendant's lawyer handle the case that the verdict returned was merely for simple assault. The case in fact was fought most ably, as a result of which Mr. Sheridan acquired a most desirable reputation among the members of his profession throughout the state. Both as a progressive citizen and somewhat extensive property owner, Mr. Sheridan was one of the most active in agitating the union of Fort Howard and Green Bay, and in fact it may in all truth be said that his personal influence had much to do with the bringing about of that desirable arrangement. He is married and has a very pleasant and desirable home in the down town region of Green Bay.

Hon. P. J. Somers.

THE subject of this sketch was born in Waukesha County, Wisconsin, on the 12th day of April, 1850. For some years following he derived all of the benefits pertaining to a life of pastoral simplicity, living upon his father's farm. The parents of Peter J. Somers were both born in Ireland but came to America in 1837, some thirteen years previous to the birth of Mr. Somers. After remaining in New York for a brief period they started towards the West, finally locating in Wisconsin, settling at once at Menomonee, Waukesha County, where they resided for the rest of their lives. Having assimilated most of the educational benefits to be derived from a somewhat prolonged attendance at the district school, young Somers attended the Whitewater Normal School for three years, and subsequently an Academy. In 1872 he removed to Milwaukee, where he began the study of law in the office of the late Chief Justice Ryan; there he remained for two years, at the end of which time he was admitted to the bar. Since then he has practiced his profession continuously in the city of Milwaukee. Mr. Somers had not long been engaged in practice before it became generally understood that he was eminently well qualified for the professional duties he had thus early assumed; his ability was unquestionable. So energetic and painstaking did he prove and so trustworthy was he considered that he was elected city attorney of Milwaukee in 1882 and maintained that office for two years following. In the spring of 1890 he was elected to the Common Council from his ward by a large majority, though heretofore the ward had always been represented by a Republican; he was also during this period of service president of the Council. In the fall of 1890 he was nominated by the Democratic Convention and elected by a large majority to the office of Mayor, made vacant by the election of Mayor George W. Peck as Governor of Wisconsin. Mr. Somers was again nominated and elected to the Mayoralty in 1892. Before his term of office had expired he was elected to Congress from the Fourth District to complete the term for which John L. Mitchell had been elected in the previous fall, but upon which he had failed to enter owing to his election to the United States Senate. At the expiration of his term as member of Congress he declined renomination and reëlection, as his private business and law practice demanded his entire attention.



Hon. Peter J. Somers.

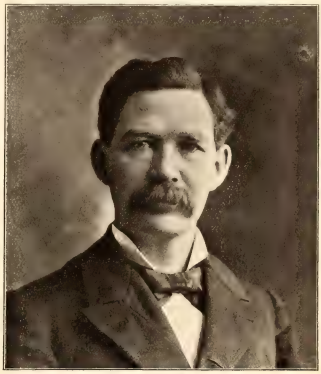
In 1878 Mr. Somers was married to Miss Catherine F. Murphy, a native of Milwaukee, and to them have been born eight children, five boys and three girls. As one intimately acquainted with him has been wont to remark, Mr. Somers has many of the elements of a successful and popular public man, and had he chosen to remain in public life, and but for the changing phases of political affairs, there is little doubt that he would have had a long lease of political power. His success in business has been very noticeable, while as a lawyer his reputation has long been well assured. As a speaker Mr. Somers also ranks high, being both logical and convincing, while a fund of latent humor seems ever ready at his command. His efforts in this direction are, in fact, spontaneous, and thus being entirely free from the labored attempts of the average orator are most highly appreciated. Mr. Somers in religion is a Catholic and in politics a Democrat.

John Toohey.

WE may watch with wonder and surprise the meteoric flight of some of unknown quality and position, notice their evident and striking success in the active arena of professional or business life, even be led to thinking well of their achievements, and yet, in and through all there is a measure of uncertainty—want of faith, as it were—which even our best wishes, and honest desire to do unequivocal justice to the person involved, is entirely beyond our control.

Somehow or another it has always been the fashion among men of mature judgment and conscientious principles to look for something more suitable in character, more positive, more actually real than the rush and glitter surrounding such a career, preferring them to those evanescent characteristics which mark the life and progress of one of less sterling and reliable qualities. In other words, then, we are proud to give honor where honor is due, feeling that in so doing our judgment will not be impaired, neither will our confidence be misplaced.

Among the younger, better known and most progressive of Milwaukee's active business men of to-day, is the subject of the present sketch, Mr. John Toohey, who, although having fully a decade to travel before arriving at the zenith of life, has already acquired a widespread and enviable reputation in his chosen profession. Mr. Toohey is a native of the Buckeye State, having been born in Greenwich, Ohio, July 6, 1856. The name of his father was Martin Toohey, and the maiden name of his mother Mary Cauley, both having been born in Tipperary, Ireland, where they lived for a number of years prior to coming to this country. Mr. Toohey is absolutely and emphatically a self-made man, the many advantages accruing to him as master of the intricacies of his profession being due entirely to his own energy and industry, as the education afforded him by his parents was, owing to unavoidable circumstances, limited to that to be acquired in the common schools. At an early age Mr. Toohey, having located in Wisconsin, entered the employ of the Bay View Rolling Mills, where he worked for a number of years and became a most reliable and skillful craftsman. In the meantime he labored assiduously, accumulating the necessary knowledge to perfect him for his chosen profession. In the undertaking he was finally successful, graduating from the law school of Wisconsin University in 1884. From that time his success has been uninterrupted and secure. He was elected District Attorney for Milwaukee County on the Republican ticket in the Presidential campaign of 1888, and was renominated for the same office in 1890, but, like others, made one of the many victims who were smothered in the overwhelming landslide experienced in that campaign as a result of the Bennett Law fight. While officiating as District Attorney of Milwaukee, he was an exceedingly busy man, being interested as prosecuting attorney in over three hundred cases, particularly noticeable among them being the Cooper murder case, Hatchard case, and now celebrated Gun Wa case. He was one of the leading counsels in the case of conspiracy charged against the architects and contractors in the $300,000.00 almshouse litigation, which was tried but a short time ago, in the Municipal Court of Milwaukee, he at that time acting as counsel for the defendant. He also successfully prosecuted the suit for little Leo Slensby against



John Toohey.

the Milwaukee Street Railway Company in a suit for $11,000, recovering judgment for the full amount.

Mr. Toohey was married on October 9, 1889, to Elizabeth C. McGuigan, daughter of Ambrose McGuigan, Superintendent of Milwaukee Postal Station D, and has one child, Marie Toohey, now six years of age. He is now engaged in the general practice of his profession in partnership with Mr. J. L. Gilmore, with whom he became associated in March, 1886, and it is needless to say that the large circle of friends and acquaintances he has gathered around him in his thirty years of residence in this community has aided largely in the up-building of the present very satisfactory business of which the firm is in control. Mr. Toohey is a prominent and consistent Catholic, a communicant of the

Gesu congregation, and an active member of the Cardinal Gibbons Reading Circle, and a member of the Catholic Order of Foresters.

Nicholas Treis.

NICHOLAS TREIS was born in the city of Milwaukee, on April 19, 1860. His father was a native of Reinboeln, near Coblenz, Germany, in which place he first saw the light on the 24th day of August, 1822, while his mother was born in the latter city on the 24th of September preceding. These two were married on the 24th of August, 1844, removing to the home of the husband, where they remained until April, 1855, at which time they emigrated to the United States, arriving finally in Milwaukee, Wisconsin, on the 10th day of July in that year. Here the

Nicholas Treis.

life of young Treis was similar to that of a majority of boys, his education being obtained at St. Mary's parochial school, where he continued to study until fourteen years of age. He then entered actively upon a business career, being apprenticed to the plumbing and steam fitting trade, serving his time in that capacity for a period of four years. Having concluded his apprenticeship, during which period he had by diligent and strict attention to business acquired a thorough knowledge of the trade, he assumed charge of the steam heating and hot water heating departments of the extensive wholesale and retail establishments then and now conducted by the firm of Rundle and Spence. After serving in this capacity for a period of nearly ten years, during which time he superintended the construction and erection of extensive steam plants in all portions of the city of Milwaukee, State of Wisconsin, and elsewhere, he associated himself with Mr. Robert Cordes, and, purchasing the interests of Rundle and Spence in this particular department, commenced a partnership business in steam and hot water heating under the firm name of Cordes and Treis. Since that, to him a notable experience in his career, Mr. Treis has by strict attention to business and those progressive instincts which maintain to a person of thoughtful and observant character, obtained for himself a reputation as a master in his particular craft. This condition alone has been the means of securing to him many valuable business contracts for the supply of hot water and steam heating apparatus throughout a territory to which there may be said to be hardly any limit. Of the numerous notable contracts carried out by him, however, the parties interested in which are within the knowledge of most residents of Milwaukee, may be mentioned those completed in the residence of Archbishop Katzer, for Notre Dame Convent, St. Joseph's Convent, Convent of St. Francis, the Kneipp's Water Cure Sanitarium of Milwaukee, St. Anthony's Church, St. Mary's Church and school, St. Michael's Church and school, St. Mary's School at Ashland, St. Mary's Church at Marquette, Mich., St. Agnes' Hospital at Fond du Lac, St. Peter's Hospital at St. Louis, Mo., St. Mary's Hospital, Oshkosh, St. Aemilianus Orphan Asylum at St. Francis, and others.

Mr. Treis was married to Miss Kitty Mullenbach at St. Mary's Church, Detroit, Michigan, on February 23, 1884, and their family at the present time consists of four children, Richard, George, Millie and Flora. Mr. Treis has been a member of the Family Protective Society for the past eighteen years and for half that period has belonged to the Society of St. Bonaventura; he has also been a member of the Catholic Order of Foresters for the past eight years, and of the Orphan Society for five years.

John H. M. Wigman.

JOHN H. M. WIGMAN, senior member of the law firm of Wigman and Martin, of Green Bay, Wisconsin, and son of James B. and Matilda (Doorenboos) Wigman, was born in the city of Amsterdam, Holland, on the 15th day of August, 1835. He attended the schools of his native city till he was nine years of age, and was then sent to the Catholic College in the Province of Limburg, where he remained till the fall of 1847, on December 9th of which year his mother died. It also became evident, at

about this time, owing to his father's rapidly failing health, that a change would be necessary in the affairs of the family. At this time, the Rev. Theodore Van den Broek, a Dominican missionary, was on a visit to Holland, and he, being an old acquaintance of Mr. Wigman's father, induced him to let the subject of this sketch and his brother, Henry J. Wigman, go to the United States with him. They left the city of Rotterdam on the 18th day of March, 1848, on the ship "Maria Magdalena," which did not sail, however, until the 25th day of March. After a voyage of forty-two days, they landed at New York on the 6th day of May, and arrived at Little Chute (where Father Van den Broek had a mission) on the 9th day of June following. Mr. Wigman remained with Father Van den Broek until the end of July, 1849, during which time he was employed in teaching the ordinary branches of a common school education, as well as the Catechism, to a number of half-breeds, Canadians and Indians. Fortunately for the interests of his undertaking at this time, as well as for those of his pupils, Mr. Wigman was well versed in the German and French, as well as his native tongue. Towards the end of July, 1849, at the close of the school term, he left Father Van den Broek, and engaged in farming in Wrightstown, Brown County, where again his leisure hours were occupied, at the request of Father Van den Broek, in teaching the Catechism to the Indians and half-breeds, of whom there was quite a settlement there, and preparing them for their first Communion.

Mr. Wigman continued in the occupation of farming and other manual labor until the year 1854, when he entered a dry-goods store as clerk, which position he occupied for a little over two years, when he was induced to take charge of the public school in the town of Scott (then town of Green Bay); the town of Green Bay was then composed of the towns of Scott, Preble, Humboldt and Green Bay. Mr. Wigman was also elected Justice of the Peace in the spring of 1857, at which time he began the study of law. In the following year he was elected clerk of the town of Green Bay, and in 1859 town treasurer.

In the meantime, the subject of our sketch had assumed another responsibility of greatest importance to all parties concerned, he having been married on August 30, 1857, to Matilda Lyonnais, the union resulting in a family of nine children. In spite of his many and diversified duties and family responsibilities, Mr. Wigman, however, continued his study of law, borrowing books for that purpose from the lawyers of Green Bay, and practicing, whenever the opportunity offered itself, before the Justice Courts.

At the breaking out of the Civil War, his brother enlisted in the Sixteenth Michigan Infantry, and was killed in the battle of Fredericksburg, on the 11th day of December, 1862, the day of his promotion to a second lieutenancy. It was also during that year that Mr. Wigman's father died, as a result of which he was compelled, in the following spring, to make a visit to Holland and settle up the estate. This he did, returning in July of the same year, and bringing with him his sister, Helena M., now Mrs. L. Berendsen. He now took up his residence in Appleton, entering the law office of T. R. Hudd as a student. Finally, in February, 1864, having fulfilled the necessary requirements, he was examined in open court and admitted to the bar. Almost immediately following his admission, a partnership was formed with Mr. Hudd, under the firm name of Hudd and Wigman.

J. H. M. Wigman.

During his first year in practice, Mr. Wigman was elected District Attorney of Outagamie County, to which position he was twice reëlected. In 1868 the firm opened an office in Green Bay, to which city Mr. Wigman removed with his family in 1870, having built the commodious residence which he still occupies. This, with a selected and one of the finest private libraries in the city, numbering more than two thousand five hundred volumes, consists in making a home life that is most desirable, a heart place where the parents are ever found in the bosom of the family.

The firm of Hudd and Wigman continued in business till November, 1889, when it was dissolved, Mr. Hudd moving to Chicago. Mr. Wigman continued the

business, taking into partnership his son-in-law, P. H. Martin, and it is since known as the firm of Wigman and Martin.

Mr. Wigman has always been a hard worker. As a member of the firm of Hudd and Wigman, he was always found in the office from early in the morning till late at night. He was considered among the ablest, as he is one of the most successful lawyers in the State, having very frequently been victorious when defeat seemed imminent. Among many leading cases which appear in the Wisconsin Reports, from Volume 18 to the last volume, in which he was most active, is notable that of the State of Wisconsin on the relation of Frederick Weise, et al., against the District Board of School District No. 8 of the city of Edgerton, in which he was associated as counsel with Mr. Winans, who was the Attorney of Record, and which resulted in excluding the reading of the Bible in the public schools. In 1885 he became one of the organizers of the Catholic Knights of Wisconsin, a benevolent association, starting with seven members and now composed of one hundred and seventy-five branches, with a membership of nearly nine thousand. There has, since its organization, been paid out to the widows and orphans of deceased members, up to January 1st, 1898, the sum of $785,585.90. The annual expenses of the Order, including the salaries of the officers, do not exceed $2,500.00. At the Eau Claire council, in 1888, Mr. Wigman drafted the present reserve fund laws, and surrounding it with safeguards preventing any officer from turning the funds to other purpose than that intended. This fund now amounts to $90,000, and is invested in securities bearing interest at the rate of five and six per cent. He was elected its first president, and reëlected every two years up to the present time. He is a member of the Roman Catholic Church, and, as a recognition of services rendered, was made, by the Papal authority at Rome, a Knight of St. Gregory the Great on March 1, 1887. The official notification was received by the Most Rev. Archbishop Katzer, then Bishop of Green Bay. The Breve containing the title was sealed with the Pope's Seal, the Fisher's Ring, and signed by Cardinal Ledochowski, prefect in the congregation of the Breves. The Cardinal of the Propaganda, Cardinal Simeoni, sent him an autograph letter of congratulation.

On April 15, 1893, Mr. Wigman was appointed United States District Attorney for the Eastern District of Wisconsin, which office he held for four years, the term expiring April 15, 1897.

During his term of office he tried several very important cases, among others the strike cases, and the case of the United States versus John Hoey and others, who were indicted for breaking into the Byron Post Office, the testimony pointing to their guilt being purely circumstantial. They were defended by a Chicago attorney, assisted by members of the Wisconsin Bar. In fact, a remarkable effort was made in their behalf, which resulted in a disagreement of the jury. The case, however, was followed up, and on being brought to trial the second time, the prisoners were convicted and sentenced to the State's prison at Waupun for the term of five years each. Shortly after his appointment, all of the business relating to the Fox and Wisconsin overflow cases, and the cases of the Green Bay and Mississippi Canal Company, which had heretofore been in the hands of a special assistant, were turned over to Mr. Wigman, who succeeded in bringing all the former issues to a successful termination, besides establishing the permanent rights of the United States in the navigation of the Fox River by enjoining the mill owners on that river from using the water below a certain level. Although Mr. Wigman was also personally interested in the suits brought by his predecessor, Mr. Colman, against the Government, he successfully defended the United States in said suits, both in the Circuit Court for the United States and in the United States Circuit Court of Appeals, and, under date of April 9, 1895, Richard Olney, the United States Attorney-General, wrote him: "It is a personal gratification to me to find the Government so well represented, and a vexed question of law so well represented. I desire to compliment you on your success in the defense of these cases, and to assure you that the anomaly and incongruity of the position of yourself in common with other District Attorneys in defending the Government in cases where your own personal interest is adverse to it, is not overlooked by this department, and that it is a source of much gratification to find entire loyalty in the performance of the public duty, notwithstanding the adverse private interest." He was also instrumental in getting Congress to abolish the fee system and fix a salary for the United States District Attorneys and United State Marshals.

Mrs. Wigman, the mother of nine children, died in 1876. Mr. Wigman married, in the same year, Miss Jane Meagher, his present wife, the fruit of this union being two sons and two daughters, of whom one son and one daughter died in infancy. Of the thirteen children born to Mr. Wigman, eight are still living, John, Mary (Mrs. P. H. Martin), Ellen (Mrs. Watermolen), Elizabeth (Mrs. Heart), Anna, Josephine, James and Margaret, the two latter being still at school, James at Pio Nono College, St. Francis, and Margaret at Green Bay. Alexander Wigman, the second eldest, a very promising young man, died at Milwaukee August 20, 1890.

George Ziegler.

DR. ZIEGLER was born in Halsheim, Unter Franken, Bavaria, Germany, on the twenty-seventh day of September, 1830. When he was about fifteen years of age, his parents, seeking for wider opportunities by which to improve their material condition, emigrated to America, bringing young Ziegler with them. Reaching the port of New York in safety on August 2, 1845, they immediately proceeded west, arriving at Milwaukee, their prearranged point of destination, on the twenty-eighth day of the same month. Imbued with the laudable desire to advance himself in the world, young George at once sought for some permanent employment with which he might begin life's struggle. In this, as people usually are when in earnest, he was successful, securing a position with Louis Pieron, who was at that time engaged in the retail grocery business and as a manufacturer of cigars and dealer in tobacco. Steady in his habits, dutiful, zealous and anxious to please, even though maintaining an humble position he was regarded as a reliable as well as a useful addition to his employer's forces, and was therefore retained by him, in one capacity or another, for three years and a half. Then George Ziegler decided to become a shoemaker and learned the trade, remaining actively engaged in the same for a period of seventeen years. This was not a business in which a fortune was to be rapidly acquired, but rather one where patience, diligence and earnest purpose and honest work were to a great extent the necessary components. These conditions were admirably adapted to a man of his forceful habits and unquestionable integrity, and so it is not surprising that where others might have faltered and despaired at the slowness and uncertainty attending the growth and gradual upbuilding of such an enterprise, he worked steadfastly and contentedly along, slowly but surely accumulating the means with which in after years he was destined to establish a business of much value and importance.

So after nearly two decades of persevering and faithful effort, he found himself in a condition warranting the attempt to develop an ambition that he had silently nurtured for some considerable time. In 1865, then, he engaged in his present business, though in a rather small way, for he was prudent and frugal, well knowing the value of money laboriously earned and therefore adverse to venturing all in this first invasion of an untried field. As it was, however, he invested $3,000 in the enterprise which was established on January 11, 1865. Under his careful and judicious management, this business prospered from its very beginning, and as a result the firm, now one of the largest of its kind in the West, furnishes constant employment to a force of two hundred and fifty people. Mr. Ziegler is the president of this establishment, being ably assisted in its management by his five sons. So much for honesty, energy and pluck.

In 1851, Mr. Ziegler was married to Miss Barbara Boll, at St. Mary's Church, in Milwaukee. The result of this union has been nine children, five boys and four girls. These, in the rotation of their birth, are, George P., Marguerite, Frank P., Theo. I., Pauline, Josephine, Charles S., Andrew I., and Anna Barbara. The eldest daughter, Marguerite, died at the age of twenty-eight years, leaving two children, Barbara and Theo. Rolfs. All of Mr. Ziegler's sons and daughters are now married,

George Ziegler.

and the patriarch of the family, though still in the sixties, prides himself upon the possession of thirty-three living grand-children.

Mr. Ziegler was one of the founders of St. Joseph's Church, and four years after the establishment of the congregation became the secretary of that organization and as such remained for thirty-three consecutive years. A consistent and zealous Catholic, he has in a quiet and unostentatious way done much for the advancement of Christianity as well as in aid of the deserving poor.

As a highly respected and deserving citizen, Mr. Ziegler has also been called upon by his fellow-towns-

men to fulfill numerous duties of local importance. Hence he represented the Ninth ward in the City Council for two years and was a member of the Milwaukee Board of Education for a like period. In politics he is and always has been a staunch Democrat.

Mrs. Ziegler died on May 10, 1878, and for some years past Mr. Ziegler's household has been administered by his grand-daughter Barbara Rolfs. His grandson Theodore Rolfs, also a member of his immediate family, is preparing himself for the medical profession.

History of the Catholic Church in Wisconsin.

PART XV.

Catholic Art and Architecture.

TO those who have witnessed the growth and expansion in influence of the Catholic Church since its first introduction into that area of territory now known as the State of Wisconsin, the change, though gradual, must have indeed appeared quite marvelous. Even in later times, since the advent of more modern buildings and appurtenances, many striking and valuable innovations have been made, so that to-day one's duty to his religion, always a pleasure to the properly trained and well ordered mind, can be observed with absolute physical comfort also, a contingency unknown to the average worshiper of half a century ago. There is an inspiration alone in the outward appearance of a sacred edifice, which, once assimilated, adds fervor and relish to the Christian mind; for as one loves to dwell upon the comforts and the beauties of his home, so, too, does the layman become exalted in the knowledge of the many sensible, necessary and artistic appurtenances which now surround him at his devotions. The bell that reminds him of his higher and more sacred duties, the large commodious seats that greet his coming, the temperature regulated with a nicety to suit each changing season, the brilliant interior lighting, the beautiful windows, the soft colorings in which subdue the fiercest rays of summer's heat, the handsome statuary and decorations, rich vestments of the officiating clergy and soft, soul-stirring tones of the melodious organ and handsome paraphernalia which mark the thorough equipment of a modern house of worship, all are here, each in its respective station impressing him with the grandeur, power and beauty of the observances. The work of decorating and fitting interiors of churches has, in fact, become an art, demanding the most exquisite judgment and excellent taste. This has called forth the best efforts of numerous bright inventive minds whose ingenuity has given to us so many startlingly pleasant effects for which to-day we are devoutly thankful. Of some of these it will now be our privilege to speak at length.

Church Goods.

At best human nature is one-sided and inclined to be perverse, and yet there is within the breast of almost every man, be it dormant or otherwise, a sense of gratification at the merited and well-earned success of his fellows. Nor is this characteristic to be regarded as the product of any particular country or clime, but rather as the generous and beneficent gift of Providence to the progressive, and, therefore, appreciative, people of Christendom.

When, as successors to the old and established business of M. Schuerbrock and Co., the young and untried forces of M. H. Wiltzius and Co. engaged in the religious goods business, there were many who regarded the undertaking as almost presumptuous, and did not hesitate to warn and deprecate. Of a certainty, it was a most serious venture, and as such regarded by the company itself, who, however, engaged in business under the mental reservation, that if zeal, energy, persistence and good common sense had anything to do with the case, they would ultimately succeed.

The original concern to engage in the sale of religious goods was that of Odenbrett and Abler, who did business in a small way near the site at present occupied by Browning, King and Co. This business was then sold out to Messrs. M. Schuerbrock and Co., who removed to a store opposite the old St. Charles Hotel, where they continued to conduct a very successful business until the spring of 1889, when Mr. Schuerbrock died. M. H. Wiltzius and Co. purchased the business, entering into possession of the same in the month of April, 1889. New blood and additional vigor soon made itself known in the broadening out of the enterprise and noticeable addition of new and attractive lines. Under these conditions the business flourished, prospering, in fact, to such an extent that the quarters occupied became entirely inadequate, and M. H. Wiltzius and Co. removed in 1896 to their present location. The change lent a new impetus to the business, so that

almost within a year more space was added to that originally arranged for, and to-day the company occupies the entire area, upstairs and down, at Nos. 429-431 East Water Street.

The moving genius in this concern is its head, Mr. M. H. Wiltzius, a man of great energy and business tact, who is ably and efficiently seconded in his efforts by Mr. William J. Diederich, who has been with the company since it first started. Attorney J. F. LaBoule of this city is the silent partner of the firm.

There may be some older concerns engaged in the religious goods business in this country that are larger than the Milwaukee one, but M. H. Wiltzius and Co. have the distinction of being the largest individual or independent American house in this branch of business.

Mr. Wiltzius makes not less than one annual trip to Europe's most noted art centers in France, Germany, Austria and Switzerland, where the most perfect manufactories in ecclesiastical art are to be found. Thus, in turn, each of these places is visited and its art quarters are carefully searched for new ideas; for not only is the carver's art a feature here, but also the beautiful embroidery which enriches and adorns so many of the vestments worn. Many specimens, in fact, can be seen of this class of work, where the shading is so delicately perfect as to challenge even Nature's grandest effort. In these countries, indeed, are to be found an endless variety of religious and ornamental articles, vestments and regalia worn by the priests, statuary, gold and silver ware for the adornment of altars, such articles of service as chalices, ciboriums, ostensoriums, and all other altar vessels. Many thousand dollars' worth of these goods are indeed annually imported by M. H. Wiltzius and Company into this country.

A very noticeable feature, and, in fact, one of the principal articles handled by the Wiltzius Company, is the imported hand-carved woodenware specialties, which work is individual to the district of Oberammergau, a place made famous from the fact that there, once in every decade, is produced with natural surroundings and in actual life that greatest of the world's great tragedies, the "Passion of Christ."

In a literary way M. H. Wiltzius and Co. have also developed an exceptionally satisfactory clientage; hence to-day we find them carrying a large and comprehensive line of works including those of the most noted Catholic writers whose subjects pertain to the classical, philosophical, liturgical and meditative; they have also an admirable assortment of prayer and sermon books, and make a specialty of school books for public as well as parochial schools. In addition to these is also to be found a complete line of general Catholic literature.

There is possibly no business extant in which a greater diversity of goods is required than in this line, especially so at certain seasons, when some particular line of novelties comes into great demand. For such occasions, however, the firm of M. H. Wiltzius and Co. are always well and fully prepared, and it is a rare occasion, indeed, when this enterprising concern is not the first to introduce an innovation in art or literature and place it upon the market. The store at the present time is replete with a handsome and almost exhaustless line of vestments in all church colors, many being both beautiful and costly. But what appeals most strongly to the good sense of the visitor is the fact that equal care has been taken in providing for the wants of those of most limited means. So, too, as regards the gold and silver vessels and ornaments, which range in value from $700 to $3,000.00. All of the articles referred to, as well as numberless others, are to be found on the first floor, which has been given over entirely to show-room purposes, excepting a space in the rear of the building, where the general offices are found. The basement is used for storing a large amount of duplicate goods, some of which are kept packed and ready for immediate shipment. On the second floor is the shipping room and store room for books, pictures, silk ornaments and regalia. The third floor is used for storage purposes, while a part of it is occupied by a force of employees who are kept busy changing, arranging and setting up of "Hoffmann's Catholic Directory," of which M. H. Wiltzius and Co. are now sole proprietors.

Progressive, energetic, determined to succeed, and with the natural ability to do so, there is no reason whatever why M. H. Wiltzius and Company should not look forward to a long period of usefulness and prosperity.

Church and School Supplies.

In all probability there is no individual business associated with the building, furnishing or supplying of churches and schools that requires such close and accurate attention and so diversified a stock as the one which carries a full line of church and school supplies. In a well conducted establishment of this character is to be found the thousand and one articles comprising a proper selection of what have been designated as "supplies" from the most important educational work or appurtenance to the daintiest bijou of religious art. In the United States, perhaps more than any other country, the demand is most diverse, owing, undoubtedly, to the fact that here are gathered people from every civilized quarter of the globe; people whose peculiar training, as well as tastes, are as widely different as the nationalities they represent. To each alike, however, the supply

man is required to cater with equal avidity, nay more, he must know understandingly of each article required; this, would he be successful, is imperatively necessary. The man, in fact, who undertakes the handling of church and school supplies must be one of wide experience, with knowledge that is practically unlimited and whose word is beyond question. Such a one will succeed.

Mr. John P. Daleiden, of Chicago, Illinois, first engaged in the supply business in a small way. He began, in fact, by making extended journeys through the country, passing along from one Catholic school to another, stopping at each one long enough to introduce the numerous school books and religious works placed by well-known publishing houses at his disposal. Always courteous and gentlemanly in his dealings, the little business began to thrive and grew apace until it was not long before he had secured the good will and patronage of nearly every one of the school Sisters and Catholic teachers in the English, German, Polish and Bohemian congregations in Chicago. At this time (1879) Mr. Daleiden had established himself in snug little quarters at 347 East North avenue, where, with the assistance of his good wife, he was enabled to conduct a small retail Catholic book store while still attending to business on the road. Thus everything went well with the undertaking, and in 1881 he assumed the agency of Kroue Brothers, of New York, the extensive dealers in writing and drawing books. And so matters progressed favorably for this enterprising concern so that in 1884, for absolute want of room, Mr. Daleiden was compelled to remove to his present commodious quarters at 299-301 East North avenue. The sterling methods adopted by Mr. Daleiden from the very first in his dealings with the public have gained for him the lasting approbation and good will of all; no better evidence of this, perhaps, can be given than in the fact that many of the Sisters (former customers), although transferred to other and far distant fields of usefulness, still send their orders to him to be filled, so great is their confidence in the man.

John P. Daleiden.

Mr. Daleiden does a quite extensive business in artificial flowers of every description, church fixtures, ornaments, books, banners, badges, regalia, imported as well as self made. The demand, in fact, for most of these goods is rapidly increasing, owing, undoubtedly, to the fact that the most of them are made under the personal direction of his family, which fact insures both excellence in construction and moderation in price.

In addition to his large home trade, Mr. Daleiden also does an extensive business throughout Wisconsin,

and is indeed well and favorably known to a majority of the Catholic clergy in the State. A few years ago he published what is believed to be the most thoroughly illustrated work on Holy Hill yet given to the public. Mr. Daleiden now issues a quite pretentious catalogue of three hundred and twenty pages, in which, besides much other needed information, are to be found a full line of handsome illustrations, representing all lines pertaining to the business and handled by him.

Architects and Superintendents.

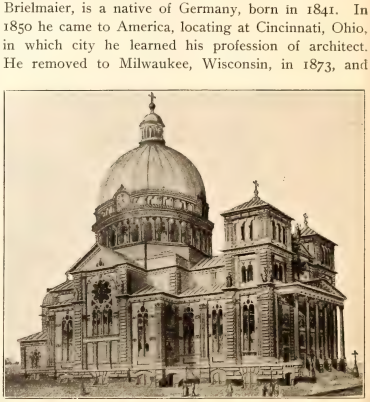
Most necessary indeed is the architect and superintendent to the proper erecting and construction of a building. To him, if he is as he should be, the matter of form and figure is as an open book. Not only is he aware of what is artistically correct, but what is of still greater importance, he knows to a nicety just how to avoid all of those incongruities and applications of unscientific principles, which not only mar the beauty of the structure, but ofttimes make it absolutely unsafe. In no point is this particular statement more applicable than in considering the erection of a church. The firm of H. Messmer and Son, of Milwaukee, have long been identified with the ecclesiastical architecture of Wisconsin. Many of the most symmetrical and imposing structures now to be found within the limit of the state were designed by them. The work, in fact, is highly appreciated, and has become a vogue in many Catholic parishes. The senior member of this firm, Mr. H. Messmer, was born in Rheineck, Canton St. Gallen, Switzerland, on August 25, 1839. After acquiring the ordinary education in common with the youth of his day, he became a student in the Herzogliche Braunschweig Bauschule, from which institution he graduated in 1860; this was supplemented by a three years' course in the Polytechnic Institute at Zurich. Four years later, that is, in 1867, he came to the United States, associating himself with Mr. S. S. Shipman, at Madison, Wis., with whom he continued in business for four years. He then removed to Milwaukee, and entered into business relations with C. Schmidtner, this arrangement continuing for three years. In 1873 he started in business alone, opening an office in the Pabst Theater Building, where he has been located ever since. In 1886 he entered into partnership with his son Robert, and since that time the firm name has been as at present, H. Messmer and Son.

Mr. Robert Messmer, junior member of this firm, received his education and experience as an architect under the immediate direction and supervision of his father. Among the many church structures designed and built under the direction of this firm are those at Schleisingerville, St. Anna, St. Kilian, Random Lake, Two Rivers, Dotyville, Port Washington, East Bristol, Richland Center, Neosho, Newburg, Johnsburg, St. Hedwig's, St. Vincent de Paul's, SS. Peter and Paul's, St. Josaphat's, and St. Casimir's at Milwaukee, and St. Joseph's Orphan Asylum, Green Bay.

Church Architecture.

The firm of E. Brielmaier and Sons, Milwaukee, make a specialty of designing churches, schools and convents, besides manufacturing all kinds of church furniture, altars, pulpits and many other necessary features. They are also prepared to procure high-grade works of religious subjects in oils for decorative purposes.

The senior member of the firm who first established the business, and to whom is due a large amount of credit for its present prosperous condition, Mr. E. Brielmaier, is a native of Germany, born in 1841. In 1850 he came to America, locating at Cincinnati, Ohio, in which city he learned his profession of architect. He removed to Milwaukee, Wisconsin, in 1873, and



St. Josaphat's Church, E. Brielmaier, Arch. and Supt.

since then has devoted a considerable portion of his time to designing and superintending the construction of churches, schools and convents. Several handsome structures have already been placed to his credit in Ohio and throughout the Northwestern States, besides a large number of schools, convents, and public and private buildings. Since 1895 the firm has consisted of himself and two sons, Bernard and Joseph, who have proved of valuable assistance in caring for this business of healthful growth and almost unlimited possibilities

A slight idea of the business accomplished by this enterprising firm may perhaps be gained by a glance at the following list, which comprises but a few of the buildings lately completed or still in course of construction, from designs drawn and under the personal direction of them: St. Josaphat's Catholic Church, Milwaukee, Wis.; St. Aemilianus Orphan Asylum, St. Francis, Wis.; St. Francis Assissi Convent, St. Francis, Wis.; St. John's Deaf and Dumb Institute, St. Francis, Wis.; St. Wendel's Catholic Church, St. Wendel, Wis.; St. Catharine's Academy, Racine, Wis.; St. Ambrosius Convent, St. Nazianz, Wis.; St. Ignatius Catholic Church, Houghton, Mich.; St. Francis Xavier's Cathedral (Towers), Green Bay, Wis.; main entrance of the Calvary Cemetery, Milwaukee Wis., besides several smaller churches throughout the state.

Mr. Brielmaier is the architect and superintendent of the new St. Josaphat's Church in Milwaukee (built from material taken from the old Chicago Custom House and Court House), which, when completed, will be one of the largest and most striking edifices in the United States, in addition to the distinction of having the sixth largest dome in the world.

Altars, Pulpits and Statuary.

The art institution conducted by the E. Hackner Art Institution, of La Crosse, Wisconsin, is making a specialty of designing and manufacturing high-grade church furniture, statuary and fine wood carvings, and has gained a national reputation on account of the superior quality of work accomplished for an almost innumerable number of the most important church edifices throughout the country. Everything undertaken by this concern is finished in a first-class and workmanlike manner, particular attention being paid to the quality and condition of the material used, as well as the character of

Design by the E. Hackner Art Institution.

design employed. It has, in fact, been the desire of the Hackner Institution to bring this particular department of Christian art to the highest possible stage of perfection. In addition to this line of work, the Institution has also entered into competition with other well-known manufacturers of pulpits, the work offered by them meeting with the most gratifying success, and receiving at no less than four public exhibitions of national importance awards and diplomas as a recognition of their exceeding merit. At the wood carving exhibit, also, made at Atlanta, Georgia, in 1894, this Institute succeeded in obtaining the diploma of honor and gold medal offered for the most perfect exhibit in that department.

The E. Hackner Art Institution was established by Mr. E. Hackner a number of years ago. The senior member of the concern entered upon this business as soon as he had completed a common school and collegiate course in his native country, studying under the guidance and direction of many of the most noted masters of the craft in different European cities, and especially in the great art center of Munich, Bavaria, where he also took a course in the famous art school. Mr. Hackner removed to the United States in the fall of 1880, engaging in the business of altar building and church furnishing at La Crosse, Wisconsin, in 1881. Since then, by careful and persistent effort on his part, the business has continued to grow, until, at the present time, the concern employs a force of thirty men, most of whom are artists, designers and mechanics of exceptional skill. In spite of this fact, however, the work turned out by the Institution is exceedingly reasonable in price, a feature which has aided largely in extending the business of the Instituion.

Church Bells.

As to when, where or by whom the first bell was made, no accurate or reliable data is forthcoming, although we have it on Biblical authority that Aaron and his sons in the priesthood had bells on the skirts of their robes.

As to large bells, such as church bells, it is claimed by many that Bishop Paulinus, of Campania in Nola, first used them in the year 400, A. D., but nothing is said of them in his own detailed account of the churches in his diocese or under his charge.

There are others who say that Pope Sabinianus first used them about 600, A. D., and yet it is known that bells were used in 550, A. D., in church towers. It is an utter impossibility to tell, at the present time, who first invented or made a bell, although the origin of the name itself is by many accredited to Bishop Paulinus.

The largest bell in the world is called "Czar Kolokol," and is commonly known as the "Great Bell of Moscow." This bell measures about twenty-two feet in diameter, and from the bottom rim, or edge, to the top of the cross above the bell it is twenty-one feet. The bell is estimated to weigh 440,000 pounds. The bell is covered on the outside with magnificent raised figures, lettering, etc.

There are a great many bells scattered throughout China and Europe that can properly be called immense or monsters in size. Russia has quite a number of large bells, ranging from 30,000 up to as much as 70,000 pounds. The fact is that Russia is so immense in area and population that very little is really known of it. For example: It would seem that a city as large as Milwaukee or Cincinnati could not be overlooked by map makers, yet it is a fact that the city of Nijni-Novgorod, situated on the Volga River, almost in the center of Euro-

pean Russia, is almost entirely overlooked or little known of in this country, and yet it is a city fully as large as Cincinnati, having about 74,000 inhabitants. It has a bell in its cathedral weighing upwards of 100,000 pounds. The authority for this statement is Mr. Kennan, who traveled extensively through Russia some years ago.

A truly correct bell is moulded according to several Empirical rules and proportions and curves. A bell is decided and designed first on the diameter. All of the other shapes, lines, etc., are in proportion to that diameter. If, for instance, the bell is forty-eight inches in diameter, then it will be found that, if the bell is correctly made, that it will measure thirty-six inches from the mouth to the top crown outside. It will also be found that the thickness where the clapper strikes will be three and three-fourths inches thick, and that at the base of the crown inside it will be twenty-four inches diameter. Any bell

that varies from that seriously is not a truly correctly shaped bell. Of course, there are rules for making these curves and producing the same result, and no founder is willing to give away to the public the rules upon which or by which he works or designs a bell. The merit of the bell itself tells the story, and to an experienced eye the bell is a real alphabet, as easily read by a thoroughly practical and experienced bell founder as a common reader is to a scholar.

The Buckeye Bell Foundry of Cincinnati, Ohio, of which the E. W. Vanduzen Company are proprietors, was founded in 1837, right where it is located to-day, by Mr. George W. Coffin, and was called at once the "Buckeye Bell Foundry." That name has never been changed. George W. Coffin some years later took into partnership Mr. G. R. Dudley, the firm name then being George W. Coffin & Co., and so it remained until March, 1865.

Mr. E. W. Vanduzen was employed in the foundry since April, 1838, and Mr. C. T. Tift had been employed since 1861 as bookkeeper in the place, and by frugality and carefulness and economical disposition, they were enabled to form a co-partnership in 1865 and purchase the George W. Coffin Co.'s interest in the business, the firm then being known as "Vanduzen and Tift," and it so remained until the death of Mr. Tift in February, 1890, when Mr. E. W. Vanduzen bought out Mr. Tift's interest in the concern, and he allotted a number of shares to several of his grown children who were engaged in the business with him, formed a corporation and incorporated under the laws of Ohio as "The Vanduzen and Tift Co." In May, 1894, the corporation voted to change the name to "The E. W. Vanduzen Co." During all these years, however, the Company has been known as the "Buckeye Bell Foundry," and from the foundry have gone out a great many of the finest bells that are ringing to-day in this country and elsewhere.

Among its productions are bells that are ringing in the land of the Turk in Thracia, Turkey. Another is ringing within twelve miles of Rome, Italy, and that bell weighs nearly a ton. Besides these, there are bells from this concern ringing in the heart of India and in Japan and Egypt, and several are down in South America. One weighing nearly a ton, complete, is ringing from the Trinity Episcopal Church at Monrovia in Liberia, the church in which nearly all the high state officers worship. There are bells of this make, also, in Australia and Hawaii.

The city of Milwaukee and nearby vicinity have in their towers at least 40,000 to 50,000 pounds of these bells. Three bells weighing, complete, nearly 6,000 pounds are in Trinity German Evangelical Church, Milwaukee, Wisconsin. They are in the key of E flat; St. Vincent De Paul Church, Milwaukee, Wisconsin, has three of these bells, weighing, complete, nearly 13,000 pounds, and are in the key of B flat; St. Hyacinth (new) Church, Milwaukee, has three weighing, complete, about 6,200 lbs, key of E flat; Marathon County Court House, Wausau, Wisconsin, has two bells weighing 1,800 pounds in the key of A flat; the Catholic church at Hilbert, Wisconsin, has two bells weighing, complete, about 3,000 pounds, in the key of F sharp; Immaculate Conception Church, New Richmond, Wisconsin, has four bells weighing, complete, 5,300 pounds in the key of E; St. Gabriel's Church, Prairie du Chien, Wisconsin, has three bells weighing, complete, 3,000 pounds, in the key of G; St. Mary's Catholic Church has three bells weighing, complete, about 6,200 pounds, in the key of D; the German Catholic Church at Appleton, Wisconsin, has four bells weighing altogether about 3,200 pounds, in the key of G; St. Mary's Church at Port Washington, Wisconsin, has three bells weighing altogether nearly 7,000 pounds and are in the key of D; St. Joseph's Cathedral, La Crosse, Wisconsin, has three bells weighing altogether nearly 10,000 pounds, in the key of C; St. Charles Borromeo Church, Charlesburg, Wisconsin, has three bells weighing altogether nearly 6,400 pounds in the key of D; SS. Peter and Paul Church, Independence, Wisconsin, has three bells weighing altogether 3,300 pounds, in the key of F sharp.

The Company has also furnished the Cathedral at Sacramento, California, with four bells weighing altogether 12,000 pounds, which are in the key of C, and are the gift of Bishop Manogue. A pathetic incident in connection with this gift is the fact that between the time they were ordered and their first ringing, the Bishop died unexpectedly, and the bells were tolled for the first time at his funeral.

There are five magnificent bells of this manufacture in St. Wenceslaus Church, Cleveland, Ohio, the largest weighing over 7,000 pounds. These, together, with fixtures complete weigh 16,000 pounds. St. Willibrord's Church of Green Bay, Wisconsin, has a 4,000 pound bell; the Rev. H. Kampschroer of Watertown, Wisconsin, has just received three bells weighing altogether nearly 7,000 pounds; St. Ann's Church, St. Anna, Wisconsin, has four bells weighing 7,000 pounds, and there are many others of similar size in the State.

Outside of Wisconsin the Buckeye Bell Foundry has within the past two years furnished four bells for St. Mary's Church, Buffalo, New York, three bells for St. Wendelin's Church, near Pittsburg, Pennsylvania, four bells for St. Francis Church, Traverse City, Michigan, three bells for St. Wendelin's Church, Luxemburg, Minnesota, and, most prominent of all, the greatest bell

in America for St. Francis de Sales Church, Cincinnati, its weight with hangings, complete, being 40,000 pounds.

Centennial Bell Foundry.

Already we have had cause to make extended mention in the preceding pages of church bells, but the story would not be complete were we to fail in referring to the Centennial Bell Foundry, of which the well-known firm of Gardiner Campbell and Sons of Milwaukee are proprietors. This institution was founded in the year 1876 by the late Gardiner Campbell and his two sons, George G., who died quite recently, and Henry E., who now constitutes the sole remaining member of the original firm. Beginning in a very small way, the Centennial Bell Foundry has outgrown the most sanguine expectations of its inceptors, prospering and expanding until acquiring its present extensive dimensions and importance; indeed, bells of this make are not only shipped to every part of the United States, but also to Canada, Mexico and other foreign ports. The company's reputation for first-class work is such that the placing of one order is sufficient guarantee for further demands made upon them whenever necessity requires. An evidence of the perfection of the system employed by this company is to be noticed in the fact that the large chime of five bells made by them for St. John's University, Collegeville, Minnesota, were cast in the correct tone on the first attempt, being neither turned nor tuned, a feat, the company assures us, never before accomplished. The very perfect results also obtained by them in the casting of the monster bell for Milwaukee's new City Hall has given them a world-wide reputation. At the present time they are engaged in making a chime of five bells for St. Joseph's Catholic Church at Appleton. Among the chimes furnished by the Centennial Bell Foundry in the State of Wisconsin are those now in use in St. Hyacinth's Polish Church, Milwaukee (3); St. Boniface Church, Milwaukee (2); Fussville, Wisconsin (2); Eau Galle, Wisconsin (3); Mayville, Wisconsin (3); Roxbury, Wisconsin (3). Other bells manufactured by this concern and in present use are located throughout the State as follows: St. Rose's Church, Milwaukee; Gesu Church, Milwaukee; Elkhart Lake, Richland Center, Mt. Horeb, Brillion, Sullivan, Dane, Berlin, Racine, Middleton, Ridgeway, Duplainville, South Milwaukee, Mequon, Medford, City of Green Bay, Stevens Point, Colby, Juneau, Marinette, Edson, Wausau, Cazenovia, Reedsville, St. Peter's Church, Milwaukee; Neenah, Pt. Washington, West DePere, Notre Dame Convent, Milwaukee, Mt. St. Phillips, Kenosha, Lyons, Glenwood, Whitewater, Little Chute and others.

Church and Tower Clocks.

There is, perhaps, nothing that adds more to the dignity and character of a church tower than its clock, some of which have a very unique and attractive appearance. A mechanism particularly adapted to this class of work was invented some years ago by Mr. M. Schwalbach, of Milwaukee, and so successful has it proved that the result has been the permanent establishment of an extensive and satisfactory business by him, not only in Wisconsin, but, in fact, throughout many other portions of the country. From all parts of the United States the inventor has received the highest commendation, and to-day it is probably the fact that a majority of the clocks to be found in the towers of Catholic edifices in Wisconsin are of his make. The construction of this clock is so simple that any one can easily understand its working, take care of it, and keep it in good order.

Church Organs.

The pipe organ is a paramount feature of interest in all thoroughly equipped churches of the present day. For a fact it has come to be regarded as absolutely essential, adding, by the grandeur and beauty of its effect, to the impressiveness of the service as well as to the pleasure and comfort of the worshiper. To give absolute satisfaction, however, it is necessary that the instrument be a perfect one and entirely free from those numerous defects which too often are to be found in ones of irresponsible and imperfect manufacture. In the purchase of an instrument, then, it behooves those upon whom the duty has devolved to see that they have dealers and makers only of irreproachable record, whose ability to do as well as to make what is right has become evident in the work already accomplished by them. To do otherwise, indeed, were the height of imprudence, if not an unnecessary exhibition of willful waste. One in every way such as we would advise the prospective purchaser to cultivate is that well known and progressive maker of pipe organs, Mr. William Schuelke of Milwaukee, who has been continuously engaged in the business since 1874, and is the patentee and inventor of some of the most remarkable improvements which have been made to pipe organs during the past quarter of a century. One of the latest inventions upon which he has secured a patent has resulted in the erection of an almost perfect instrument. It is a pneumatic organ in which all of the complicated mechanism of the old style action organ is done away with, and by a simple contrivance the most responsive instrument which has ever been built has been secured. Mr. Schuelke's invention, indeed, may be regarded as revolutionizing organ building, simplifying, as it does, the

business to a very marked degree. Another notable invention of his is one which by the mere pulling of a stop the key of the music may be raised or lowered to suit the requirements of the performer. Mr. Schuelke is the builder of some of the largest organs in the Northwest, among the number being those now in use in St. Mary's, St. Stanislaus', St. Antonius', St. Francis' (Capuchin Fathers), Holy Trinity and others.

Heating Buildings by Hot Water.

The heating of buildings by hot water is not of recent origin, but it is only within a few years that the system has been extensively used and apparatus devised to give full effects to its advantages. The theory of hot water heating is very simple. Suppose a circuit of piping to extend from the basement of a building up through the different floors and back again to the basement. In the basement connect a heater with the piping in such a way that it shall warm the water in that part of the circuit. When water is heated its particles expand, and as they increase in size without gaining in weight, they become relatively lighter than the more solid particles of cold water. The heavier particles of cold water settle down and push the warm water to the highest part of the system. Circulation is thus established, and as the water which has made the ascent and is returning to the heater will always be cooler than that which has just passed the heater, the circulation will continue until the fire is out and the water all cooled to a uniform temperature. If radiators are connected with the piping at various points and the hot water made to pass through them, the heat from the water is given off through the radiators to the rooms. The water passes on down to the heater, where it is again warmed, and rises, thus furnishing the radiators with a constant flow of hot water.

The advantages of this system are many, and it is the most satisfactory method yet devised for heating residences, hospitals, schools, etc. A very important consideration is the healthfulness of the system. It is well known that the cooler the heating surfaces by which air is warmed, the more completely does the air retain its natural purity, vitality and agreeable quality. Steam radiators burn the air more than hot water radiators because they get hotter. Water boils and makes steam at a temperature of 212 degrees, while in hot water apparatus the temperature does not often exceed 180 degrees. Larger radiating surfaces are required in hot water heating, but none of the air in the rooms is super-heated. There is none of the dust which often comes from hot air registers, and none of the gas which often escapes from a furnace and comes up into the rooms above.

Hot water apparatus makes it possible to maintain a much more uniform temperature than is possible with a steam plant. Where steam is used there must be either steam heat, which is often excessive, or no heat at all. In moderate weather, when only a little heat is required, this is very annoying, because the rooms will be either too hot or too cold, and the alternation from one to the other, as well as the draughts caused by hot steam pipes and open windows, are productive of colds and general discomfort. With a properly constructed hot water plant, all this is done away with. If only a little heat is required, just that little can be had, because any amount of fire in the heater gives just the corresponding amount of heat from the radiators, and a fire that would not make steam at all will often furnish all the heat that is wanted. This point is also important as affecting fuel consumption. In a steam plant fire may be maintained continuously, but if it is not sufficient to get up steam, all the fuel burned is wasted, whereas in a hot water plant every pound of fuel burned sends heat to the radiators. Even a small wood fire, which would have no effect whatever in a steam apparatus, will raise the temperature of the water to eighty or a hundred degrees, and make the house comfortable for many hours in the chilly days of fall and spring. When the fire gets low in a steam plant heat fails quickly, whereas, in a hot water apparatus, the water cools gradually and will circulate for a long time after the fire is completely out. For this reason, the hot water heater requires less care than any other, and attention morning and night is usually all that is necessary.

One of the leading companies engaged in the manufacture of hot water apparatus is the United States Heating Company, of Detroit, Michigan. This company was organized in 1892 to manufacture the Capitol hot water heater. There were at that time two leading types of house heating boilers made. In one type proper principles of construction, as now recognized, were generally followed, but the material—wrought iron or steel—was lacking in durability for this purpose. In the other type—cast iron—the proper material for durability was used, but imperfect foundry methods seemed to render it necessary to depart from the superior lines of construction shown in the wrought iron boilers. The Capitol was designed with a view to combining the superior features of both the old types, and improved foundry methods were devised which overcame the difficulty in casting iron in the proper forms. The first year a few heaters were made, and dealers in different parts of the country were induced to try the new construction. After a winter's trial they were unanimous in declaring that the Capitol was superior in point of

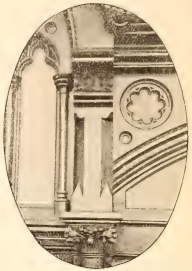
efficiency, economy and durability to any other house heater then made. The following year the company was unable to fill the orders received. Larger quarters were obtained, and the working force increased and the business of the company continued to grow even during the late hard times, until, in 1895, they were compelled to build a new plant adequate for the requirements of the business. This factory is fitted up with all modern machinery and appliances for the manufacture of heaters, and is said to have the most complete equipment in the country for this work. Branch offices of the company are maintained in Chicago and New York, and a large traveling force of experienced heating engineers is always in the field.

Besides the Capitol, the company now manufactures the Capitol-Mascot, a heater having the same general principles of construction as the Capitol, but somewhat lower in price. In all varieties of both heaters, the company's catalogue shows more than eighty different constructions and sizes The output is very large, and the heaters go all over the world. Many are used in Great Britain and on the Continent of Europe, and even in Japanese schools the Capitol heater is known and appreciated. It is used in every State in the Union, and in Wisconsin, besides a vast number of private residences, it is successfully heating many larger buildings. Among the Catholic institutions might be mentioned the Convent of St. Francis, St. Francis, Wisconsin; Orphans' Asylum, St. Francis, Wisconsin; St. Agnes' Hospital, Fond du Lac, Wisconsin, and St. Mary's Hospital, Oshkosh, Wisconsin.

Church Seating and Woodwork Decorations.

Detail of Ornament for Head of Pew End.

In connection with the growth of the Catholic Church in Wisconsin, it is but fitting to call attention to the Manitowoc Seating Company, Manitowoc, Wisconsin, builders of altars, pulpits, confessionals and pews. This concern is unquestionably the largest and has undoubtedly the best equipped factory for the manufacture of this special line of work in the United States, and is far ahead of any similar institution in the State; in fact, there is no other institution in Wisconsin where you can go for all the wood furnishings of the church, knowing that each part of the work will be properly executed, and the entire order correspond in all its parts.



Detail of Confessional—Early English Gothic—Church of St. Francis Xavier's, St. Louis.

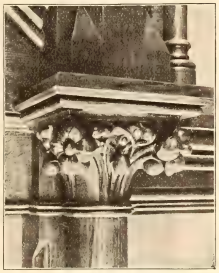
This factory was established some ten or eleven years ago, and at that time was organized by men who had had a long experience in building this particular line of goods; and while it is easy to imagine that with an experienced force of men turning out a high grade of church furniture this factory would witness a phenomenal growth, the expectation of the most sanguine has been more than realized. From a factory employing some twenty or twenty-five hands, this plant has grown to an establishment of the largest magnitude, employing many hundred workmen, all of them being skilled artisans and of long experience, and while it would seem that the splendid facilities for the manufacture of these goods, embracing large buildings, new and improved machinery and modern methods of manufacture, together with immense lumber yards stocked with the finest raw materials, would enable this

Gothic Arm Ornamentation, Renaissance Effect.

concern to meet easily all demands made on them for this particular line of goods, it is a fact worth mentioning that their capacity is at all times taxed to the utmost, so popular are their goods. To the minor details of the work, as well as in the greater, the same thought and care is given. The selection of the lumber is carefully looked to by experienced men, so as to match pieces as accurately as possible, both in color and grain. The machine work is particularly well done, great care being taken to see that all machine cuts are sharp and

clear. In the cabinet shop the work is thoroughly gone over by hand, and great care is exercised to see that all joints are perfect.

The carvings executed by this company are of particular merit, and we show a few cuts made direct from photographs of some of the work. It will be noticed that these carvings, while extremely bold and pronounced, are particularly artistic and dignified, and to this branch of the work, as much as to any other, is due the enviable reputation enjoyed by this factory for the turning out of high grade, artistic and churchly church furniture. Pastors may safely entrust this company the execution of any design, resting assured that when the finished product is seen, it will be thoroughly artistic in every particular, architecturally correct in the most minute detail, expressive and churchly in the fullest sense of the term.



Detail of capital—Early English Gothic.

The Manitowoc Seating Company, while being of purely Wisconsin origin and thoroughly a home concern, is well and favorably known all over the United States, their product going from Portland, Oregon, to Portland, Maine, and from Lake Superior to the Gulf of Mexico. Not only do they enjoy this extensive home trade, but, in addition, are doing considerable business in foreign countries, a number of orders each year being manufactured for export trade.

One of the very recent contracts secured by this company outside of this State, the securing of which is in itself a great recommendation for this company, is that for the furnishing of the church of St. Francis Xavier, St. Louis, Missouri, with a very large bill of goods, and when it is understood that this contract includes the pewing, cabinets, vestment cases, and twelve confessionals, all in early English Gothic style of architecture, it will be readily seen that this is no small endorsement of the high grade of work this company turns out. We are able to show, in the cuts accompanying this description, some of the details of the carving and work on confessionals.

In our own State they have furnished some of the very finest churches; in Milwaukee alone the Gesu Church, St. Patrick's and St. Michael's Churches offer evidence of their skill. St. John's Evangelical Church in Oshkosh, and St. Peter's Church in Neenah, together with other churches throughout the State too numerous to mention, have all been furnished with goods manufactured by this company.

Cresting and Finial.

While issuing catalogues showing designs of their own on which they are always pleased to send out estimates, this company makes a specialty of getting out designs conforming exactly to the idea of those having the purchase of furniture in charge, or carrying out in general the architectural effect of the church, although they are always ready to estimate on special designs furnished by architects and builders.

It is little to be wondered at, when account is taken of the high grade of work that the Manitowoc Seating Company turns out, that they seat on an average every year over four hundred churches, not to mention the altars, pulpits and confessionals which are frequently furnished separate, and more often furnished in connection with the seats.

While the facilities which the Manitowoc Seating Company have for turning out this work are such as to enable them to easily execute any order entrusted to them, no matter of what magnitude or how elaborate, yet it should be remembered that these same facilities enable them to compete successfully for the smallest and most modern outfit, and no order is too small to demand and receive their careful and conscientious attention.

The Manitowoc Seating Company also manufacture a complete line of assembly chairs made with or without folding kneelers. They also manufacture the Oxford Adjustable and Oxford Automatic school desk, which have been endorsed by all of the large and more prominent cities in the State and which are in use in many of our own schools.

Art Glass.

A most important feature in the furnishing of a church is the art glass, without which no sacred edifice of modern times is considered as really complete. This class of work, in fact, lends tone and character to a building, in addition to affording a pleasing, restful condition of mind by its vaguely softening effects. An institution paying particular attention to this line of work is the Northwestern Art Glass Works of Oshkosh, Wis., of which Mr. R. F. Strauss is proprietor. This concern was established on May 1, 1896, since which time it has furnished the windows for ten churches. Special designs for memorial windows are also drawn free of charge, all necessary change in same being made so as to carry out in detail the wishes of the purchaser.

Among the many patrons of the Northwestern Art Glass Works are: The Morgan Co's. sash, door and blind factories; R. McMillen and Co., and the Rev. Father Wibbert, all of Oshkosh. In addition to the work already mentioned, the Art Glass Works have completed contracts at Loyal and Superior, Wis.

Art Decoration.

A special feature in the interior furnishing of a church of modern times is the artistic decorations such as those designed and carried out by A. Liebig and Co., of Milwaukee. These people make church decoration a specialty, and have succeeded in reducing that class of work to such a science that it may well nigh be regarded as absolute perfection. The interior decoration of churches is carried out in strictly ecclesiastical style and to suit the form and character of the building, hence, may be seen equally to advantage in Byzantine, Romanesque, Gothic, or church Renaissance.

Figurative decoration an exclusive feature in this class of work is executed by special artists, men of unquestionable skill and ability who have graduated from the best and most celebrated art schools of Europe. These artists in addition to their technical skill have made sacred history their chief study, and hence are enabled to go about such work in an intelligent and appreciative manner unknown and unsuspected by those to whom such subjects are meaningless as utterances in an unknown tongue.

Besides the common water and oil colors, the usual method of decoration, the Liebig Company is now introducing a new process in regard to the use of color material known as the permanent tempera color, which as an economical and enduring force, should become both popular and interesting with the public. This color is comparatively new in America, but in Europe has been universally adopted in public buildings, churches and other monumental buildings. Indeed, owing to its entirly different composition it is not affected by dampness, growing firmer the longer it stands. In this respect it is regarded as even preferable to oil color. Only the best and fast colors are used in this composition although there is little if any difference in price as compared with that usually charged for water color work. Further information regarding this really remarkable material will be cheerfully furnished by the company, who are anxious that its desirability should become widely and generally known. The offices and studies of A. Liebig and Co. are in Milwaukee, Wisconsin.

European Statuary Company.

To the southern portion of the city of Milwaukee is due the credit of maintaining the European Statuary Company, an institution that is widely known among the Catholic clergy and laity of

Design by the European Statuary Co.

the state of Wisconsin. The company devotes its entire time and interest to the manufacture of composition religious statues, stations of the Way of the Cross and

ornamental stucco work. In this they are very thorough as well as artistic, as a result of which they have acquired an extensive patronage among the clergy of Wisconsin, to many of whom they refer in greatest confidence as knowing the efficiency and perfection of their work. Among such who heartily endorse this concern are men of no less prominence than the Rt. Rev. James Schwebach, D. D., Bishop of La Crosse, and the Rev. H. Willmes of Milwaukee. The business of the European Statuary Company was first established in the year 1893, since which time it has furnished a large number of churches with statuary and stations. Prominent among such institutions thus supplied may be mentioned the church of St. Matthew at Neosho, which was furnished with seven altar statues and fourteen stations, St. Mary's church at Belgium, and others. The European Statuary Company also disposes of many of its goods direct to M. H. Wiltzius and Co., of Milwaukee.

Altar Wines.

A pure, perfect and altogether satisfying stock of altar wines is an especial feature maintained by the August Greulich Company of Milwaukee, a concern universally and favorably known throughout the State of Wisconsin. The August Greulich Company is one of the oldest institutions of its kind in the West, having been established as a general store in 1842 under the firm name of Greulich and Haertel. Some eighteen years subsequent to that time, August Greulich and Julius Kersting purchased a large stock of foreign and domestic wines and liquors owned by Mr. Finkler, and continued the business under the firm name of August Greulich and Co. At a later date, and after the decease of Mr. Kersting, Andrew F., son of the senior partner, secured an interest in the business, the firm name becoming that of August Greulich and Son. In this manner affairs continued until 1891, when Mr. John Sieben secured an interest in the business, which was then incorporated under its present name of The August Greulich Co. The present officers of the concern are: John Sieben, president; Mrs. C. Kersting, vice-president, and Andrew F. Greulich, secretary and treasurer.

The August Greulich Company is known to carry one of the largest and best stocks of native wines and liquors in the Northwest, the capacity of their cellars being not less than one hundred and fifty thousand gallons. Their experience of many years has been of unusual benefit to them in obtaining a thorough knowledge of the most desirable districts in which to look for their wines. By this means they have become acquainted with the most popular and reliable vineyards, as a result of which their patrons have always been well and satisfactorily served. The Company makes it an object to purchase only good, sound, young wines, which are matured in their cellars, so that at the present time a visit there will afford a view of wines of many different varieties, which, in age, vary from one to eighteen years.

Education and School Literature.

Pio Nono College.

Pio Nono College is situated at St. Francis, Wisconsin, about half a mile south of the city limits of Milwaukee. The cars of the Milwaukee Street Railway Company pass near the college. The school building is roomy and tasteful in its proportions. Its corridors, study-halls and class-rooms are spacious, well ventilated and comfortable. The grounds are carefully kept and adorned. In every respect this is a delightful place for study and recreation.

Pio Nono College is both a boarding school and a day school. Its course of study comprises all the branches of a thorough and practical education founded on the principles and practices of religion. Only Catholic students are admitted. The terms are very reasonable and afford even those of limited means an opportunity of obtaining an education. German and Latin are taught without extra charge. A preparatory class has been established for those whose attainments are not sufficient to allow them to enter the regular first year's course.

Pio Nono College is justly famous for its excellent school of music, under the direction of Chevalier John Singenberger, president of the American Caecilian Society.

On application to the president of Pio Nono College, catalogues and further information will be cheerfully furnished.

School Literature.

In none of the departments of our great American educational system have more noticeable advances been made than in the text books and literature adopted by Catholic institutions and parochial schools. This is undoubtedly largely due to the wise and judicious administration of affairs by the heads of the Church, who are ably assisted in all such matters of vital importance by the advice and experience of those who have the care and training of the Catholic youth under their immediate supervision.

Directly interested in supplying the enormous demand for such publications, is the American Book Company, of Chicago, Illinois, the largest exclusively school book publishing house in the world. In fact, this concern

may be said to furnish by far the larger portion of such works used, and therefore, being thoroughly in touch with the progressive ideas of those to whom they sell, are constantly on the alert for something new, interesting and instructive. Only recently, indeed, have they given force to this statement, in the addition of a large and comprehensive list of publications pertaining to all branches of school instruction.

In order that the affairs of this department may be facilitated to the utmost, and the interest and convenience of patrons more thoroughly and consistently subserved, the American Book Company is personally represented in Wisconsin by Messrs. Adolph Dueber and T. J. McDonough, who, by their uniform politeness and evident endeavor to please, have become familiarly and favorably known to the clergy and teachers of the State.

Births.

Marriages.

Deaths.

History of the Catholic Church in Wisconsin.

PART XVI.

Chronological Table of Historical and Parochial Events.

General History.

1604—Pierre de Gaust, Sieur de Monts and Samuel de Champlain complete the exploration of Acadia, and then discover the southern coast of Canada; the same year they established a settlement on the Isle de St. Croix.

1605—Champlain explored the Kennebec River opposite Cape Cod near which has since been built the city of Boston; the first permanent French settlement in North America was established at Mount Royal.

1607—Founding of Jamestown, Virginia.

1608—On the third July, Champlain founded the city of Quebec, capital of New France, on the northern shore of the River St. Lawrence.

1609—Champlain entered upon his first campaign against the Iroquois, and discovered the lake which still bears his name.

1610—Champlain returned to New France and at once started on his second expedition against the Iroquois.

1612—Prince de Conde becomes Viceroy of the Colony; Champlain visits France, remaining there till the following year.

1613—Champlain returns to New France.

1615—Four Recollects, Fathers Dennis Jamay, John D'Olbeau and Joseph le Caron, with Brother Pacificus du Plessis, arrive at Tadoussac; Champlain makes a third expedition against the Iroquois.

1616—Champlain and Father Joseph le Caron return to Quebec.

1617—Discovery of a plot arranged by the Indians to destroy all the French settlers.

1620—Prince de Conde transfers the Viceregal authority to his brother-in-law, the Marshal de Montmorenci, for a consideration of 11,000 crowns; the Iroquois undertake to destroy the French colony, but are defeated in their plans; the Pilgrim Fathers land at Plymouth.

1622—The French company is suppressed by the King of France, and its rights and titles vested in William de Caen and his nephew, Emeric de Caen.

1625—Five Jesuit missionaries are sent to the Canadian mission.

1626—Death of Father Nicholas Viel.

1627—The Jesuit Fathers Philibert Noyrot and Anne de Noue, and a brother, came to Quebec, bringing with them some twenty mechanics; the management of colonial affairs passed into the hands of a new organization entitled the Company of One Hundred Associates.

1628—Beginning of hostilities between England and France.

1629—Quebec surrenders to the English.

1632—Canada is restored to the French; Champlain is made Governor; Fathers de Brebeuf, Masse, Le Jeune and Anne de Noue arrive in Canada.

1634—A French colony is established among the Hurons; Fathers de Brebeuf and Daniel entered upon their duties there.

1635—First permanent mission established among the Hurons; foundation of the college at Quebec by Rene Rohault; death of Champlain at Quebec, December 25th.

1636—M. de Montmagny becomes Governor of New France.

1637—Fathers Garnier and Chatelain labor among the Indians at Lake Nipissing.

1638—Serious epidemic among the Hurons; foundation of the Indian settlement at Sylleri.

1639—Establishment of the Hospital Nuns at Sylleri and the Ursulines at Quebec; Father Bartholomew Vimond and a number of priests come to Quebec.

1640—War between the Hurons and Iroquois; conversion of the first Iroquois to the Christian faith; death of de Sillery; an association of thirty-five members take possession of the Island of Montreal.

1641—de Maisseneuve declared Governor of the island of Montreal.

1642—A large number of Indians attend religious services on the island; Fathers Jogues and Raymbault plant the cross at Sault Ste. Marie, Michigan; first captivity of Father Jogues.

1643—D'Ailleboust comes to Canada.

1648—Murder of Father Anthony Daniel, S. J.; Royal Regulation, known as the first Canadian Charter, introduced.

1649—Father de Brebeuf cruelly put to death by the Iroquois on March 16th; March 17, Father Lalemant, S. J., tortured to death; December 7, death of Father Charles Garnier, S. J., December 8, death of Father Natalis Chabanel; Huron December 8, death of Father Natalis Chabanel; Huron mission destroyed.

1651—Proposal of an alliance between New England and New France.

1653—The Governor brings an additional force of one hundred settlers to the colony, among them being Margaret Bourgeois; the Iroquois attack the settlement.

1654—The French traders, Grosseilliers and Radisson, pass St. Ignace on their way to Green Bay; they are discovered in a starving condition on Madeline Island; visit the Hurons on the headwaters of the Black River, Wisconsin, and the Sioux in Minnesota; return to Quebec in 1660.

1656—Death of Father Leonard Garreau, S. J.

1660—October 15, Father Rene Menard, S. J., arrives at Keweenaw Bay, Michigan.

1661—First Mass said in Wisconsin by Father Menard, between the first and tenth of August; he perishes or is killed at the headwaters of the Black River, Wisconsin, about August 10.

1663—Great earthquake in the St. Lawrence Valley.

1665—October 1, Father Claude Allouez arrives at Chequamegon Bay and begins the mission of the Holy Ghost on La Pointe du Saint Esprit at the head of the Bay; Nicholas Perrot visits the Pottawattomies at Green Bay.

1667—Father Allouez returns to Quebec and brings back with him Father Louis Nicholas to La Pointe du Saint Esprit.

1668—Father Marquette, S. J., stationed at Sault Ste. Marie.

1669—Father Claude Dablon, S. J., arrives at the Sault; Father Marquette stationed at La Pointe du Saint Esprit; Father Allouez founds the Green Bay mission of St. Francis Xavier on December 3.

1670—Father Allouez founds the mission of Saint Mark above Lake Winneconne, Wisconsin, April 25; the mission of St. James, not far from Portage city, May, 1; the mission of St. Michael among the Menominees near the mouth of the Menominee River, and on May 8, another little mission near Sturgeon Bay, among the Winnebagoes and Pottawattomies; Fathers Dreuillettes and Andre are sent to the Winnebagoes.

1671—June 14, great mass meeting at Sault Ste. Marie; the mission of La Pointe du Saint Esprit abandoned.

1672—Allouez plants a cross at St. James of the Mascoutens and opens his chapel to the different tribes there.

1673—Father Marquette and M. Joliet discover the Mississippi.

1674—Chapel at Sault Ste. Marie burnt by Pagan Indians.

1675—Death of Marquette.

1677—Marquette's remains are exhumed and deposited in a vault in the mission church of St. Ignace at Mackinaw; Father Nouvel goes to the Mackinaw mission.

1678—Father John Enjalran goes to the Ottawas.

1679—Father Hennepin, O. S. F., and La Salle, arrive at Mackinaw; Du Luth visits the Sioux, and the following year goes up the Bois Brule and down the St. Croix River, Wisconsin; Father Dreuillettes returns to Quebec.

1680—Father Hennepin ascends the Mississippi to the Falls of St. Anthony; September 18, Father Gabriel de la Ribourde, O. S. F., killed in Illinois by some Kickapoo Indians.

1687—Church and mission house at De Pere burned by Pagan Indians.

1695—A French trading post established at Chequamegon.

1705—Mission of Mackinaw abandoned; the Fathers with a sorrowful heart burn their church to prevent its desecration by Pagan Indians.

1721—The Historian Charlevoix visits Green Bay; Father Chardon, S. J., stationed there at that time.

1728—French and Fox war; probably during that war two Jesuit Fathers (names unknown), were put to death by Pagan Indians at De Pere, Wisconsin.

1741—Father Peter du Jaunay stationed at Mackinaw.

1745—Augustine de Langlade and his son Charles settle at Green Bay.

1754—Commencement of the Old French War.

1759—Quebec taken.

1776—July 4, Declaration of Independence.

1783—End of war between Great Britain and the United States.

1790—Diocese of Baltimore erected; Rt. Rev. John Carroll consecrated August 15.

1793—May 25, first ordination in the United States, that of Rev. Stephen T. Badin.

1799—Rev. Gabriel Richard visits Arbre Croche; death of Washington.

1810—November 4, Rt. Rev. Benedict Joseph Flaget consecrated Bishop of Bardstown, Kentucky; Pope Leo XIII. born March 2.

1815—December 3, Archbishop Carroll, Baltimore, died.

1822—January 13, Rev. Edward Fenwick, first Bishop of Cincinnati, consecrated.

1823—Rev. Gabriel Richard visits Green Bay; a combination church and school built; destroyed by fire in 1825.

1825—Rev. J. V. Badin visits Green Bay, also in 1826-28.

1828—Rev. P. S. Dejean, of Arbre Croche, Michigan, visits Green Bay.

1830-1831—Rt. Rev. E. Fenwick visits Green Bay; also Very Rev. Frederic Rese; Father Baraga arrives in New York, December 31, 1830.

1831—First Catholic Church in Wisconsin built at Menomineeville, near Green Bay; destroyed by fire in 1846. (?)

1832—Revs. Sanderl and Hetscher, C. S. S. R., take charge of the Catholic congregation in Green Bay; Bishop E Fenwick, of Cincinnati, dies of the cholera at Wooster, Ohio, September 26; Father Van den Broek arrives in Baltimore August 15.

1833—Rev. Fathers Sanderl and Hetscher go to Arbre Croche; Rt. Rev. Frederick Rese, first Bishop of Detroit (and first German Bishop of the United States), consecrated October 6.

1834—July 4, Father T. J. Van den Broek arrives in Green Bay; cholera there that same year.

1835—Rev. Frederic Baraga arrives in La Pointe, Madeline Island, July 27; he builds a chapel at Middlefort.

1836—The Redemptorist Fathers take charge of Green Bay for the second time; Father Van den Broek goes to Little Chute.

1838—Rev. Florimond Bonduel takes charge of the Green Bay congregation; visit of Bishop Rese to La Pointe, Wisconsin; Wisconsin divided into thirteen colonies.

1839—Father Van den Broek completes his church in Little Chute.

1841—Present church of La Pointe, built by Father Baraga; Rt. Rev. Peter Paul Lefevre, Coadjutor of Detroit, consecrated November 21.

1843—Rev. Peter Carabin takes charge of Green Bay; Father Baraga removes to L'Anse, Michigan.

1844—Rt. Rev. John Martin Henni, of Milwaukee, consecrated March 17; created Archbishop in 1875; August 16, 1844, Bishop Henni confirmed 122 Indians and French at La Pointe.

1845—October 4, the Rev. Otto Skolla, O. S. F., arrives in La Pointe; first ordination in Wisconsin, that of Frank Mazzuchelli.

1846—Milwaukee was incorporated, Solomon Juneau becoming its first mayor.

1847—The Rev. A. Godfert takes charge of Green Bay; Father Van den Broek goes to Holland; college opened at Sinsinawa Mound by the Indian missionary, Samuel Mazzuchelli; St. Mary's church, Milwaukee, dedicated by Archbishop Henni; foundation stone of St. John's Cathedral laid.

1848—First settlement of Catholic Hollanders in Wisconsin.

1849—The Rev. Fathers Anderledy and Brunner take charge of Green Bay; Provincial Council held at Baltimore; Holy Trinity congregation, Milwaukee, organized and church built; ordination of Father Gernbauer on July 25; St. Gall's church dedicated December 8.

1850—The Rev. A. Anderledy leaves Green Bay; Wisconsin's first railway is built.

1851—Father Van den Broek dies at Little Chute on November 5; first Catholic paper, the "Seebote," published in Milwaukee.

1852—Bishop Henni went to Mexico and Cuba and brought back with him the Jesuit missionary F. X. Weninger; May 9th; Bishop Henni attended the first Plenary Council held at Baltimore; July 9th, he confirmed one hundred and one persons in St. Mary's church, Milwaukee; July 13, Michael Obermueller was ordained; October 21, Martin Weiss and Sebastian Seif were ordained.

1853—St. John's Cathedral, Milwaukee, dedicated July 31.

1854—Thomas Keenan and H. J. Holzhauer ordained.

1856—The Priests' Seminary at St. Francis dedicated January 24.

1860—Bishop Henni makes his first visit to the northwestern portion of his diocese; death of Rev. George Rehrl.

1863—The first Bohemian congregation organized in Milwaukee.

1865—On July 29th the tenth General Convention of the German Roman Catholic Central Society held its annual session in St. Gall's Academy, Milwaukee.

1866—Plenary Council held at Baltimore, at which Bishop Henni petitioned that Wisconsin be divided into three dioceses.

1868—Wisconsin is divided into three dioceses, Rev. Joseph Melcher being consecrated Bishop of Green Bay and Rev. Michael Heiss of La Crosse.

1869—Celebration of the twenty-fifth anniversary of the episcopal consecration of Bishop Henni; The "Star of Bethlehem," a Catholic publication, first published.

1869-70—St. John's Catholic School and Bishop's Hall erected; Teachers' Seminary at St. Francis built.

1870—The "Catholic Citizen" and "Catholic Vindicator" established.

1871—The "Star of Bethlehem" consolidated with the "Catholic Vindicator."

1873—The American Caecilia Society founded at the Seminary by Mr. John Singenberger.

1875—Bishop Henni consecrated Rev. F. X. Krautbauer second Bishop of Green Bay; Bishop Henni consecrated Archbishop.

1879—February 6, Celebration of the Golden Jubilee of Archbishop Henni in the Cathedral; March 6th, Vicar-General Martin Kundig died and was succeeded by the Rev. Leonard Batz.

1880—Bishop Heiss was appointed Coadjutor of Archbishop Henni.

1881—On August 24th the Rev. Kilian Flasch consecrated Bishop of La Crosse; September 8th, Archbishop Henni died and was succeeded by the Rt. Rev. Michael Heiss.

1883—The Most Rev. Michael Heiss went to Rome to attend a convocation of Archbishops; The "Excelsior," a German Catholic newspaper, established.

1884—Archbishop Heiss attends the Plenary Council at Baltimore.

1886—Archbishop Heiss presides at the Provincial Council in Milwaukee; on September 21, Rev. F. X. Katzer consecrated Bishop of Green Bay.

1888—The La Crosse "Patriot" founded.

1890—The "De Volkstern" (Hollandish), a Catholic publication, established at De Pere; death of Archbishop Heiss; Bishop Katzer appointed as successor to the Archiepiscopate; on August 3, Rt. Rev. Kilian Flasch died; August 21, Rt. Rev. Katzer assumed the duties of his new office; December 14, Rev. Sebastian Messmer appointed Bishop of Green Bay.

1891—A Freedom of Worship bill, drawn by H. J. Desmond, became law; Bishops' Protest against the Bennett Law; the "Catholic Citizen" incorporated and H. J. Desmond became proprietor.

1892—The Columbian Catholic Summer School organized; on February 25, the Rev. James Schwebach appointed Bishop of La Crosse as successor to the Rev. Kilian Flasch.

Archdiocese of Milwaukee (Parishes.)

Milwaukee, Wis.: 1847—The corner stone of St. John's Cathedral laid on December 5th; 1849—Bishop Henni brought several beautiful paintings from Europe to adorn the interior; 1853—St. John's Cathedral completed and dedicated; 1860—a number of the members of the Cathedral congregation perished on the steamer "Lady Elgin" on Lake Michigan; 1875—Bishop Henni made an Archbishop; 1878—Bishop Heiss made Coadjutor to Archbishop Henni; 1879—Father Kundig died and was succeeded by Father Donahoe; 1880—Father Keogh made pastor at St. John's parish; 1881—Archbishop Henni died, and was succeeded by Bishop Heiss; 1890—Archbishop Heiss died and was succeeded by Bishop Katzer; 1892—the Cathedral tower remodeled and the interior of the church improved; 1893—a High School for girls opened; 1897—December 5th anniversary of the Cathedral celebrated.

Milwaukee, Wis.: 1894—St. Ann's congregation organized and incorporated; 1895—church completed and dedicated.

Milwaukee, Wis.: 1872—St. Anthony's congregation organized by the Rev. A. I. Decker and a church, school and parsonage built during that year; 1882—a new church erected; 1883—parish incorporated.

Milwaukee, Wis.: 1887—St. Augustine's congregation incorporated and parochial school opened.

Milwaukee, Wis.: 1888—St. Boniface congregation organized and incorporated.

Milwaukee, Wis.: 1894—St. Casimir's church erected, school established, and parish incorporated; 1896—Sisters' house built.

Milwaukee, Wis.: 1893—SS. Cyril and Method congregation organized by Father J. F. Szukalski; 1893—parochial school erected and parish incorporated.

Milwaukee, Wis.: 1869—Monastery and chapel of St. Francis of Assissi built; 1870—church erected; 1876—new church built.

Milwaukee, Wis.: 1847—St. Gall's congregation established; 1849—church built and dedicated in honor of St. Gall; 1868—new church built; 1875—Holy Name (branch of St. Gall's) church and school house built; 1892—consolidation of St. Gall's and Holy Name congregations and steps taken towards the erection of Gesu church; May 21, 1893—cornerstone of Gesu church laid; 1894—Gesu church erected; October 21, 1894—last services held at St. Gall's; December 16, 1894—dedicatory services.

Milwaukee, Wis.: 1871—St. Hedwig's congregation organized; church built; 1872—school established; 1879—brick school erected; 1888—new church built.

Milwaukee, Wis.: 1885—Holy Rosary congregation organized by Archbishop Heiss.

Milwaukee, Wis.: 1849—Holy Trinity congregation organized; 1867—school house erected; 1883—parish incorporated.

Milwaukee, Wis.: 1882—St. Hyacinth's congregation organized; 1883—parish incorporated.

Milwaukee, Wis.: 1870—Immaculate Conception congregation organized and church built; 1886—school built and parish hall erected; 1888—parish incorporated.

Milwaukee, Wis.: 1888—Congregation of St. Josaphat's established and incorporated; 1889—church destroyed by fire; rebuilt same year.

Milwaukee, Wis.: 1875—St. John de Nepomuc (Bohemian) congregation organized; 1883—parish incorporated.

Milwaukee, Wis.: 1855—St. Joseph's congregation organized by Father Holzhauer; school established same year; 1883—parish incorporated.

Milwaukee, Wis.: 1588—St. Lawrence congregation organized; 1892—parish incorporated.

Milwaukee, Wis.: 1846—St. Mary's church built; 1851—parochial school opened by Father Salzmann; 1851—Notre Dame Convent established by Sister Caroline Fries; 1883—

parish incorporated; 1893—April 17, attempt made to burn the church; 1891—new school building erected.

Milwaukee, Wis.: 1893—St. Matthew's congregation organized by the Rev. J. M. Naughtin.

Milwaukee, Wis.: 1883—St. Michael's congregation organized; new church built; 1884—new school opened; Sisters' house erected; 1887—new school built; 1889—addition built to same; 1893—new church completed.

Milwaukee, Wis.: 1876—St. Patrick's parish organized; 1883—parish incorporated; 1895—new church erected.

Milwaukee, Wis.: 1889—SS. Peter and Paul congregation organized; 1892—parish incorporated.

Milwaukee, Wis.: 1887—St. Rose's congregation established; 1888—parish incorporated; 1889—new church erected; 1893—new school and Sisters' house built.

Milwaukee, Wis.: 1862—St. Stanislaus congregation organized; 1889—parish incorporated.

Milwaukee, Wis.: 1888—St. Vincent de Paul's congregation organized; church and school erected; Sisters' house erected and parish incorporated.

Milwaukee, Wis.: 1893—St. Wenceslaus' congregation organized and incorporated; church and school built.

Addison, Wis.: 1840—Mission of SS. Peter and Paul established; 1848—first church built; 1855—St. Anthony's congregation organized and church built at Addison; 1873—second church built.

Alverno, Wis.: 1874—St. Joseph's church erected; 1883—parish incorporated; 1888—Franciscan convent built.

Ashford, Wis.: 1847—Congregation of St. Martin's established.

Ashton, Wis.: 1861—St. Peter's congregation established and church built; 1883—parish incorporated.

Barton, Wis.: 1857—Immaculate Conception congregation organized.

Beaver Dam, Wis.: 1875—Polish congregation of St. Michael's established; 1883—parish incorporated; 1885—school house built.

Beaver Dam, Wis.: 1860—Congregation of St. Patrick's organized by the Rev. J. De Berge; 1883—parish incorporated.

Beaver Dam, Wis.: 1853—St. Peter's congregation organized by Father Kundig and church built; 1862—second church built and parochial school organized; 1865—school house built; 1883—parish incorporated.

Beloit Road, Wis.: 1851—St. Mathias congregation organized and church built; 1854—parsonage (log) erected; 1861—addition of 22 feet built to the church; 1866—Sisters' house built; 1883—present church erected; 1870—new parsonage built; 1895—new school house built.

Beloit, Wis.: 1846—First Mass celebrated by Father McKernan; 1854—first church built by Father Norris; 1883—parish incorporated; 1884—church destroyed by fire; 1885—second church built by Father Ward.

Benton, Wis.: 1847—Congregation established; 1851—academy established by Sisters of Dominican Order; 1852—mission of St. Rose's, Cuba, established; 1844—Mission of St. Augustin, New Diggings, established; 1883—parish incorporated; 1895—academy destroyed by fire.

Brighton, Wis.: 1845—Parish established; 1850—first church built by Father Etschmann; 1866—school erected and placed in charge of Sisters of Notre Dame; 1883—church destroyed by cyclone; 1884—St. Francis Xavier church erected.

Brodhead, Wis.: 1863—Mission of St. Patrick's at Albany established; 1868—school at Brodhead purchased and fitted up for place of worship; 1875 mission of St. Augustine's at Footville established.

Burlington, Wis.: 1841—Parish founded by Father Kundig; 1847—first church built by Father Kendeler; 1883—parish incorporated; 1891—second church built by Father Jacobs.

Byron, Wis.: 1846—First Mass celebrated; 1847—frame church erected; 1864—present church erected.

Caledonia, Wis.: 1857—St. Louis' congregation organized and church built; missions attached: Holy Family at Lower Caledonia and St. John Nepomuc at Racine; 1883—parish incorporated.

Cascade, Wis.: 1859—St. Mary's congregation established; 1860—St. Michael's mission established at Mitchell by Father Petit; 1893—new church built by Father Burke.

Cassville, Wis.: 1852—Mission of St. Charles established; 1857—first church erected by Fathers Hobbs and Zuber; 1876—school built by the Rev. Father Gmeiner; 1883—parish incorporated; 1889—the present church erected; 1893—a new school built, conducted by the Franciscan Sisters.

Cedarburg, Wis.: 1844—First church built; 1870—second church built.

Charlesburg, Wis.: 1866—St. Charles' congregation organized; 1866—St. Martin's mission organized; 1876—stone foundation for the present church laid; 1877—building completed and blessed; 1890—school built.

Clyman, Wis.: 1861—Church of the Holy Assumption built by the Rev. Joseph Smith; 1883—parish incorporated.

Columbus, Wis.: 1856—St. Jerome's congregation established by Father Kundig; 1857—first church built; 1883—parish incorporated; 1893—Elba became a mission of Columbus.

Cross Plains, Wis.: 1854—St. Francis Xavier congregation founded; 1855—Church completed, parsonage built and cemetery laid out; 1857—church enlarged and improved; 1859—parochial school built; 1861—new parsonage built; 1873—new church completed; 1883—parish incorporated; 1897—new stations erected.

Cudahy, Wis.: 1896—St. Frederick's church incorporated.

Dacada, Wis.: 1848—Parish established by Father Laufhuber; church of St. Nicholas erected.

Dane, Wis.: 1863—First Mass celebrated at Vienna; 1875—St. Michael's church at Dane built; 1884—parish incorporated; 1885—congregation at Lodi established.

Darlington, Wis.: 1861—First priest visited Darlington; 1883—parish incorporated.

Dayton, Wis.: 1870—Congregation organized by the Rev. James Farrell; 1872—addition to church built by Father Colyin; 1854—mission of St. Bernard established by the Rev. F. X. Etschmann; 1880—St. Bernard's attached as a mission to Dayton.

Delavan, Wis.: 1858—Mission established and dedicated to St. Andrew; 1883—parish incorporated; 1892—new church erected.

Dodgeville, Wis.: 1883—St. Joseph's congregation organized; missions attached to St. Joseph's church: St. John the Baptist and St. Peter's in Iowa County, and St. Michael's at Yellowstone, Lafayette County; 1898—new church built.

Dotyville, Wis.: 1855—First church built by Father Salanus; 1894—second church built.

Eagle, Wis.: 1852—St. Theresa's founded; 1868—addition to church and tower built; 1870—parsonage built; 1883—parish incorporated; 1896—second church and school built.

East Bristol, Wis.: 1847—St. Joseph's congregation organized; 1868—second church built by the Rev. Fr. Foeckler and consecrated by the Most Rev. Archbishop Heiss; 1871—school house erected; 1887—church, Sisters' house and school built at Pine Bluff; 1883—parish incorporated.

East Troy, Wis.: 1848—Congregation of St Peter's organized by Father Kundig; 1870—new church built by the Rev. Thomas Bergen; 1896—mission of St. James, Mukwonago, established.

Eden, Wis.: 1847—mission of St. James established; 1883—parish incorporated; 1895—St. Mary's parsonage erected.

Edgerton, Wis.: 1852—St. Joseph's congregation organized; missions attached; St. Michael's at Portertown, St. Ann's at Stoughton; 1883—parish incorporated.

Elkhorn, Wis.: 1846—Mission at Sharon established and church built; 1848—first services held at Elkhorn; 1880—St. Patrick's church incorporated.

Elm Grove, Wis.: 1844—Congregation of the Visitation of St. Mary's organized; 1859—St. Mary's Convent founded by Mother Caroline; 1891—church remodeled and re-dedicated by Archbishop Katzer.

Farmersville, Wis: 1857—Congregation of St. Andrew's organized; 1874—church built on Holy Hill.

Fennimore, Wis.: 1861—First Mass celebrated at Boscobel; 1872—church erected at Boscobel; 1884—St. Mary's church at Fennimore erected; 1898—parsonage erected.

Fond du Lac, Wis.: 1847—St. Joseph's parish first visited by Father Bonduel; 1874—corner stone of the present church laid; 1891—parish incorporated.

Fond du Lac, Wis.: 1862—Congregation of St. Louis organized; 1868-70—church built by Father Perrodin.

Fond du Lac, Wis.: 1866—St. Mary's congregation established; 1883—parish incorporated.

Fond du Lac, Wis.: 1855—St. Patrick's church built by the Rev. Father Dale.

Fort Atkinson, Wis.: 1884—Congregation of St. Joseph's established; 1892—church of the Immaculate Conception, Milton Junction, erected by the Rev. R. J. Roche; 1895—parish incorporated.

Fox Lake, Wis.: 1845—Mission established; 1850—first church erected; 1892—second church erected by Father Blackwell; parish incorporated.

Franklin, Wis.: 1847—Parish of the Holy Assumption founded by Father Kundig; 1842—Mission of St. Mary at Greenfield established by the Rev. Father Kelley; 1883—parish incorporated; 1887—church destroyed by fire and rebuilt during the same year; 1897—parish incorporated.

Franklin, Wis.: 1858—Congregation of the Sacred Heart of Jesus and Mary established; two parochial schools in connection placed in charge of Sisters of St. Francis; 1883—parish incorporated.

Fredonia, Wis. (Kohler P. O.): 1847—Congregation of the Mother of Sorrows established; 1868—second church built; 1888—school house erected and placed in charge of two Sisters of St. Francis of Assissi; 1868—congregation of St. John the Baptist at Waubeka, a mission of Fredonia, established.

Fussville, Wis.: 1847—St. Anthony's church built; 1857—parochial school established; Englesburg: 1846—congregation of St. Marin's established.

Germantown, Wis.: 1845—Congregation established; 1849—second church built; 1886—parish of St. Boniface incorporated; 1855-58—St. Mary's of the Assumption congregation in Richfield township established.

Grafton, Wis.: 1849—Congregation of St. Joseph's organized; 1869—second church erected at St. Francis Xavier's mission; 1897—parish incorporated.

Granville Center, Wis.: 1855—Congregation of St. Catherine's established and church built; 1845—mission of St. James at Mequon established; 1891—church built by Father July.

Gratiot, Wis.: 1869—Church of St. Joseph built by the Rev. J. J. Kinsella.

Hartford, Wis.: 1863—Parish of St. Kilian established by the Rev. Father Deisenrieder; 1876—new church built; 1883—parish incorporated; 1891—school house erected and placed in charge of Franciscan Sisters.

Highland, Wis.: 1860—Parish of St. John's founded; 1865—school established and placed in charge of Sisters of St. Francis; 1897—parish incorporated.

Highland, Wis.: 1846—Congregation of St. Philip's organized; mission of Otter Creek attached.

Hollandale, Wis.: 1864—First church built; 1869—addition built to same; 1870—parsonage built at Ridgeway; 1872—parsonage built at Walwick.

Holy Cross, Wis.: 1845—Holy Cross congregation organized.

Janesville, Wis.: 1876—First church built; 1883—incorporation of St. Mary's congregation.

Janesville, Wis.: 1850—Congregation of St. Patrick's organized; 1870—Sisters of Mercy established; 1883—parish incorporated.

Jefferson, Wis.: 1859—Congregation of St. John the Baptist founded; 1866—present church built and dedicated two years later; 1883—parish incorporated.

Jefferson, Wis.: 1850—St. Lawrence's congregation received its first resident pastor; 1862—church erected; 1864—Franciscan convent established; 1869—school erected; 1883—parish incorporated; 1888—church enlarged; 1894—rectory built.

Johnsburg, Wis.: 1845, September 26—Congregation organized by the Rev. Caspar Rehrl; 1846—first church built; 1845—school established; 1856—new school erected and placed in charge of Sisters of Notre Dame.

Kendaltown, Wis.: 1855—Immaculate Conception congregation organized; 1856—church erected; 1883—pastor's house built; 1835—parish of the Holy Assumption at Willow Springs established.

Kenosha, Wis.: 1845—First church erected by Father Kundig; 1870—first school built; 1883—St. George's parish incorporated; 1883-1887—Father Cleary built a new church, parsonage and school; 1890—Convent of the Most Precious Blood founded by the Dominicans.

Kenosha, Wis.: 1837—St. James' Parish established; 1845—Church erected by Father Kundig; 1883—parish incorporated; 1892—school built.

Kewaskum, Wis.: 1861—Holy Trinity congregation established; 1878—addition to church built; 1856—mission of Bridget's at St. Wayne, established; 1883—parish incorporated.

Kiel, Wis.: 1892—Congregation of SS. Peter and Paul organized; it was first attended as a mission from St. Ann's by the Rev. Father Schleier; Holy Trinity church at Meeme and Holy Trinity congregation at Schoolhill attended by the pastor from Kiel.

Kieler, Wis.: 1855—Congregation organized; 1869—new church erected by Father Oeschger; 1873—mission established at Dickeyville; 1883—parish incorporated.

Lake Geneva, Wis.: 1845—St. Francis of Sales' congregation organized; 1847—received its first resident pastor; 1849—Beloit and Delavan added as missions.

Lancaster, Wis.: 1846—St. Clement's congregation organized; 1851—Chapel erected; 1859—Rock church erected; 1859—Sisters' school and residence erected; missions attached at Mount Hope and Patch Grove; 1883—parish incorporated.

Lomira, Wis.: 1870—St. Mary's of the Nativity congregation established.

Lost Lake, Wis.: 1865—St. Mary's church built.

Lyons, Wis.: 1870—St. Joseph's congregation founded; frame church and parsonage erected; 1886—steeple added to church; 1889—brick school built; 1895—new parsonage erected and church enlarged.

Madison, Wis.: 1843—First Mass said by Father Kundig; 1848—Mass celebrated in the new capitol building; 1849—church erected; 1850—parochial residence erected; 1854—

new church erected; 1856—Holy Redeemer congregation seceded from the mother parish; 1857—Holy Redeemer church built; parochial school opened; 1869—new church erected; 1873—steeple damaged by storm; 1864—bell purchased for church and a plot of land secured and arranged for a cemetery; church improved; 1875—pipe organ built and windows improved; 1880—church edifice renovated; 1883—parish incorporated; 1885—pastoral residence built.

Madison, Wis.: 1888—parish incorporated; 1889—St. Patrick's church built.

Madison, Wis.: 1842—First Mass celebrated by Father Kundig in the old capitol building; soon after St. Raphael's congregation organized and church built; 1854—the present church built; 1850—first school house built; 1870—school building on Henry street erected and subsequently one on Fairchild street; 1883—St. Raphael's parish incorporated.

Manitowoc, Wis.: 1853—Parish of St. Boniface established and church erected; 1868—new church built and parish school established; 1883—parish incorporated.

Manitowoc, Wis.: 1870—St. Mary's parish established and church built; 1887—parish incorporated.

Mapleton, Wis.; 1847—St. Catherine's congregation established; 1883—parish incorporated.

Marytown, Wis.: 1849—Church of the Visitation of the B. V. M. founded; 1870—second school house built; 1880—second church built.

Mayville, Wis.: 1856—St. Mary's of Perpetual Help congregation organized; 1881— new church built.

Mazomanie, Wis.: 1862—St. Barnabas church built; 1883—parish incorporated; 1891—new church erected; mission at Mill Creek attached.

Meeme, Wis.: 1850—Chapel built by St. Isidore's congregation; 1864—church built; 1884—parish incorporated.

Middleton, Wis.: 1889—Congregation of St. Bernard organized, church built and parish incorporated.

Mineral Point, Wis.: 1870—Congregation of St. Mary's founded, church built, pastoral residence and school erected; 1883—parish incorporated.

Mineral Point, Wis.: 1839—St. Paul's congregation organized; 1842—first church built; 1877—new church, parsonage, school house and barn built.

Monches, Wis.: 1842—St. John's congregation established and church built; 1883—parish incorporated; mission attached: St. Columba, Lake Five.

Monroe, Wis.: 1861—St. Mary's congregation established and church built; 1872—parochial school established.

Monroe, Wis.: 1860—St. Victor's congregation organized and church and parsonage erected; 1892—church destroyed by fire; church and parsonage rebuilt.

Mt. Calvary, Wis.: 1848—Holy Cross congregation founded by Father Rehrl; 1867—monastery erected; St. Peter's mission organized at Summit station; 1870—mission established at St. Cloud.

Mt. Hope, Wis.: 1860—St. Lawrence church built; 1883—a new church erected and parish incorporated; 1845—St. John's mission established; 1850—church built by Father Galtier.

Muscoda, Wis.: 1859—St. John the Baptist congregation established and church built; 1875—parsonage built; 1884—new church built; 1888—school house erected.

Neosho, Wis.: 1848—St. Matthew's congregation organized, and church erected; 1863—new church built; 1867-71—school house and parsonage built. Woodland, Wis.: 1862—St. Mary's mission established and church built. Rubicon, Wis.: 1870—Mission of St. John established by Father Thill.

New Berlin, Wis.: 1855—Holy Apostles' congregation organized and church built; 1876—school erected; pastor's residence erected; 1890—new church built; 1896—new school erected.

Newburg, Wis.: 1855—Holy Trinity congregation organized; first church, school and parsonage built; 1882—brick parsonage erected; 1887—new school house erected.

New Cassel, Wis.: 1864—St. Mathias' congregation established; church erected; 1862—mission of St. Mathias' organized.

New Coeln, Wis.: 1847—Parish of St. Stephen founded; 1857—mission of St. James, Oak Creek, established; 1883—parish incorporated.

New Muenster, Wis.: 1840-45—St. Alphonsus congregation organized; 1851—first church built; also parsonage; 1883—parish incorporated; 1885—new church built and addition added to school house. Wilmot, Wis.: 1856—Holy Family congregation organized by Father Schraudenbach.

Northeim, Wis.: 1868—St. Casimir's congregation organized and church erected; 1880—church destroyed by fire, rebuilt same year; 1874—parochial school established.

Oconomowoc, Wis.: 1866—St. Jerome's congregation established; 1883—parish incorporated.

Oregon, Wis.: 1856—Holy Mother of Consolation congregation organized; 1857—church and parsonage built; 1889—new church erected.

Osceola, Wis.: 1857—Our Lady of Angels' congregation established; 1880—present church built; 1894—parsonage burned; 1895—a new parsonage built.

Oshkosh, Wis.: 1868—St. Vincent de Paul's congregation established; 1869—first church built; 1891—school house built; 1883—parish incorporated.

Oshkosh, Wis.: 1893—St. John the Evangelist congregation organized; 1894—parsonage erected; 1896—parish incorporated; 1897—church dedicated.

Paris, Wis.: 1859—Church of St. John the Baptist built.

Pewaukee, Wis.: 1843—St. Mary's congregation established; 1845—church built at Brookfield; 1883—parish incorporated.

Pine Bluff, Wis.: 1852—St. Mary's congregation organized; 1868—parsonage erected and school established.

Platteville, Wis.: 1845—Church built; 1870—second church built; 1883—parish incorporated.

Plymouth, Wis.: 1861—Congregation of St. John the Baptist established; 1865—Glenbeulah, St. Fridolin's congregation established; 1896—school opened and parish incorporated.

Port Washington, Wis.: 1849—St. Mary's congregation organized, church built and parochial school opened; 1860—second church built; 1863—new school house built; 1883—parish incorporated.

Potosi, Wis.: 1846—Congregation of St. Andrew's organized and church built; 1875—new church built by the Rev. N. A. Thill; 1883—parish incorporated.

Racine, Wis.: 1884—Holy Name congregation organized; 1885—parsonage built.

Racine, Wis.: 1896—St. John Nepomuc's congregation established; 1897—congregation incorporated.

Racine, Wis.: 1862—St. Joseph's congregation organized; 1883—parish incorporated.

Racine, Wis.: 1841—St. Mary's church built; 1845—new church built; 1856—St. Patrick's congregation seceded from St. Mary's; 1883—parish incorporated.

Racine, Wis.: 1856—St. Patrick's congregation organized; 1883—parish incorporated.

Racine, Wis.: 1885—St. Rose's congregation organized; church erected; 1886—parish incorporated.

Random Lake, Wis.: 1854—St. Mary's congregation established and church built; 1873—new church built; 1895—parish incorporated.

Richfield, Wis.: 1846—Congregation of St. Hubert organized and church built; 1875-80—second church built by Father Raess; 1890—school house built by the Rev. B. Weyer; 1846—congregation of St. Augustin organized.

Ridgeway, Wis.: 1840—Mission established by the Rev. Joseph Causse; 1878—first church built; 1883—parish incorporated; 1888—mission at Barneveld organized.

Ripon, Wis.: 1858—St. Patrick's congregation organized; 1883—parish incorporated.

Ripon, Wis.: 1896—Congregation of St. Wenceslaus organized, church built and parish incorporated.

Roxbury, Wis.: 1845—St. Norbert's church built; 1857—new church built; 1864—school house built; 1883—parish incorporated; 1896—Golden Jubilee of St. Norbert's.

St. Anna, Wis.: 1847—Congregation established; 1894—new church erected by the Rev. J. B. Froehlich; 1883—parish incorporated.

St. Francis, Wis.: 1886—Congregation of the Sacred Heart established; parochial school in charge of the Sisters of the Order of St. Francis attached.

St. George, Wis.: 1861—Congregation of St. George established.

St. Kilian, Wis.: 1847—St. Kilian's congregation established and church built; 1862—second church built.

St. Lawrence, Wis.: 1846—Congregation of St. Lawrence organized; 1848—mission of St. Mathias, West Bend, established; 1883—parish incorporated; 1889—school house erected.

St. Michael's Wis.: 1846—St. Michael's congregation organized; 1847—first church built; 1853—new church built; 1884—parish incorporated; 1894—parsonage erected; 1896—church improved; congregation celebrated its Golden Jubilee.

St. Nazianz, Wis.: 1854—Congregation established by the Rev. Ambrose Oswald; 1858—convent for the Sisters of the Third Order of St. Francis built; 1864—one erected for Brothers of the same Order; 1883—parish incorporated; 1896—mission of St. Gregory organized.

St. Wendel's, Wis.: 1861—St. Wendel's congregation established; mission of St. George at Centerville established; 1864—frame church built; 1872—mission of St. Fidelis at Meeme established; 1894—church destroyed by fire; 1895—brick church erected.

Saukville, Wis.: 1847—Immaculate Conception congregation organized; 1875—new church erected; 1883—congregation incorporated.

Schleisingerville, Wis.: 1856—St. Peter's congregation organized; church built same year; 1896—parish incorporated.

Sheboygan, Wis.: 1845—First Mass celebrated in the house of Alban Kent; 1847—Holy Name congregation established; 1850—missions at Wilson, Plymouth, Mitchell, Lyndon, Rhine and Mosell established; 1851—mission held at St. Magdalene's by the celebrated Jesuit Father F. X. Wenninger; 1853—parochial school established and school built; 1853-58—missions of Lyndon and Herman erected into parishes; 1862—new stone church erected; 1883—parish incorporated; 1886—Holy Name congregation divided, parish established, church built and dedicated in honor of St. Peter Claver; 1890—St. Nicholas hospital, conducted by Sisters of St. Francis, established.

Sheboygan, Wis.: 1888—St. Peter Claver's congregation organized, church and school built, and parish incorporated.

Sheboygan Falls, Wis.: 1896—St. Mary's Help of Christians church built and congregation incorporated; January 1, 1897—the church dedicated by the Most Rev. Archbishop Katzer, who on July 2 appointed Rev. C. F. Keyser first resident pastor.

Shullsburg, Wis.: 1835—St. Matthew's congregation established; 1841—first church erected; 1875—parochial school established; 1883—parish incorporated.

Sinsinawa, Wis.: 1837—St. Joseph's congregation organized; 1842—log church built; 1845—this church moved to the Mound and dedicated to St. Dominic; 1882—present St. Joseph's church erected; 1846—college for boys erected at Sinsinawa; 1867—St. Clara's academy and Mother-house of the Dominican Sisters established at the Mound; 1877—parish school erected.

South Milwaukee, Wis.: 1893—St. Mary's congregation (Polish) organized.

South Milwaukee, Wis.: 1860—St. Matthew's church erected; 1883—parish incorporated.

Springfield Corners, Wis.: 1850—St. Martin's parish established; 1869—first church built; 1873—school house, Sisters' dwelling and parsonage built; 1883—parish incorporated.

Sullivan, Wis.: 1854—First frame church built; school built; 1887—mission at Weimer established.

Sun Prairie, Wis.: 1866—Sacred Heart of Jesus and Mary congregation organized; Cottage Grove, Wis.: 1850—St. Patrick's mission established; 1883—new church built and parish incorporated.

Templeton, Wis.: 1842—St. James' congregation organized; 1842-44—church erected at Brookfield; 1865—new church built.

Theresa, Wis.: 1849—Congregation of St. Theresa founded by Father Schraudenbach.

Waterford, Wis.: 1848—St. Thomas Aquinas Catholic congregation established and church built; 1851-52—Catholic school opened; 1858—parsonage erected; 1864—new school built; 1883—parish incorporated.

Waterloo, Wis.: 1868—St. Joseph's congregation established by Archbishop Henni; 1869—church erected.

Watertown, Wis.: 1843—St. Bernard's congregation established; 1844—church built; 1846—parochial residence built; 1857—church enlarged and improved; 1876—new church completed; 1877—organ and main altar added; 1883—new parsonage erected; 1891—new school house erected.

Watertown, Wis.: 1853—St. Henry's congregation organized; 1883—parish incorporated.

Waukesha, Wis.: 1840—St. Joseph's congregation organized; 1883—congregation incorporated.

Waupun, Wis.: 1858—St. Joseph's church erected; 1883—congregation incorporated.

Wauwatosa, Wis.: 1879—Holy Cross congregation founded.

West Bend, Wis.: 1849—Holy Angels congregation established; 1852—first church built; 1880—parochial school erected and dwelling built.

Westport, Wis.: 1865—St. Mary's congregation established and church erected; 1874—mission of St. John's at Waunakee established; 1882—Sisters' dwelling erected; 1883—congregation incorporated; 1886—new church built; 1896—school house built at Waunakee.

Whitewater, Wis.: 1845—St. Patrick's parish first visited by a priest; 1853—first baptism; 1867—new church built; 1883—parish incorporated.

Diocese of Green Bay (Parishes.)

Green Bay, Wis.: 1851—St. Mary's congregation organized; 1854—new church completed; 1860-62—new school erected.

Green Bay, Wis.: 1889—St. Francis Xavier Cathedral congregation incorporated; 1890—Rev. F. X. Katzer elected to the Archiepiscopate; 1891—new parsonage erected; 1893—Cardinal Satolli visited Green Bay and celebrated Mass in the Cathedral; 1893—statues added to the church furnishings; 1895—two pictures added.

Green Bay, Wis.: 1831—Congregation of St. John the Evangelist organized and church built; 1847—church destroyed by fire; 1872—church again destroyed by fire; 1883—parish incorporated.

Green Bay, Wis.: 1865—St. Patrick's church erected by Father Ver Boort; 1873—parochial residence built; 1883—parish incorporated; 1893—new church erected.

Green Bay, Wis.: 1875—SS. Peter and Paul's church built by Rev. Edward Daems; 1895—parish incorporated.

Green Bay, Wis.: 1864—Parish of St. Willibrord's at Green Bay organized; 1864—new congregation organized; 1891—new church erected.

Algoma, Wis.: 1872—Immaculate Conception church erected; 1883—parish incorporated; 1892—school erected and church improved; 1894—Sisters' house erected.

Amherst Junction, Wis.: 1884—Congregation of St. Mary's organized and church built; 1887—parish incorporated; 1893—second church built.

Antigo, Wis.: 1879—St. John's congregation established by the Rev. Ph. St. Louis; 1885—parish incorporated; 1893—church, parsonage and school built.

Antigo, Wis.: 1895—St. Hyacinth's congregation established; 1896—parish incorporated.

Appleton, Wis.: 1868—December 13, St. Joseph's congregation organized by the Rt. Rev. Bishop Melcher of Green Bay.

Appleton, Wis.: 1849—First Mass celebrated; 1859—St. Mary's congregation organized and church built; 1864—parochial school opened; 1883—parish incorporated.

Askeaton, Wis.: 1877—Congregation of St. Patrick's organized.

Bay Settlement, Wis.: 1840—First church (log) built by French Canadians; 1851—first resident priest, Father Daems, came from Belgium; 1853—Holy Cross church built; 1855—parochial school built; 1876—Convent of the Community of Franciscan Sisters established by Father Daems; 1884—parish incorporated.

Bailey's Harbor, Wis.: 1862—St. Mary's congregation organized; 1870—first church built; 1895—pastoral residence built; Egg Harbor, Wis.: 1876—Mission of St. John in the Desert established by Father Blume; 1878—first church built. Jacksonport, Wis.: 1874—Congregation organized and church built by Father Rhode.

Bear Creek, Wis.: 1860—St. Mary's parish organized and church built; 1875—location of church changed and new church built; 1887—church blown down by a tornado, being almost entirely destroyed; church rebuilt the same year; 1889—parochial school and Sister's dwelling built.

Berlin, Wis.: 1851—First Mass celebrated, St. Joseph's congregation organized and church built; 1857—new church erected.

Berlin, Wis.: 1895—St. Michael's parish organized.

Briggsville, Wis.: 1851—St. Mary's Help of the Christians organized; 1887—parish incorporated.

Buchanan, Wis.: 1850—Congregation of the Holy Guardian Angels' organized; 1855—church erected; 1857—church dedicated and Sacrament of Confirmation conferred; 1864—parsonage built; 1871—present church erected; 1883—parochial school established.

Carlton, Wis.: 1878—St. Joseph's congregation organized. West Kewaunee, Wis.: 1864—St. John Nepomuc's mission established.

Chilton, Wis.: 1850—Mission of St. Augustine established; 1855—first church built by Father de Becke; 1879—second church built; 1883—parish incorporated.

Chilton, Wis.: 1878—Church of St. Mary's built; also school and residence; 1883—parish incorporated.

Clark's Mills, Wis.: 1865—Immaculate Conception congregation established; 1875—new church built; 1878—parsonage built; 1883—school and Sisters' residence built; 1885—parish incorporated.

Clintonville, Wis.: 1871—St. Rose of Lima's congregation established and church built; 1885—parish incorporated; 1893—present church erected.

Coleman, Wis.: 1881—St. John the Baptist congregation organized; 1884—first church built; 1889—new church erected; 1892—pastoral residence erected; 1882—mission of St. Charles Borromeo established by Father Bellmare; 1890—parish incorporated.

Cooperstown, Wis.: 1850—First church erected (St. James'); 1854—parish house built; 1871—new church erected; 1882—school established; 1883—parish incorporated; 1893—church unroofed by cyclone.

Custer, Wis.: 1874—Congregation of the Immaculate Conception organized and church built; 1857—congregation of St. Martin's at Sharon established; 1892—parish incorporated.

Delwich, Wis.: 1860—Church of St. Mary's built; 1890—school established; 1890—church rebuilt; 1894—school and Sisters' house built; 1869—mission of St. Francis de Padua established at Marchand by Father Daems; 1880—mission of St. Francis Xavier established at Brussels; 1896—parish incorporated.

De Pere, Wis.: 1883—St. Boniface church built; 1885—parsonage erected; 1893—school house built; 1893—parish incorporated.

De Pere, Wis.: 1857—St. Francis Xavier's congregation established; 1883—congregation incorporated.

West De Pere, Wis.: 1870—St. Joseph's church built; 1870-73—parsonage built and bell purchased; 1889—new church built and Archconfraternity established; 1890—congregation incorporated.

De Pere, Wis.: 1869—St. Mary's congregation established; 1896—parish incorporated.

Duck Creek, Wis.: 1849—St. John's congregation organized and church built; 1877—new church erected and school built; 1886—parish incorporated; 1894—pastor's house destroyed by fire; 1888—St. Leo's parochial school established.

Dykesville, Wis.: 1863—St. Louis' church built; 1888—second church built.

Eagle River, Wis.: 1890—St. Peter's church erected and blessed by the Rt. Rev. F. X. Katzer, Bishop of Green Bay; 1891—school building erected; 1894—St. John's congregation at Eagle River established.

Eaton, Wis.: 1872—Flemish and Walloon congregation of the Immaculate Conception established and church built; 1884—parish incorporated.

Flintville, Wis.: 1886—SS. Edward and Isidore's mission incorporated; 1895—SS. Edward and Isidore's congregation organized and church built.

Florence, Wis.: 1881—Immaculate Conception congregation organized; 1884—congregation incorporated; 1892—church built.

Francis Creek, Wis.: 1848—St. Ann's congregation organized by Father Joseph Brunner; 1869—Holy Cross mission at Mishicot established.

Franklin, Wis.: 1862—St. Lawrence congregation organized and church built; 1877—parsonage built; 1874—mission of St. Mary of the Seven Dolors established; 1877—church built; 1873—mission of St. Wenceslaus, Montpelier, established and church built.

Freedom, Wis.: 1851—First church erected; 1861—parsonage built; 1865—parochial school established; 1870—new church erected and school house built; 1883—congregation incorporated; 1891—Sisters' house built.

Glenmore, Wis.: 1850—First Mass celebrated; 1874—church erected; 1886—church rebuilt; church of the Assumption of the B. V. M. built at Stark.

Grand Rapids, Wis.: 1857—SS. Peter and Paul's congregation organized; 1886—school opened; parish incorporated.

Greenville, Wis.: 1855—Immaculate Conception congregation organized and first Mass celebrated; 1865—church erected. Stephensville, Wis.: 1860—congregation of St. Patrick's organized by Father Hermon.

Hilbert, Wis.: 1890—St. Mary's congregation organized and church built; 1894—parsonage erected.

Hofa Park, Wis.: 1884—Congregation of St. Stanislaus established.

Holland, Wis.: 1848—St. Francis Seraph's congregation founded; 1884—parish incorporated.

Hortonville, Wis.: 1870—Frame church erected and parsonage built; 1883—parish incorporated; 1892—present church built; 1898—new priest's house built.

Hull, Wis.: 1871—St. Casimir's congregation organized; 1877—new church built; 1883—parish incorporated; 1888—parochial school built.

Jericho, Wis.: 1871—Holy Trinity congregation established; 1880—new church erected by Father Gasper.

Kaukauna, Wis.: 1869—Holy Cross church built; 1873—church dedicated; 1877—new parsonage built; 1877—school established; 1883—parish incorporated.

South Kaukauna, Wis.: 1885—St. Mary's church organized by Father Rhode; same year school established; 1885—parish incorporated; 1887—pastoral residence erected.

Kellnersville, Wis.: 1852—St. Joseph's congregation organized; 1896—school built by Father Maly; 1862—church built at Kossuthtown.

Keshena, Wis.: 1670—First Catholic mission established at Keshena; 1700—mission abandoned; 1820—mission reorganized; 1829—confirmation services held by Father Badin; 1883—school established at Keshena; 1884—school burned; 1885—new school and shanty church built; 1886—new church built; 1891—Sisters' house destroyed by fire; new church erected at Oconto; 1892-93—church built at Kenepowa; 1895—church at Keshena improved.

Kewaunee, Wis.: 1863—Holy Rosary church built; 1871—school completed; 1883—new church built; parish incorporated; 1890—new parsonage built.

Kilbourn City, Wis.: 1850—St. Caecilia's congregation founded; 1866-68—church built.

Kingston, Wis.: 1876—Congregation of the Immaculate Conception established and church built; mission at Buffalo attached.

Lanark, Wis.: 1890—St. Patrick's parish established and church built.

Lebanon, Wis.: 1856—St. Patrick's church erected; 1865—new church built; missions attached: St. Bridget's (English), at Northport, and SS. Peter and Paul's (German), at Weyauwega.

Lincoln, Wis.: 1857—St. Peter's congregation established and church built; 1897—parish incorporated.

Little Chute, Wis.: 1834—St. John Nepomucene's congregation founded by Father Van den Broek.

Luxemberg, Wis.: 1862—Congregation of St. Mary's organized; 1864—first church built; 1875—church built by French Canadians; 1881—parochial school established; 1884—new church built by Father Praesser; parish incorporated.

Manawa, Wis.: 1874—Sacred Heart church built by Father Annen; 1890—mission of St. Mary Magdalen at Waupaca City organized; 1894—present church at Manawa built; 1896—parish incorporated.

Maple Grove, Wis.: 1850—St. Patrick's congregation organized; 1861—first church built; 1879—second church built; 1883—congregation incorporated.

Marinette, Wis.: 1893—Congregation of the Sacred Heart founded by the Rev. J. J. Fox; parish incorporated the same year.

Marinette, Wis.: 1868—Our Lady of Lourdes' congregation founded; 1871—church destroyed by fire; 1876—church rebuilt by Father Pernin and school established; 1881—St. Mary's institute established by Sisters of Notre Dame.

Marinette, Wis.: 1887—St. Joseph's parish incorporated; 1890—French Catholic church of St. Joseph built; 1891—new church built; 1893—school established.

Martinsville, Wis.: 1878—St. Martin's congregation established; 1883—parish incorporated; missions at Robinsonville and Walhain attached.

Menasha, Wis.: 1888—St. John the Baptist (Polish) congregation established; 1888—parsonage built and parochial school established, in charge of Sisters of St. Francis; 1889—parish incorporated.

Menasha, Wis.: 1848—Regular mission established; 1853—first church erected; 1882—church on Doty Island destroyed by fire; rebuilt same year; 1883—parish incorporated; 1884—new church built and patron of the old church changed to St. Patrick.

Menasha, Wis.: 1867—St. Mary's congregation organized; 1867—parochial school established and parsonage built; 1883—church destroyed by fire; rebuilt the same year; parish incorporated.

Merrill, Wis.: 1884—St. Francis Xavier church built; 1885—parish incorporated; mission at Bloomville attached.

Montello, Wis.: 1856—brick church built; 1883—parish incorporated; 1889—present St. John's church built.

Morrison, Wis.: 1855—First Mass celebrated; 1860—first church built; 1868—new church erected; 1871—parsonage built; 1883—church, school and parsonage destroyed by fire; 1884—new church erected; parish incorporated.

Neshkoro, Wis.: 1874—Congregation of St. James organized and church built.

New Franken, Wis.: 1862—St. Kilian's congregation established; 1883—parish incorporated.

New London, Wis.: 1855—Most Precious Blood congregation organized; 1881—school house built; 1883—parish incorporated; 1886—parsonage built; 1861—mission of SS. Peter and Paul at Hortonville established.

Oconto, Wis.: 1870—St. Joseph's congregation organized; 1874 school erected; 1884—parish incorporated.

Oconto, Wis.: 1844—St. Peter's congregation established; 1857 first church erected; 1883—parish incorporated; 1886—parochial school built.

Oshkosh, Wis.: 1850—St. Mary's congregation organized by Father Fusseder; 1858—church built by German Catholics;

1865—pastoral residence built; 1871—parish school established; 1883—parish incorporated; 1889-92—new church built.

Oshkosh, Wis.: 1851—St. Peter's parish established; 1885—parish incorporated.

Peshtigo, Wis.: 1847—Congregation of St. Mary's established; 1871—partially completed church destroyed by fire; rebuilt the same year. Porterfield: 1893—Mission established.

Phlox, Wis.: 1877—St. Joseph's congregation organized; 1881—log church built; 1882—school house erected; 1889—stone basement built under church; 1892—entire church structure veneered.

Pike Lake, Wis.: 1886—Polish congregation of St. Stanislaus organized by Father Grabowski.

Pilot Knob, Wis.: 1884—Church erected; mission at Friendship established; 1896—mission at Plover established; 1897—parsonage at Pilot Knob erected; 1898—mission at Plainfield established.

Pine Grove, Wis.: 1880—Holy Trinity congregation established and church built; parish incorporated.

Polonia, Wis.: 1855—Sacred Heart of Jesus congregation organized; 1863—first church built; 1879—church destroyed by fire; rebuilt the same year; 1880—church and parsonage and school destroyed by fire; rebuilt in 1881; 1883—parish incorporated.

Portage, Wis.: 1877—St. Francis Xavier's congregation established; 1886—parish incorporated.

Portage, Wis.: 1833—St. Mary's church erected by Peter Pauquette; 1886—parish incorporated.

Poygan, Wis.: 1873—St. Thomas' congregation organized.

Preble, Wis.: 1868—Congregation of the Holy Martyrs of Gorcum established; 1883—new church built and parish incorporated; 1886—priest's house built.

Princeton, Wis.: 1875—Polish congregation of St. John the Baptist organized; 1879—parsonage built; 1883—parish incorporated; 1892—Sisters' house built.

Pulaski, Wis.: 1887—April 27, congregation of the Assumption of the B. V. M. organized; 1887—monastery of Pulaski founded.

Reedsville, Wis.: 1866—Assumption of the Blessed Virgin Mary congregation organized; 1881—new church erected; 1886—school established; Catholic Knights of Wisconsin established; 1889— branch of the Third Order of St. Francis organized; 1891—parsonage built; 1895—new school house erected.

Rhinelander, Wis.: 1888—St. Mary's church built; 1892—parsonage erected and parish incorporated; 1895—Hospital of St. Mary's in charge of Sisters of the Dolorous Mother erected.

Rosiere, Wis.: 1866—Congregation of St. Hubert organized; 1871—church destroyed by fire; rebuilt same year; 1881—mission of St. Michael's established.

St. John, Wis.: 1862—St. John the Baptist congregation organized; 1870—new church erected.

Sevastopol, Wis.: 1883—SS. Peter and Paul's congregation organized; 1884—parish incorporated.

Seymour, Wis.: 1874—St. John the Baptist church erected; 1876—parochial school established and building erected.

Shawano, Wis.: 1862—First Mass celebrated by the Rev. John Martin Henni, who also baptized the first child in that place; 1863—congregation established and first church built at Shawano; 1889—new church built and parish incorporated; missions attached: Gresham, Leopolis, Waukechon, Gillet and Cecil; chapels erected at Gresham, Leopolis and Waukechon.

Sherwood, Wis.: 1866—Sacred Heart church built; 1871—new church erected.

Slovan, Wis.: 1857—Holy Trinity congregation organized; 1865—the building of the present church begun; 1876—a presbytery added to the church; 1881—Alasca given to Slovan as a mission.

Stevens Point, Wis.: 1863—Church erected; 1884—St. Joseph's German church erected; 1885—parish incorporated; 1890-93—school house erected.

Stevens Point, Wis.: 1876—St. Peter's (Polish) congregation established; 1883—parish incorporated.

Stevens Point, Wis.: 1839—St. Stephen's congregation organized by Father Godhart; 1863—first church built; 1873—St. Joseph's church founded; 1883—parish incorporated; 1893—school house erected.

Stiles, Wis.: 1885—St. Patrick's parish established; 1873—mission of St. John the Baptist established at Gillet.

Stockbridge, Wis.: 1882—Congregation of St. Mary's organized by Father C. A. Alten; 1883—parish incorporated.

Sturgeon Bay, Wis.: 1865—St. Joseph's congregation established; 1866—first church built; 1883—parish incorporated.

Tish Mills, Wis.: 1860—Congregation of the Nativity of the B. V. M. established; 1893—this congregation became an independent parish.

Tomahawk, Wis.: 1891—St. Mary's parish incorporated; 1892—St. Mary's church erected; 1893—hospital erected.

Two Rivers, Wis.: 1889—Sacred Heart congregation founded.

Two Rivers, Wis.: 1851—St. Luke's parish organized; 1851-53—church erected; 1882—parish incorporated; 1891-93—new church erected.

Wausau, Wis.: 1851—St. Mary's congregation organized; 1871—new church erected; 1883—school house built and parish incorporated; 1892—second church built.

Wausau, Wis.: 1887—St. Michael's parish established; 1888—new church erected.

Wausaukee, Wis.: 1889—Congregation of St. Augustine organized and church built. Amberg: 1892—Mission of St. Elizabeth established; 1896—parish incorporated.

Whitelaw, Wis.: 1873—St. Michael's parish established and church built; 1881—parochial school established and conducted by Sisters of St. Francis; 1897—parish incorporated.

Wrightstown, Wis.: 1861—St. Paul's mission church built; 1883—parish incorporated; 1886—parsonage, school house, Sisters' house and church built by Father De Wilt.

Diocese of La Crosse (Parishes.)

La Crosse Wis.: 1863—St. Joseph's Cathedral congregation established; 1869—corner stone of the present church laid; 1883—tower built; 1884—tower clock and bells purchased, the erection of a parochial school begun and the parish incorporated; 1887—the congregation divided.

La Crosse, Wis.: 1885—Holy Cross congregation established and incorporated, and the church dedicated.

La Crosse, Wis.: 1887—St. James' church completed and dedicated, and the parish incorporated.

La Crosse, Wis.: 1887—St. John the Baptist's Catholic congregation incorporated; 1894—St. John's church completed and dedicated.

La Crosse, Wis.: 1856—St. Mary's church completed; Catholic school opened; 1863— St. Mary's congregation divided; 1872—parochial school completed; 1874-75—church erected; 1883—the parish incorporated—1886—St. Mary's parish again divided; 1888—priest's house erected.

La Crosse, Wis.: 1887—Holy Trinity German congregation established and church built; 1892—new church built and dedicated; 1893—the parish incorporated; 1894—new parsonage erected; 1895-96—addition made to the interior furnishings.

La Crosse, Wis.: 1873—St. Wenceslaus' congregation established; 1883—the parish incorporated.

Arcadia, Wis.: 1864—Congregation of Our Lady of Perpetual Help organized; 1866-68—first church built in Meyer's Valley; 1883—first church in Arcadia built; mission at Glencoe, Buffalo County, attached; 1857—this mission established; 1858—small church erected at Glencoe; 1868—present church erected; 1890—congregation incorporated.

Ashland, Wis.: 1874—Erection of St. Agnes' church begun; 1879—church plastered and provided with pews; 1880—a steeple added and a bell purchased; 1881—a parochial school established; 1882—an addition added to the church; 1885—parish incorporated; 1886-88—a new church erected: 1892—a high altar added to furnishings; 1894-95—a new school erected.

Athens, Wis.: 1896—Holy Redeemer congregation established and incorporated.

Auburndale, Wis.: 1878—Congregation of the Nativity of the Blessed Virgin Mary established; 1880—church erected; 1887—school erected; mission at Sherry attached.

Baraboo, Wis.: 1859—St. Joseph's parish founded and a church purchased from the Congregationalists; 1874—the present St. Joseph's church erected; 1885—parish incorporated.

Bayfield, Wis.: 1860—Christ church congregation established; and church erected.

Big River, Wis.: 1861—Congregation of the Nativity of the B. V. M. established; 1862—a log church completed; 1873—a new church completed; 1874—a priest's house erected; 1881—Sisters' house built, mission at Prescott attached; 1895—parish incorporated.

Bloomer, Wis.: 1884—St. Paul's parish established; 1884-88—parsonage erected and parochial school established; mission at Brush Prairie attached; 1887—parish incorporated.

Boyd, Wis.: 1890—St. Joseph's congregation established; 1894—church and school house built; 1895—parish incorporated.

Cazenovia, Wis.: 1855—The first child is said to have been baptized at Cazenovia; 1857—the first Mass celebrated; 1864—the first church erected; 1866—the parsonage erected; 1867—a parochial school established; 1883—parish incorporated; 1884—a new church erected; 1885—a new parsonage erected; missions at Westford and Irontown attached.

Chippewa Falls, Wis.: 1884—St. Charles Borromeo's congregation established; 1887—parish incorporated.

Chippewa Falls, Wis.: 1886—Congregation of the Holy Ghost established; 1887—parish incorporated.

Chippewa Falls, Wis.: 1856—The erection of a church begun, but before completed was blown down by a wind storm; 1857—erection of the church completed; 1860—parochial school opened; 1870—Notre Dame church erected; 1885—the Germans organized a separate congregation; Notre Dame parish incorporated; 1890—the corner stone of St. Joseph's hospital laid; death of Father Goldsmith.

Clayfield, Wis.: 1863—A mission established at Clayfield and a log church built; 1870—Bishop Heiss confirmed fifty-four in this parish; mission of St. Francis at Ellsworth attached; 1895—parish of Our Lady of Perpetual Help incorporated.

Colby, Wis.: 1886—St Kilian's congregation organized; 1889—the church completed and dedicated; mission at Milladore attached.

Cumberland, Wis.: 1885—St. Mary's congregation incorporated; 1887—church completed and dedicated; the Italian members withdrew and organized a separate congregation; missions at Shell Lake, Spooner and Almena attached.

Durand, Wis.: 1860—St. Mary's congregation established; 1876—a new parsonage erected; 1885—a church completed and dedicated; mission church built at Plum City; 1886—St. Peter's Aid Society established and St. Aloysius' school blessed by Bishop Flasch; mission church in Lima, dedicated; 1897—parish incorporated.

East Farmington, Wis.: 1884—Parish of the Assumption of the B. V. M. established.

Eau Claire, Wis.: 1875—Sacred Heart congregation organized; 1875-77—parsonage and school built; 1880—the erection of a church begun and the school enlarged; 1886—the parish of the Sacred Heart of Jesus incorporated.

Eau Claire, Wis.: 1865—St. Patrick's congregation organized; 1884—parish incorporated.

Eau Galle, Wis.: 1856—St. Henry's congregation established; 1884—congregation incorporated.

Elroy, Wis.: 1877—St. Patrick's congregation organized and the first church built; 1885—the parish incorporated.

Erin Prairie, Wis.: 1860—A small frame church built; 1864—the erection of a parsonage begun; 1866—the erection of St. Patrick's church begun; 1867—the unfinished church destroyed by fire 1869—the new church completed; 1884—a mission church erected at Cylon.

Fifield, Wis.: 1888—Congregation of St. Francis of Assissi established and the present church erected; 1890—a parsonage erected; missions at Glidden and Butternut, Ashland County, attached.

Fountain City, Wis.: 1860—A brick church built; 1867-76—a school built and the erection of a new church begun; 1883—the parish incorporated; 1887—the Free School system introduced.

Hammond, Wis.: 1876—Immaculate Conception congregation organized; 1889—the parish of St. Bridget's at Wilson attached.

Hewitt, Wis.: 1883—St. Michael's parsonage built at Hewitt; 1889—Hewitt became a mission of Marshfield; 1891—it again received a resident pastor and a church erected; 1892—the parish incorporated; 1894—the interior of the church frescoed; 1898—the school house and Sisters' residence built.

Hudson, Wis.: 1855—The first Mass celebrated; 1856—the first resident pastor sent to this place; 1874—St. Patrick's church completed; 1883—the parish incorporated.

Hurley Wis.: 1886—St. Mary's congregation established; 1890-91—a parochial school erected.

Independence, Wis.: 1875—SS. Peter and Paul's congregation established and a parsonage erected; 1886—a brick school house completed and dedicated; 1888—congregation incorporated; 1889—a new parsonage erected; 1895-96—a new church erected.

Junction City, Wis.: 1888—St. Michael's church built; 1897—the parish incorporated; mission of Holy Rosary at Sigel attached.

Keyesville, Wis.: 1859—Congregation of the Nativity of the B. V. M. established; 1864—this parish received its first resident pastor; 1869—a parochial school established; 1883—the parish incorporated.

Lyndon Station, Wis.: 1851—The first Mass celebrated at this place by Father Gaertner; 1853—St. Bridget's church erected; 1856-58—parsonage erected; 1860—St. Mary's church built; 1883—parish incorporated.

Marathon City, Wis.: 1863—St. Mary's church established; 1883—the parish incorporated under the title of the congregation of the Nativity of the B. V. M.

Marble Ridge, Wis.: 1865—St. Patrick's church built; 1869—church dedicated; 1872—new church erected; 1887—the churches at Marble Ridge and Keyesville destroyed by fire; 1888—the erection of a new church begun.

Marshfield, Wis.: 1874—The first services conducted; 1880—St. John the Baptist's church built; 1882—the church blessed and dedicated, and a school and parsonage erected; 1883—the congregation incorporated; 1888—a brick school erected; 1896-98—a new school erected.

Mauston, Wis.: 1857—St. Patrick's church organized and church built; 1877-85—a new church and parsonage erected; 1884—the parish incorporated; mission at Mariontown attached.

Medford, Wis.: 1877—Holy Rosary congregation organized and a parochial residence purchased; 1889—a parochial school opened in the old church building; 1890—the parish incorporated; 1890-92—a school house erected; 1893—the old school building and parsonage sold and a new parsonage erected.

Menomonie, Wis.: 1861—St. Joseph's congregation established and a small frame church erected; 1874—a parsonage erected; 1877—the erection of a church begun; 1884—the parish incorporated; 1890—the erection of a parochial school begun; the Sisters of the Sorrowful Mother established a hospital at Menomonie.

Mill Creek, Wis.: 1883—St. Bartholomew's church erected; 1891—the congregation received its first resident pastor; 1891-93—a parsonage erected and six acres of land purchased; 1894—Holy Rosary Society established; 1895—Society of the Sacred Heart of Jesus established.

Mondovi, Wis.: 1896—Sacred Heart Congregation established and a church erected; mission at Canton attached.

Mosinee, Wis.: 1874-75—St. Paul's church erected; 1886—the parish incorporated; 1895—church enlarged and renovated.

Necedah, Wis.: 1876—St. Francis of Assissi's congregation organized; 1892—the parish incorporated; mission of St. Paul's at New Lisbon attached.

Neillsville, Wis.: 1878—St. Mary's congregation established and a church erected; 1884—the first parsonage erected and the parish incorporated; 1887—a parochial school established and a school house built built; mission of St. Joseph's at Black River Falls attached.

New Richmond, Wis.: 1883—The congregation of the Immaculate Conception incorporated; 1890—the parish records destroyed by fire.

North Creek, Wis.: 1875—St. Michael's congregation organized; 1883—the congregation incorporated; 1888—a parochial school erected; 1890-92—a Sisters' house built.

Phillips, Wis.: 1888—St. Patrick's congregation organized and incorporated and a church erected; 1890—the congregation received its first resident pastor; 1894—a disastrous fire almost destroyed the city of Phillips; 1895—a new parsonage erected and a temporary building for a church purchased; mission at Prentice attached.

Pine Creek, Wis.: 1864—St. Wenceslaus' congregation established; 1876—the congregation received its first resident pastor; 1885—parish incorporated.

Pine Hollow, Wis.: 1867—SS. Peter and Paul's church organized; 1868—the first church erected; 1875—the church destroyed by a tornado; 1876-77—a new church erected; 1892-93—parochial school built; mission of St. Patrick's at Clinton attached.

Plain, Wis.: 1858—First Mass said; 1861—St. Luke's church built and dedicated; 1875—a stone parsonage erected; 1887-91—a new parsonage erected and a parochial school established in the old parsonage; 1894—a new school erected and an addition built to the church.

Plum City, Wis.: 1871—First Mass celebrated; 1883—St. John the Baptist's church erected; 1894—the parish received its first resident pastor; 1894-95—a pastoral residence erected.

Poniatowski, Wis.: 1877—Holy Family congregation first visited by a priest; 1883—the first resident pastor appointed; 1885—the parsonage destroyed by fire; 1886—a new parsonage erected; 1887—the parish incorporated; 1891—the present church built; 1892—a parochial school erected.

Prairie du Chien, Wis.: 1817—St. Gabriel's congregation supposed to have been established; 1836—a new church built; 1874—a parsonage erected; 1883—the parish incorporated; 1892—a brick school house erected.

Prairie du Chien, Wis.: 1891—St. John Nepomuc's congregation established and a frame church and parsonage erected; 1893—the parish incorporated; mission of St. Wenceslaus at Eastman attached.

Rice Lake, Wis.: 1880—St. Joseph's congregation established; 1890—a parochial school organized; 1891—the parish incorporated.

Richland Center, Wis.: 1858—First Mass celebrated; 1866—a small church erected; 1872—church enlarged; 1886—the congregation received its first resident pastor; 1887—a building purchased to be used as a parsonage; 1891-92—St. Mary's new church erected; 1892—parish incorporated.

Rising Sun, Wis.: 1868—St. James' church erected; 1870—the first resident pastor appointed; 1883—parish incorporated.

River Falls, Wis.: 1878—St. Bridget's church (frame) erected; 1883—parish incorporated; 1887-91—a new parsonage erected; 1890—the erection of a new church begun.

Rozellville, Wis.: 1893—The first resident pastor appointed to St. Andrew's congregation; 1894—the parish incorporated; 1897—new church completed; mission of Holy Trinity at Weber's P. O. attached.

Rudolph, Wis.: 1884—St. Philomena's congregation organized; 1885—a parochial school established.

St. Joseph's Ridge, Wis.: 1866—St. Joseph's congregation established; 1869—new church erected; 1873—a school house and parsonage erected; 1887—the congregation incorporated; mission of St. Peter's Ridge attached.

St. Mary's, Wis.: 1856—St. Mary's congregation organized; 1865—the first parsonage erected; 1883—the parish incorporated; 1889—parochial school erected; 1897—new church completed.

St. Philip's, Wis.: 1859-62—St. Philip's church erected; 1870—a new church built; 1872—the church dedicated and a pastoral residence erected; 1881—parochial school erected.

Sauk City, Wis.: 1844—St. Aloysius' congregation established; 1869—the present church erected; 1883—the parish incorporated.

Seneca, Wis.: 1874—St. Patrick's congregation organized and a church erected; 1886—parish incorporated.

Somerset, Wis.: 1856—St. Vincent de Paul's church erected; 1873—a parsonage erected; 1874-75—new church built; 1888—a school built and the church enlarged; 1896—the interior furnishings added to.

Stanfold, Wis.: 1870—Our Lady of Lourdes' congregation established; 1876—the first resident pastor appointed; 1883—parish incorporated; 1895—the church and adjacent buildings destroyed by fire.

Stanton, Wis.: 1875—St. Bridget's congregation organized.

Superior, Wis.: 1882—St. Francis Xavier church erected; 1883 a parochial school built; 1884—the interior furnishings of the church added to; 1889—Sisters' residence and St. Francis hospital erected; 1895—parish incorporated.

Tilden, Wis.: 1859—St. Peter's church built; 1869—the first resident pastor appointed; 1869-70—the parsonage erected; 1871-74—parochial school established and a school building erected; 1875—a new church erected; 1885—the present school house built; 1887—parish incorporated.

Turtle Lake, Wis.: 1884—St. Ann's church erected; 1890-94—a parochial residence erected; 1892—the parish incorporated; 1896—stone foundation built under the church and the church and parsonage repaired..

Union Center, Wis.: 1860—St. Theresa's congregation established.

Washburn, Wis.: 1887—St. Louis' church incorporated; 1890—a new church erected; 1891—a parochial school opened; 1891-92—a Sisters' house erected.

Waumandee, Wis.: 1867—St. Boniface's congregation organized; 1877—a church erected; 1884—the parish incorporated.

West Superior, Wis.: 1886—Sacred Heart congregation organized; 1887—a church erected; 1889—the parish incorporated; 1887-90—a school erected; 1890-91—parsonage erected and the church and school enlarged.

West Superior, Wis.: 1895—St. Joseph's congregation established and incorporated; 1896—church and school erected.

Wilton, Wis.: 1875—The congregation of St. John the Baptist established and a church erected; 1880—mission at Kendall established; 1892—the parish incorporated; 1896—the church struck by lightning; 1896-97—a new church erected.

Archdiocese of Milwaukee (Institutions.)

St Francis, Wis.: 1855-56—Seminary of St. Francis of Sales erected; 1873—German Debating Society organized; 1874—death of Rev. Joseph Salzmann; 1875—addition erected to Seminary.

St. Francis, Wis.: 1870—The Catholic Normal School and Pio Nono College founded; 1870-71—school building built and dedicated.

St. Francis, Wis.: 1847—The Convent of the Sisters of the Third Order of St. Francis established; 1863—the ceremony of making the vows and taking the veil took place; 1873—removal of a number of the Sisters to La Crosse; 1887-88—new large brick building erected; 1894-95—chapel erected.

St. Francis, Wis.: 1854—The first building of the St. Aemilianus Orphan Asylum erected; 1873—a large brick building erected; 1878—a Boys' Home established; 1885—an addition added to the building; 1889—the entire building enlarged; 1895—all of the buildings except one destroyed by fire; 1896—a new building erected.

St. Francis, Wis.: 1876—St. John's Institute for Deaf Mutes organized.

St. Francis, Wis.: 1869—The Capuchin Convent of St. Francis of Seraph's organized; 1873—the first Chapter held at Mt. Calvary.

Milwaukee, Wis.: 1850—First arrival of the Sisters of Notre Dame in Milwaukee, and the location of the Mother-house there; 1851—first parochial school opened by Mother Caroline; 1897—the School Sisters celebrated their Golden Jubilee.

Milwaukee, Wis.: 1843—The Order of Mercy first introduced into the United States; 1870—the Order established in Wisconsin; 1894—the Mother-house transferred from Fond du Lac to Milwaukee.

Milwaukee, Wis.: 1876—The Little Sisters of the Poor first came to Milwaukee; 1877-78—the Sisters' building on Twentieth and Wells streets erected; 1884—chapel built.

Milwaukee, Wis.: 1880—The corner-stone of Marquette College laid; 1884—the college incorporated.

Milwaukee, Wis.: 1892—Holy Angels' Academy dedicated; 1897—the erection of a new building commenced.

Milwaukee, Wis.: 1893—Sacred Heart Sanitarium erected and dedicated.

Milwaukee, Wis.: 1873—The School Sisters of St. Francis established their home in Wisconsin; 1874—the first parochial school opened; 1880—an addition built to St. Joseph's Convent; 1890—convent destroyed by fire; 1891—a new structure erected.

Milwaukee, Wis.: 1879—St. Joseph's Hospital established; 1883—the hospital erected; 1885-86—a number of improvements added to the property; 1892—another building erected; 1894 and 1897—additions added to the building.

Milwaukee, Wis.: 1895—St. Mary's Convent of the Society of the Divine Savior established.

Milwaukee, Wis.: 1856—St. Mary's Hospital founded.

Milwaukee, Wis.: 1846—The first Sisters of Charity came to Milwaukee and took charge of the parochial school; 1847—they removed to their new home; 1848—St. Rose's Orphan Asylum began its existence; 1852—the Orphan Asylum erected; 1853—a fair held to defray expenses; 1887—the present St. Rose's Orphan Asylum built at North Point.

Milwaukee, Wis.: 1877—St. Vincent's Infant Asylum founded; 1879—a new building erected; 1890-91—an addition added to the building.

Alverno, Wis.: 1869—Holy Family Convent established; 1870-71—a new building erected; 1881—the convent struck by lightning; 1881-82—a new convent erected; 1889-90—a new building added to the convent.

Fond du Lac, Wis.: 1870—Congregation of the Sisters of St. Agnes established; 1877—a new convent erected; 1887-88—a chapel erected; 1895—96—St. Agnes Hospital and Sanitarium erected.

Granville Center, Wis.: 1892-93—Servite Monastery of Mt. St. Philip erected.

Janesville, Wis.: 1873—St. Joseph's Convent of the Sisters of Mercy established.

Madison, Wis.: 1881—Sacred Heart Academy established; 1893-94—the present academy erected.

Madison, Wis.: 1871—St. Regina's Convent established.

Mt. Calvary, Wis.: 1857—The corner-stone of the Capuchin Monastery laid; 1861—a school opened; 1864—the school inaugurated as a college; 1868—the church and convent almost destroyed by fire; 1868-69—a new monastery erected.

Mt. Calvary, Wis.: 1857—The corner-stone of the Collegium Laurentium laid; 1862—the log church replaced by a new and larger building; 1868—the buildings destroyed by fire; 1869-70—a new college erected; 1872—St. Joseph's Hall built; 1885—chapel erected.

Racine, Wis.: 1862—St. Catherine's Convent founded; 1864—a day and parochial school opened; 1865—a chapel erected.

Sheboygan, Wis.: 1890—St. Nicholas Hospital established.

Sinsinawa Mound, Wis.: 1846—Convent of St. Clara founded; 1852—the school at Benton chartered as St. Clara's Academy; 1881—the Convent of St. Clara visited by the Master-General of the Order.

Watertown, Wis.: 1872—Sacred Heart College founded; 1874—the college incorporated.

Holy Hill, Wis.: 1862-63—A chapel erected; 1876—Holy Hill deeded to Archbishop Henni; the Way of the Cross estab-

lished; 1879-81—a new church erected; 1880—a parsonage erected; 1889—a new set of stations built; 1892—the interior of the church improved.

Diocese of Green Bay (Institutions.)

Green Bay, Wis.: 1882—Monastery of Our Lady of Charity of Refuge established; 1884—death of Mother Mary Jerome.

Green Bay, Wis.: 1877—St. Joseph's Orphan Asylum opened; 1894—new asylum erected; 1894-1896—additional land purchased.

Bay Settlement, Wis.: 1857—Convent of the Holy Cross established.

Bay Settlement, Wis.: 1867—St. Francis Convent founded; 1868—parochial school established.

Keshena, Wis.: 1883—Menomonee Institute established; 1886—Sisters of St. Joseph took charge of the Menomonee Hospital; 1887—parochial school opened.

Marinette, Wis.: 1876—St. Mary's Institute founded; 1890—corner-stone of the present building laid.

Oshkosh, Wis.: 1884—Alexian Brothers' Hospital erected.

Oshkosh, Wis.: 1894—St. Mary's Hospital erected.

Robinsonville, Wis.: 1880—Chapel of the Secular Sisters of St. Francis erected; 1885—convent erected.

Sevastopol, Wis.: 1892—St. Aloysius Institute erected.

Diocese of La Crosse (Institutions.)

La Crosse, Wis.: 1849—Convent of the Sisters of the Perpetual Adoration established at Jefferson; 1865—St. Rose de Viterbo's Convent established; 1870-71—convent erected at La Crosse; 1872—chapel erected; 1874—chapel dedicated under the title of "Mary of the Angels;" 1878—Chapel of Perpetual Adoration built; 1882—death of Mother M. Antonia; 1886—death of Rev. F. X. Obermueller, chaplain of the convent; 1892—convent enlarged.

La Crosse, Wis.: 1889—St. Ann's Orphan Asylum erected.

La Crosse, Wis.: 1883—St. Francis Hospital erected; 1886—hospital enlarged; 1891 and 1896—additions built.

La Crosse, Wis.: 1875—St. Michael's Orphan Asylum established.

Ashland, Wis.: 1884—St. Joseph's Hospital founded; 1885-88—new hospital erected.

Bayfield, Wis.: 1877—St. Mary's Industrial School established.

Marshfield, Wis.: 1890—St. Joseph's Sanitarium established; 1894—new structure erected.

Prairie du Chien, Wis.: 1880—College of the Sacred Heart established.

Prairie du Chien, Wis.: 1872—St. Mary's Institute founded.

West Superior, Wis.: 1894—St. Mary's Hospital established.

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lished; 1879-81—a new church erected; 1880—a parsonage erected; 1889—a new set of stations built; 1892—the interior of the church improved.

Diocese of Green Bay (Institutions.)

Green Bay, Wis.: 1882—Monastery of Our Lady of Charity of Refuge established; 1884—death of Mother Mary Jerome.

Green Bay, Wis.: 1877—St. Joseph's Orphan Asylum opened; 1894—new asylum erected; 1894-1896—additional land purchased.

Bay Settlement, Wis.: 1857—Convent of the Holy Cross established.

Bay Settlement, Wis.: 1867—St. Francis Convent founded; 1868—parochial school established.

Keshena, Wis.: 1883—Menomonee Institute established; 1886—Sisters of St. Joseph took charge of the Menomonee Hospital; 1887—parochial school opened.

Marinette, Wis.: 1876—St. Mary's Institute founded; 1890—corner-stone of the present building laid.

Oshkosh, Wis.: 1884—Alexian Brothers' Hospital erected.

Oshkosh, Wis.: 1894—St. Mary's Hospital erected.

Robinsonville, Wis.: 1880—Chapel of the Secular Sisters of St. Francis erected; 1885—convent erected.

Sevastopol, Wis.: 1892—St. Aloysius Institute erected.

Diocese of La Crosse (Institutions.)

La Crosse, Wis.: 1849—Convent of the Sisters of the Perpetual Adoration established at Jefferson; 1865—St. Rose de Viterbo's Convent established; 1870-71—convent erected at La Crosse; 1872—chapel erected; 1874—chapel dedicated under the title of "Mary of the Angels;" 1878—Chapel of Perpetual Adoration built; 1882—death of Mother M. Antonia; 1886—death of Rev. F. X. Obermueller, chaplain of the convent; 1892—convent enlarged.

La Crosse, Wis.: 1889—St. Ann's Orphan Asylum erected.

La Crosse, Wis.: 1883—St. Francis Hospital erected; 1886—hospital enlarged; 1891 and 1896—additions built.

La Crosse, Wis.: 1875—St. Michael's Orphan Asylum established.

Ashland, Wis.: 1884—St. Joseph's Hospital founded; 1885-88—new hospital erected.

Bayfield, Wis.: 1877—St. Mary's Industrial School established.

Marshfield, Wis.: 1890—St. Joseph's Sanitarium established; 1894—new structure erected.

Prairie du Chien, Wis.: 1880—College of the Sacred Heart established.

Prairie du Chien, Wis.: 1872—St. Mary's Institute founded.

West Superior, Wis.: 1894—St. Mary's Hospital established.

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